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PARENTAL LOVE
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COMBATIVENESS
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ALIMENTIVENESS
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IS THE PHRENOLOGICO CEREBRAL TOPOGRAPHY A FACT IN NATURE?

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

It has been asserted, by many men, that Dr. Gall "mapped out" the phrenological topography in conformity to his own fanciful notions. This, however, he did not do. Nature should always guide us in our investigations; and if she has created, evolved and located the cerebral centres, with their respective faculties, in the cerebro-cortical periphery, then she has done the "mapping out" of the "Organs," "Centres," "Faculties," "Areas," "Stations," etc., herself; and hence it is unjust to charge an honest, truth-seeking, indefatigable and honorable worker, discoverer, thinker and genius with wilful fraud and capricious ingenuity. The cerebral centres, located in the cortex cerebri, and discovered by Dr. Gall, were there before Gall's days, and will always remain exactly where nature placed them, in spite of learned (?) assertions, advanced by abstract metaphysicians. The fact that the affective and intellectual faculties reside in the cerebrum, was known before the time of Gall, but instead of following up this fact observationally and analogically the metaphysicians mystified the field of mental philosophy, by heaping up volumes of psychological verbiage until even they themselves were lost in a scotoma of learned prattle; and that old, moss-grown and speculative philosophy of theirs is having a pernicious influence on many otherwise excellent men disposed for the studies of mental philosophy, and thinking that books contain the philosophy of mind in a true and perfect exposition. Human books may be good, but the BOOK OF NATURE is better. A diploma from colleges and universities is an excellent acquirement, but a diploma from NATURE'S UNIVERSITY, where truth is taught by mother nature is still better. Authors on mental philosophy contradict each other, and contradict themselves; but nature is never inconsistent in her presentations of truth. Lord Hamilton and others may be excellent authorities on mental philosophy, but Lord NATURE is a higher authority on such matters. Genuine truthseekers never ask what Lord Hamilton and others have to say, but rather what nature has to say. Neither do they rely on the assertions made by Dr. Gall, Spurzheim, Combe and the Fowler brothers, but trust their own senses and rely solely on NATURE. It is essential for us to study books and to train our senses before competency in observation, in art and in science can be acquired, but when this book knowledge and training have been attained, we are qualified to take a course in the UNIVERSITY OF NATURE. The mind cannot be brought to view by the scalpel of the anatomist, weighed by the scale of the chemist, nor viewed microscopically in the scientific laboratory. The evolutionist may determine the developmental stages of protoplasmic growth, and the processes of evolutionary morphosis and organic evolution; the chemist may resolve the elementary constituents of animal and human tissues, separate them, weigh them, and determine their analytical proportions as accurately as you please; the anatomist may bend, scalpel in hand, over a human corpse, trace the course of arteries, veins, nerves and fibers; study in detail the anatomical location, form, connection, relation and attachment, and give all high-sounding Latin and Greek names; and the physiologist may determine where digestion takes place, where secretion and absorption are made, etc., but what that principle is which built and operated the human machine, they do not know, neither the MANNER of its operation in all the physico-chemical, psycho-sentient and intellectual details, nor the situation of all the facultative centres. To study the workshops of mind may be very effective in exer-

cising the memory of words and names, in becoming expert in the externals of mechanical manipulation, and in becoming acquainted with the construction of the human mechanism to some little extent; yet it must be admitted that that method of investigating the phenomena of mind is anything but scientific. Do they not know that they are dissecting corpses? Do they forget that the mental phenomena in these cadavers have ceased? Do they not remember that the life in those dead bodies has fled? Must not mind be studied in its living acting expressions? Or is it more proper to study it in a corpse? The latter method to study mind seems more popular and fashionable at the present time, especially in scientific laboratories. What can these men tell us about human faculties, talents, and dispositions? Nothing! What can they report regarding corpses? Much, very much. We do not, however, undervalue their investigations, discredit their methods, nor disrespect their person, knowledge, science, etc. Far from it, for they are excellent men, truthseekers, untiring investigators and discoverers; yet they do NOT study mind, and are therefore rather bad authorities when it is a question of mind, of human talents, character, disposition or possibilities.

The anatomical structure of the cerebrum may not satisfy the expectations of anatomists, etc., when it be a question of the phrenological topography, from the fact that they expect to find isolated and circumscribed regions in the brain, exactly the same as they find them on phrenological busts; and when they find the cerebrum to be one comparatively undivided mass they conclude that it is but one organ, capable of only one function, and that the phrenological topography is false. Yet this is fallacious reasoning, since we are not supplied with the data regarding the MANNER by which the mind acts in and through isolated stations in the brain. Furthermore, if the cerebral structure contradicts the phrenological topography, it equally neutralizes the assertions made by anatomists and physiologists regarding their so-called "centres," etc., since such "centres" can not be found in the cerebrum, neither as circumscribed stations nor as isolated areas; for, anatomically speaking, the cerebrum appears as one large organ, devoid of isolated stations until viewed microscopically, when the neurons are brought to view, appearing, true enough, as isolated cortical stations, embedded in a subcortical morphotic stroma in the regional zones of the cortex, and connected by unclear prolongations and neurotic filaments, until the gray neuron layers, at the deeper cortical zones, meet the fasciculi of the white substance into whose filamental plexuses they dip. Still, if human investigation, observation, analogy and knowledge regarding the dynamic phenomena of psycho-intellectual activity be of any account; if pathological evidences be of any value; if electric experimentation on the part of medical men be of any importance; if hypnotic data be of any noteworthy testimony; if physiological observation and analogy be of any account; if thermoscopic, thermographic and thermotaxic observations merit any regard from us; if injuries of the brain, monomania, oligomania and all the various degrees of psychical and pathological conditions of the mind be of any import to the mental philosopher; if phrenological observation, experimentation, analogy and data be of any value whatsoever; if diversity of human talents and character, as well as animal multisidedness of instincts demonstrates anything; if formational differences of brain signify anything, and if the voice of nature in other departments of vegetative and physico-chemical directions merit any attention or be of any substantiating value, we know that the cerebrum MUST absolutely, irrefutably and inevitably have facultative centres for its psycho-intellectual genesis of thoughts and feelings, whether the anatomical construction, the intero-cerebral

structure and the cortical architecture refute this or not; and if we, as anatomists, cannot perceive anatomically why the mind acts in and through isolated areas, it is simply because we do not understand the psychic MANNER by which it executes its intellectual functions. That the mind has special centers for its activity; that conscious sensation and intellection take place in the cerebro-cortical periphery; that these gray neuron layers are situated sub-cranially or in the cortical zones; and that these convoluted formations can be scientifically estimated from the outside of the cranium are facts as true as the one that gravitation is a fact, or as true as that the sun rises in the east; and if such be not the case, then good-bye with science and learning, good-bye with investigation and good-bye with truth! Human observation is unreliable; scientific investigation is fallacious: illusion and analogy are illusive; life is but a delusive dream, and mind and matter are only a panorama of theatrical nothingness!

The gray neurons are nearly exclusively found at the surface of the cerebrum, where the various nerve fibres terminate. They form a dense feltwork, still not a reticulum of communication. These neurons are simply nerve cells with their series of processes, and are, cerebrally speaking, the generative units of nervous intelligent motorium, having a deep and comprehensive meaning to the mental philosopher, who studies the affective and intellectual faculty centers, situated in the cortical layers of the cerebrum, and constituting the facultative instruments by which conscious sensation and intellection are manifested. Without tracing and explaining the details of these gray neuron units, which would require volumes, we repeat what we have already said, that these gray neurons are almost exclusively found in the gray layers of the cortex cerebri, or at the SURFACE of the brain. By way of explanation, we shall inform our readers that the surface of an organ is called the cortex. (Latin cortex meaning shell, husk or bark) The surface of the cerebrum (large brain) is termed the cortex cerebri. This cerebral cortex is microscopically divided into five layers, and by some scientists into only four, being termed the molecular layer, the layer of large pyramidal cells, the layer of small pyramidal cells, and the layer of polymorphous (manifold) cells. These cells or neurons in these cerebro cortical layers, have been assigned by all physiologists to be the sources and centers of conscious sensation and intellection, and careful observation, experimentation and induction have demonstrated this to be a fact. Physiology teaches, furthermore, that every mental and physiological act require the participation of at least two of these gray neurons, and moreover that the station where an impulse starts is the archineuron (arche, beginning, and neuron, nerve) of the impulse; while the termination of the impulse is termed the teloneuron (tele end, and neuron, nerve) of the impulse. The interior of the brain (centrum ovale) consists principally of strands of fibres, being nothing else than transmitting, connecting and communicating filaments, enabling the cerebral faculties to transmit and receive nervous impulses, intelligent messages, etc. The cells of the external layer of the cerebrum are immature as they approach the extremities of the fibres, proving that they are forced inwardly by the cytogenetic processes of development taking place at the cortical surface. This process of neurogenesis requires a great amount of blood. Why? Because millions of cells are being consumed on the altar of mentation, and hence millions of other cells must be manufactured to fill the places of those consumed. Every thought and feeling necessitates a waste of cells, the damage of which must be repaired by the blood; hence from five to twelve times as much blood goes to the brain as to any other portion of the system. So fast as the cells are being consumed, so fast must their places be supplied by other cells; and when the

mind is very active in some certain faculty, the corresponding cerebro-cortical centre, in which the faculty has its seat, becomes active also, causing the blood to circulate more freely in that centre, the blood vessels to enlarge in and around it; the lymphatics to become more numerous, the neuroglia to grow in and around the same; the connection fibres to multiply and lengthen, the nerve cells to be born in great numbers; the convolutions to increase in gyri and in complexity, the gray brain substance in the cortex cerebri to expand inwardly, outwardly and amplitudinally; the osteoblasts to be torn down in the cranial bones, and new bone matter deposited further out, and causing a developmental formation of the cortical convolutions and corresponding osteoplastic morphosis in the external and internal part of the cranium, which is perceptible extracranially even to the most superficial observer, whose attention is attracted in this direction. It was these formations of neurons, of gray convolutions in the cortical layers of blood vessels and of lymphatics, of neuroglia and of neurons, of fibres, of corresponding cranial growth and formation, etc., which arrested the attention of the great king of observers and of thinkers, Dr. Gall. They were there, however, to be seen, inspected, analogically tested and scientifically investigated. This he did, discovering what nature had previously created, localized and "mapped out," receiving for his labor and for his genius nothing but neglect, disrespect and contumely—from whom? From SCIENTIFIC (?) men. And many men, even in our own day, make themselves funny about "Gall's topography." It is, however, NOT Gall's topography, for it is NATURE'S work, and it is here to stay forevermore, in spite of its funny side.

SUCCESS IN SELF-POSSESSION.

The man who makes public appearances must have self-possession, says Walter Damrosch in Success. I have learned by great experience that this quality is all-important. There have been times when the slightest perturbation on my part would have made my orchestra play out of time and out of tune. The musicians in an orchestra place just as much faith in their conductor as do soldiers in their general.

The best example of this quality I ever witnessed was aboard an Atlantic liner.

The second day out we ran into violent weather. The propeller shaft broke and we were drifting helplessly. The waves ran high and a general scare ensued. Hysterical women ran hither and thither and the men were pale and nervous. The officers, not knowing what had happened, at first were obviously frightened. A pandemonium seemed imminent.

In the midst of it all a young man whom I remember by the name of Stone, who was making his first voyage, came out of his stateroom in an immaculate yachting suit. He was cool and collected.

A man who had been racing up and down clad in one or two scanty garments seized him by the shoulders, jammed him against the rail and frantically said:

"For heaven's sake, what is the matter? What is the matter?"

"Go and ask the captain, please," replied Stone.

"Have you any idea what is going on?"

Stone pulled out his watch, looked at it and said, as he puffed a cigar:

"I suppose that it is something that happens every Tuesday morning. This is my first trip over and I'm not running the ship this time."

In five minutes order was restored because other excited passengers became calm at the self-possession of the young man.



THE FACULTY LADDER OF THE ASCENT OF MAN.

Man has risen. Some kind of evolution is a fact. Just what this process has been has never been told, to our knowledge.

DESIRE and EFFORT in a general way explain it. Desire, however, must have a source.

This source is in certain fundamental faculties.

They give the desire to rise and this leads to effort.

The lowest stage of human life is Sensual. The central faculty of Sensualism is Amativeness.

When this faculty predominates in the mental constitution of an individual or people they may be properly termed sensual.

The second stage in the rise of the race is one of Savagism. The center of Savagism is the faculty of Destructiveness.

From Savagism to Commercialism is not very far. The center of the latter is the faculty of Acquisitiveness.

The next round in the Ladder of Ascent is Constructiveness. This is the great center of Mechanism.

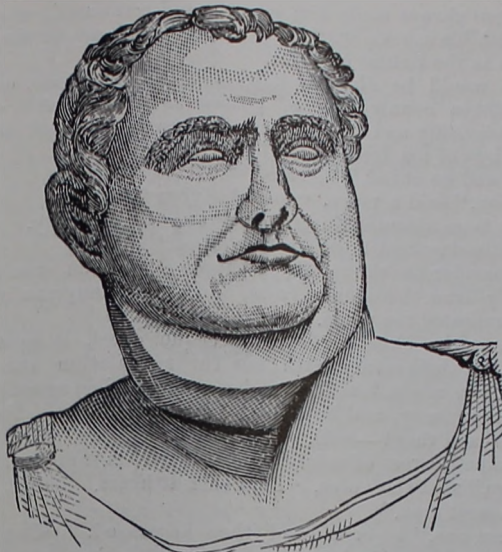
Still higher up in brain and mind is the faculty of human idealism—Ideality.

The sixth round in the great Ladder is represented by Spirituality.

The Summit is reached in the Seventh. Here the beneficent faculty of Benevolence is Captain of the Mental family. This faculty is the grand center of humanism.

To be *humane* is to have a strong dominant degree of it.

May the time soon come when the whole human family shall possess a predominance of this good Samaritan.



VITELLIUS.



HENRY GEORGE.

SENSUALISM TO HUMANISM.

JUDGMENT.

BY PROF. L. H. WOMACK.

Judgment is a decision or conclusion arrived at after facts, terms, notions or conceptions are examined, compared and their logical agreement or disagreement, and their union or disunion *mentally* asserted.

The elements of judgment are (1) the comparison of two or more terms or notions; (2) the relations that serve as a means of comparison, and (3) the act of predication in such a way as to give knowledge.

I am not now speaking of what some would term *intuitive* judgment, which is really no judgment at all, but is a higher instinct—a kind of spiritual instinct—which we instantly and intuitively *feel* without conscious effort of any kind; but I have reference to that form of judgment defined in the opening paragraphs.

The exercise of at least *four* faculties, namely: Individuality, Comparison, Causality and Constructiveness is absolutely necessary to the formation of every judgment. Individuality to individualize, Comparison to compare, Causality to ascertain logical relations, Constructiveness to put together the facts, terms or thoughts, and all four to assert the result or judgment. But while this is true they could do comparatively nothing without the assistance of some of the other faculties. If one is positively deficient in the faculty of Color, his judgment of color will be positively defective, even if he has the other forty-one faculties in a positive degree of development. He may render an excellent decision or judgment relative to some art, literary or musical production, if color is not to be considered.

But if one has negative Conjugality and very positive Amativeness, and all the other faculties positive, his judgment of monogamic marriage would not be worth any more than that of Joe Smith or Brigham Young on the same question.

If one has the Perceptive faculties and Sublimity, Destructiveness, Combativeness and Firmness in conjunction with the four faculties already mentioned as essential to the

formation of any judgment, he may be a first-class judge of a railroad bridge, a Krupp gun, a tunnel or a battleship, etc., but be idiotic in his judgment of music, poetry, painting, religion, etc. And so it is with all the other faculties and their combinations. Every individual's judgment of anything may be accurate or inaccurate, according to the development and training of the faculties concerned in rendering the judgment. If the faculties employed in the formation of any conclusion are weak, the judgment must necessarily correspond in weakness; but if the faculties used are strong, healthy and rightly trained, the judgment will correspond to the development.

Would we trust the judgment of any one in music if he were very deficient in the musical faculties? Would we trust the judgment of any one relative to the digestibility of food if he had a very weak organ of digestion,—was dyspeptic? Certainly not.

I know a gentleman who has fine reasoning faculties but is very deficient in Vitativeness, Amativeness, Alimentiveness and Hope, with rather strong Cautiousness and very strong Parental Love, and he is a pessimist of the very worst type. He says everything is against man and that if it were not for a man's *children* he does not believe *any* man would want to live. He says when he is ready to die he will ask his children to forgive him for bringing them into this world of trouble. Who would give five cents for his *judgment* of life? One with deficient Parental Love and the other faculties exactly the same as in the gentleman just referred to would give us quite a different conclusion about children. So I repeat every one's judgment will always correspond with the development of his faculties.

And if we would *know* whether our judgment on any particular proposition, or of the different qualities of any given object is likely to be relatively reliable or defective, and to what degree we must first ascertain what faculties are to be used in forming this particular decision and then their relative development. Then we may know in what particulars we are likely to fail, and we can then give more specific and concentrated attention where it is needed.

So we see how easily, naturally and honestly we may reach a comparatively accurate judgment where we may use

our strong or positive faculties and just as naturally and honestly blunder in our judgment of something else which is as simple, or even less complicated than in the first instance because we use weak faculties in one case and stronger ones in the other.

Let no one be so foolish as to think because he is a good judge of this or that, that he is a good judge of all things, or he may sometimes exhibit idiocy of judgment when he wishes to appear at his best.

Learn from a phrenological examination your weak faculties and cultivate and develop them if you would do your best.

THE STORY OF THREE.

BY WALTER JAMES SHERWOOD.

A little babe lay sleeping, in the long ago, one perfect arm thrown carelessly above his curly head. His mother came and looked upon his sweet face with eyes filled with tender love. On his cheek was the peach tint of perfect health. She stooped and kissed the little innocent so softly that he did not wake, and in that kiss vast oceans of love and confidence went out for her precious little Harold.

Not far away another babe lay sleeping. His chubby, dimpled hand grasped a toy soldier, which stood guard whilst its little master journeyed far away into the land of dreams. His mother came and gazed down into his face with eyes suffused with loving tears. No other babe in the world was half so dear as hers—as her darling little Henry.

In a different neighborhood, in this place of long ago, lay a third little innocent, asleep, and he was about the age of the other two. His arms were as chubby, his cheeks as soft and peach-like, and his locks as fine and curly as were the other little strangers. And his mother was just such another sweet-faced, gentle woman, who came and bent over his little bed, murmuring words of love into his unheeding ears. In his mother's eyes her little Joe was incomparable in all that is sweet and good.

And so they were much alike, these babies three, as they lay thus in sleeping innocence—each blessed with health and a mother's loyal love.

They live and thrive and grow sturdy and strong and pass from childhood to youth and from youth to manhood. With manhood comes opportunities, possibilities, temptations.

Harold has become a keen-eyed, shrewd man of the world. His education is complete. He is cultured, and, as the word is used, refined. He is a member of many clubs, is in constant demand to serve on committees and is in the way to secure substantial financial connections. His future is promising, his hope is high and his ambition is great.

Time passes and events crowd upon him. He is called upon to use his judgment in many ways, and his decisions often affect the welfare of numberless people. One day a great conflict arose within his mind as to whether he would reap the benefit of a gigantic scheme he had been working upon. If he brought it to a successful issue his reward in a financial way would be stupendous. But it would be done at the expense of his honor—at the loss of that fine sense of personal integrity that he had always felt proud of.

He winceed when this thought came home to him and resolved to stop then and there.

But visions of his enormous possible gains were ever present in his mind and he pictured himself living in luxury and contentment, surrounded by servants, with his slightest wish gratified. He had many rich friends and their princely

ways had always made him secretly and profoundly envious.

With his scheme worked to a successful end he would be as rich as the richest of them.

He would be able to keep as fine a city home, own as beautiful a country place, possess as great a stable, entertain as lavishly and take as long a vacation abroad as the wealthiest of his friends.

"I will go ahead," he cried.

"Nay," said a voice, "consider your honor."

"It is an abstract thing," he answered defiantly. "The men of to-day deal in concrete things."

"Consider the thousands of people whom you would dishonestly draw this money from, and of the many you would ruin," repeated the voice.

"It is the chance of fortune," he cried, in agitation. "They put their money with me for speculation and they lose. They might lose it elsewhere, and be just as badly off. It comes my way, and by a little trick, I take it. I'm the gainer—and they?—well, it's done every day, and I'm no worse than the rest of my friends. Come, is it not so?"

"Nay," said the voice, "I am sick at heart. I took you or an honest man."

"I am one," he cried, and then he paused. "Come" he muttered, "I must be honest with myself. I was an honest man until this thing came up—and now?—Well, I'll go ahead!"

He went ahead. His scheme worked admirably and his wealth became so great that even he was satisfied.

He drank his fill of all life's pleasures—or of all that his money could buy. If the ruined ones who had placed their money in his keeping ever gave him a moment's troubled thought he gave no evidence of it.

The great world throbbed on, and his life's energy waxed strong and robust as he passed through middle age. He was talked about, written up by the newspapers as a great financier, dined, wined and feted to his heart's content. He accepted everything that came and his advancement was sure and steady, and his wealth grew in proportion. His life was filled with material pleasures and he drank in deep enjoyment of them all. Everything yielded to his ambition, even high public office, which he aspired to for the distinction that it gave him.

But the great world went on, and gave to this man with his vast wealth and great influence, but sixty seconds to every minute; but twenty-four hours to every day. It gave him no more days in a year, and it gave him no longer to live on this earth, than it gave the poor man.

At three score years he lay upon his bed. A grim figure looked into his eyes. He struggled desperately to ward off its hungry look but neither money nor influence nor anything else he possessed could appease the demands of this grim figure. Its name was Death, and it laid a hand upon his brow.

When he awoke he was in a strange land. Far away he could see the hills of a beautiful country and at their feet nestled a stately city, with gold-tipped domes and strangely beautiful minarets. He unconsciously knew it was peopled with a happy race.

He started up with the intention of going to the beautiful city, but as he rose to his feet beside him also rose a figure. He looked at it with interest.

It was an ugly figure, and had a leering face, with wide, watery, grinning lips and an abnormal width forward of the ears that gave it an indescribably selfish look. Its eyes were shrewd and penetrating, at once crafty and resourceful. Its forehead was low and broad; the back of the skull high and peaked, and covered with a shock of frightfully stubby, hideous hair, of no possible color. Its neck was skinny and

its body small—too small for such a head. When Harold stood up the strange being came no higher than his waist.

The man shrank back.

"Who are you?" he demanded, "and what are you doing here?"

"Ah, don't you know me?" the hideous creature said.

The voice and actions were so familiar that Harold drew away in alarm.

"Know you? I hope not!" he exclaimed.

He hastened away toward the beautiful city not daring to look behind. He had gone but a little way when he happened to glance down and there by his side hobbled the hideous figure.

"What are you doing here?" he cried angrily.

"Why I've as much right here as you have," the creature replied looking Harold in the face with his shrewd eyes.

"You're an impertinent puppy," the man cried, fast losing his temper, "and I want you to quit following me."

And he ran toward the beautiful city with all his might, thinking that he would soon out-distance the hobbling creature.

He ran till his breath gave out and then sank to the ground. As he sat at rest he glanced around and by his side demurely sat the uncouth, horrible figure, grinning up into his face. He sprang to his feet and rushed at the imp with wild fury. He caught it and tried to strangle it; to throw it from him; to trample upon it; to annihilate it with all his strength; to tear it to pieces. But when the struggle was over and Harold lay exhausted on the ground the unconquered figure of the leering imp still hovered over him.

The man glared at the figure.

"Who are you and why do you persecute me?" he asked.

"Who am I?" the grotesque thing replied. "Why I can soon tell you. It takes just four words. I am your soul."

"My soul?"

"Yes, your soul. If I am misshapen and ugly it is your fault. If I am hideous and unsightly to behold you have only yourself to thank. And let me tell you that I shall follow you wherever you go. If you want to travel to yonder beautiful city, I will go with you. If you wish to make the acquaintance of the fairest and purest women in this realm I shall stand by your side. And recollect, my good man, that they too, will know who and what I am."

Harold covered his face with his hands.

"Well," the figure went on with its sneering grin, "I know it isn't pleasant, but I can't help it. You built me out of your own life and you'll have to make the best of the situation. You see this low forehead and abnormally wide side-head? That's the result of your thought—of your grasping acquisitiveness and lack of sympathy for your fellow men. See this high peaked roof at the back of my skull? That was built by your immoderate self-will and your want of strict integrity. See this sneering, flabby, watery mouth? That was made by your coarseness, your pandering to the glutton in you. Well, I could go on and tell you how each one of these features of mine were made, but you can guess it out yourself."

Harold sank his head deeper into his hands.

"Look around you," continued the strange being, "you will see others in the same fix that you are in. See that monster over there?"

Harold raised his head slowly and looked over his shoulder. There he beheld a man walking along apparently in the deepest dejection. On his back was crouched a creature even more hideous than the one at his side. Its neck was thick and broad, its jaw heavy and coarse, its lower lip full and sensuous and its eyes half-closed and dull. A thick

short crop of coarse hair covered his narrow, low head.

"That," said Harold's shadow, "is a friend of yours. Don't you recognize him?"

Harold looked closely.

"He looks like Henry Black."

"He is Henry Black once a babe as you were, sweet and innocent as a little angel. He had opportunities that would have made him a man of value to the world, but he chose to follow his passionate, sensuous traits and you see what kind of a soul he built."

Harold shuddered. "Even worse than mine," said he, looking at the object by his side.

"Thanks for the doubtful compliment," returned the other. "But we're neither of us to be envied. The fact is, if you could look into a mirror now you would see that you and I look very much alike. I'm as much ashamed of you as you are of me. Your friend is even worse off and he hangs about on the outskirts of the beautiful city like a craven cur, and for shame and humiliation never dares show his face. Yet he would give all the pleasures he ever indulged in to enter its pure streets, and yet no one would oppose him if he tried to enter. You see it's the thing on his back."

"I understand," said Harold. "It will be that way with me."

"I'm afraid so," said the grotesque being.

And this man, once so strong and powerful, fell down and wept like a child.

* * * * *

The third babe grew to manhood. Behind his frank manner there burned a deep ambition. It was to be a great and powerful man, and so fiercely did this flame burn within him that it gave him no rest. He thought of it by night and worked for it by day.

He was poor. How could he get rich so that he might put his plans into execution? This was the thought that troubled him; the difficulty that must first be surmounted. He pondered long and earnestly. He planned and schemed and toiled and burned the midnight oil. His eyes blazed with feverish impatience and his face grew pale and gaunt.

Year after year he toiled and seemed no nearer the goal, when suddenly the opportunity presented itself. A great fortune was suddenly almost thrust in his face. He was stunned for joy, speechless with happiness, wild with his great anticipations.

But when his first intoxication of joy was over he discovered that the offering of roses contained a thorn. The fortune was not his, unless he choose to falsely claim it. He had it within his power to do so, and no one on earth would be the wiser. The real heirs were in distant lands and unconscious of their inheritance, while the legal documents indicated him as the only living heir. He alone knew better.

But why should he speak? Why? What was the use of depriving himself of the means to reach fame and power and greatness? Wasn't it providently thrust into his hands for this very purpose?

He fought the question over a hundred times. He grew thin and hollow-eyed and became a shadow of his former self. Of a sudden he disappeared and was gone a fortnight. When he returned he quietly went to work again, and no more was heard of the great fortune.

He toiled on year after year. He grew no richer. Opportunities came for him to reap rich financial rewards, but when he studied them he found they were at the expense of some one else and he passed them by. All through life the

hope burned within him that his great ambition would yet be realized. Each new opportunity to win fame and power was greeted with eager enthusiasm, only to leave him disappointed in the end.

On he toiled until his back was bent and his knees were stiff with age. He grew weary and sick at heart—so weary and tired that he had no place in his mind even for bitterness. Still he toiled and hoped till the infirmities of age laid him low, and he took to his last bed.

"I am a failure," he muttered, "a disappointment to myself and friends, and I am weary of life."

He sank to sleep with a sigh of patient resignation. When he awoke he lay beneath a spreading tree and the air was filled with a balmy perfume and the sky was beautifully colored. He looked around and far off to the right at the foot of blue-clad hills nestled what seemed a beautiful city of white and gold, with spacious avenues and faultless domes. He rose to his feet in wonder, and as he did so he noticed seated a short distance from him, a youth.

His features were indescribably fair, of a kind that seemed to blend the purity of childhood, the face of the sweet-eyed maiden, and the look and bearing of strong and conscious manhood, all in one.

Joseph looked with eager admiration.

"I have never seen so fair a youth;" he muttered. "What a magnificent head."

The youth laughed.

Joseph joined in his merriment. It was infectious. "Come, my boy," he said, "since you are inclined to be friendly tell me who you are."

"Why, don't you know me?" The youth laughed with great merriment.

"Not I," said Joseph. "I'm not in your class."

"And why not?"

"Oh, I suppose you're one of the sons of the rich nabobs over in yonder magnificent city. Come, is it not so?"

"Well, pretty near. I don't mind telling you though that I myself rank pretty high in fame and power in that very city. Come, let us go over to it."

"No," said Joseph, "I am not fit."

The youth approached him and laid his hand on Joseph's arm. "Come with me," he again said, almost in command.

"I say I am not fit," said Joseph, drawing back, "I am used to toil and weary places, and I have no heart to enter such a city as that over there."

The youth clung the tighter to Joseph's arm. He looked into his eyes and said: "Guess who I am?"

"A king's son?" said Joseph.

"That signifies nothing here," the youth replied. "No, Joseph, I am not a king's son."

"Well, I cannot guess," said Joseph.

"Only a moment ago you admired what you were pleased to call my fine head. I noticed you looking at the perfect contour of my skull. This, (pointing to the upper back part of his crown) was moulded by the thought and struggles of an honest man; this part, which gives me such a noble height in the forward part of my skull was formed by the same man's sympathy for his fellow-men, for he never could meet distress without relieving it, and his heart bled for the sorrows of his fellow-beings. This brow, Joseph, which I see you admire most of all, was built by the constant struggles and efforts of this man to achieve a great success."

And did he win?" asked Joseph.

"Not as men measure it. And yet he won a far greater prize than he struggled for."

"What was that?"

"A noble immortality."

"Happy man," said Joseph. "And are you one of the immortals?"

"I will show you who I am," said the youth. He turned and led the way a short distance toward the city when they came to a river of limpid purity. The youth led the way to the brink and bade Joseph glance into its depths. He did so and beheld, not his own image reflected in the water, but the perfect counterpart of the youth at his side. He grew confused and sank to the ground. The youth's voice sounded in his ear:

"That is the image of the man who achieved immortality. Shed of its earthly clay it is the soul of Joseph Gray, and I who speak to you, am but its reflected image. You, in toiling your way on earth, through the rightful use of your faculties, built the soul you see in this stream. Come, we will go to the beautiful city. Are you satisfied with the goal you have reached?"

But Joseph was overwhelmed and could only bury his face in his hands.

Read the best books at first or you may not have a chance to read them at all.—*Thoreau*.

In the best books great men talk to us, give us their most precious thoughts, and pour their soul into ours.—*Channing*.

The books that charmed us in youth recall the delight ever afterwards; we are hardly persuaded there are any like them, any deserving equally our affections.—*Amos B. Alcott*.

"Life is a magician's vase, filled to the brim, so made that you can neither draw from it, nor dip out of it, nor thrust your hands into it. Its precious contents overflow only to the hand that drops treasures into it. If you drop in charity, it overflows love. If you drop in envy and jealousy, it will overflow bitter hatred and discord."

And let the counsel of thine own heart stand; for there is no man more faithful unto thee than it.—*Ecc. 37:13*.

TRUE LOVE.

Will you not let me, dearest, share your grief?
Tell me what troubles you. Have I not tried
To be your faithful love? But love is naught
That is not strong enough to bear a load—
That does not long to bear it! Load me down
With your most weighty burdens. Let me feel
Their pressure and their spite. Be cross with me
And tell me I'm but a fool; but hide
From me no trifle of what troubles you.
Think you that I could sleep when you did not?
Or this poor lamp be dark while yours was lit?
These two nights I have watched and prayed for you—
Do you not know that I would die for you:
That if you were condemned to lowest hell
I would go there with you and think it heaven?

Anselmo and Bernadine.



DRAMATIC ART.

PROF. J. A. YOUNG.

Webster says: "The drama is a picture of human life, especially for representation on the stage." Shakespeare says: "All the world's a stage, and men and women merely players." So in order to portray at least one side of human nature, I take for my subject Dramatic Art. Under this title I wish to include Expression in all its forms, not merely the people on the stage but the whole world.

If the stage gives a true representation of human life, then it is there that we have the best chance of studying the various emotions and passions of humanity; for if we go among men and women, we find that they are actors inasmuch as they hide their true feelings to a certain degree.

Before we study the Art of Expression, let us begin with a good definition. Art is at once the knowledge, the possession and the free direction of the agents by virtue of which are revealed life, mind and soul. It is the application, knowingly appropriated, of the sign to the thing, an application of which the triple object is to move, to convince and to persuade. Art is not, as is said, an imitation of nature. It elevates in idealizing her; it is the synthetic rapport of the scattered beauties of nature to a superior and definite type; it is a work of love, where shine the Beautiful, the True and the Good; it is the symbol of the mysterious degrees of our divine ascension, or of the successive degradations of the fallen soul. Art, finally, is the tendency of the fallen soul towards its primitive purity, or its final splendor; in one word, it is the search for the eternal type.

However important mind is in the Art of Expression, we need to consider the physical side equally with the mental; but first we will take the mental.

The mind expresses its degree of development through the vocal mechanism. As the individual rises in development more thought is expressed in his voice. The voice of a baby expresses little mind. As the mind continues to de-

velop, one power after another manifests itself in the voice until we hear thought, affection and choice speaking in unmistakable tones.

The voice is educated through inducing right states of mind while using it. Mont Blanc rises shoulder to shoulder with other mountains; then pierces the clouds above the others. One speaking while inspired with a sense of its sublimity need not be told to speak on a high pitch, for he will feel no impulse so to do.

Education means to draw: therefore all true education is from within. The voice is capable of expressing every mental activity—pleasure, pain, sympathy, hope and faith.

The mind must be trained to the perception of beautiful vocal sounds; it must hold these sounds as ideals while practising the voice. It is at this point that the chief difficulty in vocal culture arises, viz: that of keeping the mind constantly and exclusively concentrated upon its ideals. If a person holds the right ideal steadily before his mind while properly practising, repetition will cause this ideal to take dominating possession of the tones and thus shape them to itself and become incarnated in them.

The mission of the voice is to communicate to others what is in the mind of each. If we listen not to the report of others, our lives will contain but little truth. A person with a grand intellect lies as open to the thoughts of others as the placid lake to the stars which it nightly reflects. Narrow minds will entertain only those thoughts which come to them through some channel in favor of which they maintain a prejudice. The receptive mind will prove all things by entertaining all things and then hold fast that which is good.

In the poem "AUX ITALIENS" Owen Meredith describes the power exerted upon the minds of others through a composition of Verdi rendered by Mario.

"Of all the operas that Verdi wrote,
The best, to my taste, is the *Trovatore*;
And Mario can soothe, with a tenor note
The souls in purgatory.

The moon on the tower slept soft as snow;
And who was not thrilled in the strangest way,
As we heard him sing, while the gas burned low,
NON TI SCORDAR DI ME?

The Emperor there, in his box of state,
Looked grave; as if he had just then seen
The red flag wave from the city gate,
Where his eagles in bronze had been."

There was something in the voice of the singer which caused the Emperor's mind to see the red flag standing where his eagles in bronze had been.

"The Empress, too, had a tear in her eye:
You'd have said that her fancy had gone back
again,
For one moment, under the old blue sky,
To the old glad life in Spain."

The tones of Mario caused the Empress to see her early home; and the chief character to see his first love, and to even smell the flower he had seen her wear.

"Meanwhile I was thinking of my first love
As I had not been thinking of aught for years,
Till over my eyes there began to move
Something that felt like tears.

For I thought of her grave below the hill,
Which the sentinel cypress tree stands over;
And I thought, 'Were she only living still,
How I could forgive her and love her!'

And I swear, as I thought of her thus in that hour,

And of how, after all, old things are best,
That I smelt the smell of that jasmine flower
Which she used to wear in her breast."

An orator by his tones as well as by his words, causes definite mental activities to take possession of his audience, thus influencing them with the action of their own minds. The mind knows what tones to employ for the purpose of communicating its own activities to other minds. The impulse of the mind constructs the form of the tone which communicates its thoughts to the audience. And there is no such thing as true voice which mind has not formed.

To consider the physical side also we must recognize that correct speaking is an art and can only be acquired by laborious practice. To speak naturally is to use the organs of speech as nature intended, and not in the perverted manner in which ill-usage has fastened upon us. The child breathes and speaks in a natural way, most grown persons in an artificial one; for instance, watch the infant as it lies in the cradle slumbering; notice with every rise and fall of the chest the inward and outward action of the waist muscles acting on the diaphragm and causing it to pump the air in and force the breath out of the lungs. All of the organs of breath are now performing their functions fully and none is worked at the expense of the others. How different with many men and women! They, instead of inflating the lungs fully by the action of the abdominal muscles and diaphragm, rely upon the costal muscles only, and consequently inflate the upper portion of the lungs alone, thus being able to produce only a very limited amount of breath and scanty volume of voice.

As speaking is an art, we must learn the principles of it and gain the faculty of practically applying them. We all possess some degree of talent, but very few are gifted with genius. Possessing this faculty (talent) we are all able to learn how to use the human voice so as to express every emotion of which it is capable, and great will be the result unless there is something radically wrong with the organ. Vocal sounds are but the paths leading outward from the speaker's soul, just as are the eyes the windows of his spiritual habitation, and if the powers of the voice are developed we are then enabled to express just what we feel. "To hold as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time her form and pressure."

In cultivating the voice we must pay particular attention to detail, both as to the mechanical and intellectual part of the work, for it is only by attending to little things that we can expect to master the more difficult branches of the art. We must furnish a good instrument; but with most persons the voice is out of order and requires a thorough overhauling. Misuse is the cause of this instrument requiring readjusting, and practice will readjust it. Work, and hard work is absolutely essential if vocal defects are to be corrected. We must remember that the voice cannot be built up in a day, but that months of careful training under a skilful master is the only means to adopt if good results are to be expected. We should experience no pain or trouble whatever in speaking, and every tone of the voice should be produced without apparent effort. Deep breathing requires an effort, but it must not be perceptible to the audience. A very vital point is to control the breath and not allow it to rush through the larynx without being converted into sound.

In cultivating the voice we must find out the medium register, and then work below and above it. We do this by taking the ordinary speaking voice as a guide and gradually working the voice as far above and below this tone as pos-

sible. In a very little while the student will find that his medium register is changing. This is because, in many instances the student has habitually (not naturally) pitched his voice too low, and the exercises are bringing the different registers to their proper positions. The teacher should find the keynote in the student's voice and commence his work from that, and not endeavor to force his own voice upon the student.

A quality lacking in many speaking voices is that of color, and a very important one it is. How few explain by the tones of the voice the meaning of the words uttered! When speaking of love, put love in the voice; express hate when speaking of it; dwell on the word slow; use rapid time in uttering the words *fast*, *fire*, *flash*, etc. You have as many colors at your disposal for word painting as the artist possesses to enable him to counterfeit nature and you should use them.

Elocution is an art and can be imparted by the living teacher alone. It cannot be learned from books. They will serve as assistants and guides, but to rely on them alone would be madness.

The human family is expressly designed for action, both mental and physical, and is so constructed that to develop and continue the natural powers a certain amount of exercise is necessary. Every muscle in the body should be thoroughly trained and brought into subjugation to the will, so as to enable the speaker to perform any and every motion with as much ease and skill as he produces the tones of the voice.

Gesticulation is visible speech, and by proper manipulation may be made just as effective as voice itself. This being the case, imagine the power of an orator who thoroughly masters both branches of elocution. He would be enabled to sway an audience at will, compelling his hearers to respond to his every expression. It is a well known fact that impressions received through the eye are far more lasting than those made through the medium of any of the other senses, so consequently the speaker who can by appropriate gesticulation make his oration plain through the sight, will stamp his discourse upon the minds of his hearers and leave an impression not easily erased.

Never rely upon the inspiration of the moment. How ridiculous such instruction must sound to one who has had practical experience as a public speaker. On the platform or stage nothing should be left to inspiration. Suppose you should rely upon inspiration, and it should fail to make its appearance, what would be the result? The utter failure of your oration. Imagine yourself before a cold, unsympathetic audience. Where is the inspiration to come from? You must call upon that other self Art; dive into the resources of your soul and *make* your audiences respond to the passions you express. To do this you must *feel* what you utter, and give *utterance* to that feeling. It is not sufficient that you should feel what you are saying, but you must give outward expression to it. Here is where the art of Acting and Gesticulation comes into play. With proper gestures you can make all you say just as plain to the sight as by the tones of the voice you can make the sounds to the ear. You must individualize yourself with the subject if you wish to succeed as a speaker or actor, and explain not only by voice but also by gesture the author's meaning. Bring into use all the powers of elocution; the voice with its thrilling tones; the glowing countenance, the breathing frame, and glorious action. Therefore study the physical branch of elocution.

While a great deal of this article may apply to the elocutionist or actor, yet it is of equal importance to the public speaker or phrenologist, or any student of human nature. As one cannot learn a trade by reading about it from a book or by seeing one perform the work, so the student of human

nature cannot fully understand the expression of human emotions and passions unless he himself experience them. In order to feel even a part of these he will have to live many years in conditions favorable to experience the various impulses and feelings, while if he studies the art of expression—dramatic art, he will not only understand every human feeling but will at the same time cultivate every part of his mental and physical make-up and become a well-rounded and fully developed being.

The student of human nature ought to define exactly the position one takes under the various feelings of Horror, Admiration, Resignation, Grief, Pride, Surprise, etc. He ought to understand the effect upon the voice of the various passions of Fear, Anger, Despair, Hope, Revenge, Pity, Courage, Jealousy, Melancholy or Cheerfulness.

Therefore the successful student of human nature will no doubt unite the study of the mind, Phrenology (the true Psychology) with a study of Dramatic Art.

(Prof. Young, we might say, is a graduate of the Lawrence system of Dramatic Art.—Ed.)

PHYSICAL VITALITY.

The acquisition of various kinds of material treasures—such as works of art, property, curiosities, or money—is a distinguishing characteristic of the men and women of this generation. "Get all you can and keep all you get" is the popular motto, and this appetite for accumulation seems to grow with its gratification.

With this desire for acquisition, so much in evidence, it is strange that so few persons take any thought or trouble concerning the accumulation of vitality. For it is one of the most priceless of all earthly possessions, and without it all good things are apt to fade—like a mirage—into thin air. Yet the majority of men make no effort to understand the laws which are connected with its creation and reservation.

The human body is a storage battery consisting of millions of cells in which the vital electricity that produces health, wards off and prevents disease, makes life enjoyable, and produces the personal magnetism which causes the human character to be powerful for good or for evil, is accumulated.

Every form of manifestation of physical vitality depends upon the life-force stored up in this human battery—and upon its voltage. The more fully charged the cells of the body may be, the higher the voltage, and, consequently the greater the vitality and power.

This voltage is always fluctuating. Physical or mental expenditure of force lessens it; recuperation, through rest, sleep, and the taking in of oxygen and food-pabulum increases it. And if the influx is greater than the output *accumulation results*.

Comparatively few persons have ever realized that a predetermined accumulation of vital force is an actual possibility and that it can be brought about by intelligent and methodical action. Even if a small amount of vitality has been inherited from our parents the stock can be increased—and, vice-versa, those who have come into the world endowed with a more than ordinary share of this best of Nature's gifts can run through their stock capital in a comparatively short time, and die bankrupt long before reaching middle age.

All the "preventive medicines" in the world are as the small dust of the balance—potentially—when weighed against this Life-force which "healeth all our diseases and redeemeth our life from destruction." Its therapeutic phenomena are truly wonderful;—the fractured human limb, the damaged bark of the tree, the broken shell of the humble

mollusc, will each alike be mended and restored by the invisible Life-spirit which operates silently in each, and by such various methods.

In the presence of this mysterious Power our great scientists are nonplused; they can neither analyse, nor classify it and are obliged to be content with the registration of its effects. Nor need we wonder at this, for the operation of this healing and energizing force is none other than the manifestation of the Lord of Life who is immanent in all creatures, and ever seeking expression in individual forms.

When the human system is invaded by malevolent bacteria and microbes, the benignant living cells within us overcome and expel them and save us from disease. They act thus whenever the sum total of our vitality—or voltage—is such as to evidence the fact that they are in fit and forceful condition. If they are not properly fed with those elements which are needful for their sustenance and welfare, they soon run down, and we become aware of the fact by realizing that we ourselves, have run down. Our voltage is below the normal; *we are below par*. We then are liable to become the prey of those ceaseless microscopic enemies which are ever ready to pounce upon the unfit.

If our corpuscles are weaker than the invading foes, no drugs can save us,—we are doomed. Hence the importance of keeping our nerve centers well charged, for we then know that the minute life-cells are in vigorous condition.

To accumulate vitality our food must contain all the chemical elements which we need. Nitrates for muscle building; carbons for heat and energy production; fats and phosphates and other mineral salts for the sustenance of brain and nerve-force. None must be permanently omitted. If, for instance, we exclude organic phosphorus from the food of a man of mighty intellect, he will, in due time, be reduced to a stage bordering on idiocy. We can obtain this phosphorus in such foods as cheese, milk, whole-wheat bread, oatmeal, peas, beans and bananas. But inorganic phosphorus in the form of drugs or pills is dangerous.

The other elements are also necessary, and our diet must contain the whole of the fourteen from which the body is constructed. This fact suggests the wisdom of making our diet *as varied as possible*. Nature will assimilate the necessary elements if opportunity is thus given her.

The human body, and its brain and nerves, are in the first instance constructed, and are then continuously reconstructed from food—and from it alone. By this term I refer to that nourishment which reaches us through the digestive apparatus, and also that which comes through the lungs, etc. *Just as we eat, so we become*; and our thought is almost entirely the outcome of our food-pabulum. The numerous cases of mental idiosyncrasy, incompetency, and aberration which we see around us, may, in nearly all instances, be traced to erroneous feeding.

To store vitality we must live by *method*, and take some trouble. Nature's greatest gift is not to be obtained haphazard and without thought and effort. We must eat wisely and breathe wisely, and live wisely; and the closer to Nature we get the better it will be for us. One hour of early morning sunshine is worth several in the after part of the day, and the atmosphere which has been vitalised by its rays contains the life-giving oxygen upon which our vitality so largely depends. To rise with the lark and retire whilst the night is still young, is to walk in Wisdom's way, and though this may involve, in some cases, a mid-day siesta in the summertime, it is in accordance with Nature's plan.

The habit of deep-breathing, like the habit of living much in the open air, yields important results. We should remember that the atmosphere consists of oxygen and nitro-

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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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SPECIFIC DIRECTIONS IN REGARD TO THE CULTIVATION OF EACH FACULTY.

To cultivate Language, make a special, intentional effort to catch and retain words. Then talk, write and speak, using the best words that you can command.

To cultivate Acquisitiveness, purposely save. Then make a special effort to buy and sell to the best advantage.

To cultivate Mirthfulness, read the comical authors and make a special effort to tell comical stories.

To cultivate Parental Love, unite in marriage and produce children, or adopt them and associate with them.

To cultivate Self-Esteem, depend upon your own resources and positively sustain yourself.

To cultivate Constructiveness, study the construction of any and all things and construct something.

To cultivate Veneration, attend divine worship and fully recognize the greatness of the universe and venerate the Creator of it.

To cultivate Order, begin immediately to arrange your business and appliances in an orderly way. Make this a rule of action.

To cultivate Locality, make a conscious effort to locate objects, houses, places, cities and also travel.

To cultivate Vitativeness, sum up how much there is to live for in this world and then determine to stay here as long as possible.

To cultivate Imitation, do as others do. Copy.

To cultivate size, measure everything in inches, feet or yards.

To cultivate Ideality, study beauty and go where beauty is exhibited.

To cultivate Destructiveness, do everything that you do forcefully.

To cultivate Suavity, be suave in all your association and conversation.

To cultivate Weight, ride the wheel and learn some game like golf.

To cultivate Time, make a timepiece of your own faculty of Time and depend upon it.

To cultivate Benevolence, mingle with the suffering and give up to your generous impulses instead of denying them.

To cultivate Amativeness, mingle with the opposite sex in a general social way.

To cultivate Human nature, study character by means of phrenology and physiognomy.

To cultivate Cautiousness, think of all the dangers of life and continually watch out.

To cultivate Individuality, individualize every object that you come in contact with.

To cultivate Conscientiousness, be truthful and steadfastly follow principle.

To cultivate Friendship, form friendships and mingle closely with the multitude.

To cultivate Comparison, continually make comparisons of this and that and classify your business and your studies.

To cultivate Firmness, persistently keep at anything forever if necessary.

To cultivate Combativeness, courageously resist every encroachment upon your principles and face all danger.

To cultivate Color, study colors and use them.

To cultivate Sublimity, look at the heavens on clear nights and at all the sublime exhibitions of nature.

To cultivate Inhabitiveness, settle down and build a house with all of the most comfortable surroundings.

To cultivate Secretiveness, be on your guard all of the time and hold your tongue.

To cultivate Form, study shapes and practice drawing, sketching and modeling.

To cultivate Conjugalinity, unite in a monogamic marriage and concentrate your affections upon one.

To cultivate Number, study numbers and use them in all ways that you can.

To cultivate Continuity, continue as long as possible along the line that you have started upon.

To cultivate Hope, make it a rule to be cheerful and sum up how many things there are to be cheerful for.

To cultivate Eventuality, make a distinct effort to remember events, as events, and relate them.

To cultivate Causality, reason from cause to effect and thoroughly study logic and philosophy.

To cultivate Spirituality, study the spiritual history of the race and all psychical phenomena.

To cultivate Approbativeness; make it a rule to excel somebody else and then appreciate the applause you receive from others.

To cultivate Alimentiveness, make a business of eating for pleasure and for the best production of blood.

What A Faculty Is.

Perhaps not one in a million clearly understands what a HUMAN FACULTY is. This is the reason that systems of education, thought, psychology and human philosophy are so positively conflicting and unreliable. Hazy, Mazy, Muddy, Dim, Mystic, Obscure, General, Superficial, Indefinite, Vague, Elastic, Mixed, Chameleon, Theoretical, Fallacious, Transient, Empirical, Unconstitutional conceptions of faculty have obtained up to this time. Such are no longer necessary. Below we give a complete definition of human faculty. All should study it till they fully understand it. Then, and not till then, will anyone have a clear conception of the nature of human nature and a fundamental and unchangeable basis upon which to build any definite and reliable system of thought.

**A Faculty is a natural, individual,
genetic, fundamental, in=
divisible, unchangeable, mental
power.**

(Continued from page 155.)

gen—the very elements of which our bodies are chiefly constructed. Life and vigour *can be inhaled*, but few persons have learned the art.

The habit of cheerfulness tends to promote the assimilation of food which vitalizes—and thus it favours longevity.

Exercise—of an intelligent and healthful sort—is needful to make the life-current pulsate through our bones and tissues. Without it our organs do not get properly nourished and re-built; stiffness and atrophy set in. Every organ must be used if we are to secure complete development and health.

Calcareous deposits must be eliminated by drinking soft water and fruit juices, or our veins will get encrusted like the interiors of the water-kettles in many households.

The skin must be kept pure and open by ablution, the teeth must be cleansed frequently lest they become a lodging for bacteria, and food which is likely to contain disease germs and decomposing bioplasts (such as dead bodies) must be eschewed.

Worry and care must be banished, as far as possible, from our lives, and vitiated atmosphere must be avoided—as well as all unwise and excessive expenditure of nerve-force. For these things deplete the storage battery of human electricity and lessen its voltage.

The Coming Race will master the secret of this accumulation of life-force, for it is one of those higher things to which mankind is slowly rising upon the stepping-stones of past mistakes and painful experiences. Let us keep abreast of the times and win our way to Life more abundant.

SIDNEY H. BEARD,

In "Herald of the Golden Age."

"EDUCATION."

PROF. A. P. KOTTLER, RACINE, WIS.

To get an education, according to the popular idea, is to get a smattering of a few languages, a science or two, and—a Diploma. We generally consider our first day in school the beginning of our education, and when we are presented with a certificate of graduation from a college, we sometimes think that our education is complete. Is education a knowledge of this or that science, or trade, or profession or language? Herbert Spencer says: "The function of education is to prepare us for *complete living*."

Complete living is only realized when *all* the powers of the mind are gratified in a natural and satisfactory way. Education, therefore, is that which leads to the unfolding, development and cultivation of the whole man, morally, spiritually, intellectually, socially and physically. It is the expansion, strengthening, discipline and regulation of every faculty of the mind. This is what education really means in its true sense.

The systems of education of the past have all in their turn been tried and found unfit to prepare us for complete living. The reason all were found impractical and inadequate is found in the fact that they were all without a definite and substantial foundation. Every system of education has been devised without a thorough, scientific knowledge and consideration of Human Nature in a fundamental and complete sense. The system of education prevailing today is just as inadequate and incapable of preparing us for complete living as were those of the past, because it endeavors to train, instruct, enlighten and discipline Human Nature without even knowing the elements of Human Nature. Not knowing these elements it must necessarily proceed in a *general* way. The results of this *general* education are apparent on every hand, and we think it unnecessary to mention any cases.

If we happened to be hungry and were offered a dance instead of food, or if we felt sleepy and instead of rest food were offered us, if we did not become angry we certainly would be inclined to laugh at such absurd propositions. Now suppose a human being is hungry for *musical* knowledge and is given a course in *mathematics* instead; or one with a decided taste for philosophy should be offered love stories of the sentimental kind. Will they find much pleasure in the substitutes? Will such education prepare them for complete living? Suppose a young man with a talent for architectural drawing should be sent to a Conservatory of Music; or one who would make a successful blacksmith should be sent to a Medical college? How much success would accrue to the individuals so misplaced? To say nothing of what the world, in general, suffers by losing efficient men in the right vocations, would the education they receive prepare them for a complete living? This way of proceeding with education is certainly as absurd as offering food to the person needing rest. Both are absurd because they do not take into consideration the nature of the want they intend to supply. And when we contemplate choosing a calling or profession, what is our guide? The whim of a parent, the guess of a friend, or the popular sentiment almost invariably decide the choice. "It is such a *respectable* profession or business; besides there is little or no work, with a good income attached."

Such and a number of other reasons are the only guides which lead many to decide as to what place in life they shall occupy. How many consider the real and most important reasons? How many consider their intrinsic ability, talents and fitness for their choice? This is why there are so many misfits in life, so many failures, so much misery, crime and suicide. A great deal is said about crime, suicide and other evils being produced by economic conditions. While it is true that our economic conditions are far from being ideal and *are* the causes of a great per centum of the evils mentioned, yet can we truthfully say that they are productive of *all* crimes and *all* evils? How can we have anything like an ideal system of government or economics with a system of education as at present? Civilization can not progress, our ethics and economics cannot improve until we establish a system of education on a fundamental knowledge of Human Nature based upon phrenological psychology.

ORGANIZATION.

In order to accomplish the best results in any undertaking there must be organized effort. One may be a forcible thinker, yet accomplish very little if he does not concentrate his thoughts, regulate them and direct them upon one certain line at a time. Concentration of thought and purpose has done wonders and caused the mediocre to succeed in this life where the genius has failed. Two boys may start out in life, one of great thought power, bright, quick, intelligent, the other apparently dull as we sometimes express it, yet the dull boy by steadily applying what powers he possesses, organizing his thought and effort so to speak, outstrips the other in the race of life simply because he fails to direct his genius, his wonderful intelligence in any certain line or to any definite purpose.

Haphazard, spasmodic effort never can accomplish much. It is the constant dropping of the water in the same spot that wears away the hardest stone and it is the constant application of thought and effort in one direction that scores rich success and final reward for labor. The wisest man or woman is the one who has organized knowledge, and the best speaker or writer is he or she who has not only a flow of language but a flow of musically arranged words and sentences expressing poetically arranged thoughts—organized thoughts.—*Psychic Century*.

I WILL.

[Read at a meeting of the Human Nature Club, by Prof. John P. Gibbs.]

I, a pronoun, nominative case, first person, singular number, denoting the speaker or writer. The conscious thinking subject. The ego. The personality, the individuality. Ah! an individuality with the faculty of Individuality as a center.

How am I to know that I am the first person, nominative case, singular number, unless I have within myself something that will bring me into relation with myself? I must know that I am I, and not you, before I can separate myself from my surroundings, or detach myself from my environment. I can separate myself from every other self or I only with the faculties of Individuality to distinguish the "I" from every other I; Form to readily recognize the form or shape of I, and not confound my I with any other I; Size to recognize the size of my I among numerous I's, large and small, thick and thin, short and tall; Locality to localize my I that I may be able to know that the spot or place where I stand, sit or lie upon, no other I can stand, sit or lie upon at the same time; that everything has its place in nature, that every place I am is the place for me at that particular time; and Comparison to compare my I with your I, my ego with your ego.

This gives us the physical basis for the I, yet it can be readily seen that the I is something more than the mere physical; that it has a mental side which is of far more importance than the physical, the physical being only the representative of the mental side of life. And as all life is life of the faculties that compose this mental side, it is necessary to have the mental faculties that we may be able to recognize the I, though it be expressed physically. To be composed entirely of the above faculties would be of little use to the I as an entity, bringing, as they do, no reflection, only perception. We must go to some other part of the mental constitution for the conscious, thinking subject, as the faculties above are simply knowing ones and do no thinking.

To think, to cogitate, to think at all definitely from cause to effect, to think out the I as I am doing, requires the faculty of Causality in an active state. To know that I am doing this and be conscious that I am doing it, that it is not you but I, to be conscious that I am conscious all the time I am writing, requires the faculty of Human Nature—the faculty that gives the I introspective, self-scrutinizing ability,—intuition. The more I analyze the I the more I wonder at the marvelousness of the Almighty force, potentially or actively manifested by an all-wise Creator. The more I am convinced that the I was not created for naught; that all will be well; that all is as it should be; that each receives according to the ability of the I to assimilate; that the child must creep before it can walk; it must learn the use of the motor muscles before it can ever creep; so with the I, it must first gain the knowledge through the physical before it can use the mental in a faithful, confiding and confident manner. Spirituality produces such a mental view. This gives us the I from a physical and mental side; this makes the I as a whole.

Yet of what value would the I be without a Will to direct its movements? None that I can learn. The I is made up of definite and fundamental faculties, and so with the Will. It can be resolved into elements that are just as fundamental in their nature as are the seventy-two elements of chemistry. Will is not inherent in any one faculty. It is a condition of the mind that requires a plurality of faculties. In the first place, a person to have any basis for a Will must have an active faculty of Firmness. The faculty of Firmness is

the only faculty in the constitution of man that persists, that can stick to anything, but the degree of power or force with which it clings to anything depends on the development of the faculty of Destructiveness. Combativeness is necessary to a well balanced Will. Firmness gives persistence. Destructiveness energizes, but it is the office of Combativeness to oppose. It gives courage to face obstacles. To be composed in a persistent and forceful opposition of man or nature requires the faculty of Self-esteem, the only faculty of the forty two that instills in us self-complacency and self-confidence. To place the will of man so that it can be of service to him there should be some ambition. Therefore I will place Approbativeness as one of the elements necessary to complete the Will. Now we have a Will that is energetically brave, aspirationally ambitious and persistent.

Permit me to graphically describe "I will." The I shall be taken for the centre, standing fixed upon Firmness, with its face toward the south. To the left or east is Destructiveness, as exemplified by the industry in that direction—New England and Europe. Right in front, or to the south, Combativeness, which will indicate the unsettled conditions of Cuba, South American republics, the Transvaals, China and the Philippine Islands. To the right or west, Approbativeness. Look at poor old China, a country whose only ambition was and is to be let alone. Then again look at the amount of ambition being expended every day in an endeavor to divide what will not be given. To the rear or north, Self-esteem, as exemplified by upper and lower Canada, British Columbia and England. From this you can see that the "I will" encircles the globe. Wherever these faculties are found aided by the three Vital faculties of Alimentiveness, Amativeness and Vitativeness, the "I will" will exist and make itself manifest. "I will" is, or should be, a potent factor in every person's life. What would Gen. Grant have been without the "I will?" How could he have said, "I will fight it out on this line if it takes all summer." What would Darwin have been without it? Napoleon or Wellington would have been powerless without the "I will." Yet, powerful as the "I will" may be in any person, of what good would it be with nothing definite for which to work and strive? To make the I will a moving force, there must be a goal. The prize will depend upon some faculty other than those that compose the "I will." I will to be a banker. Do I do this with the faculties that compose the I will solely, or is there not another faculty injected into the arena which spurs on the I will as the plaudits of the spectators does the gladiator? How would Acquisitiveness do for such a faculty? Do you think it would goad the I will to success or ruin? I will be a moral man. I cannot be such without the faculty that gives moral tone to all actions—Conscientiousness. I will be kind, pleasant, true, honest, respectable. All these and an indefinite number of other I wills come from the combination I have laid before you, with additions to complete the object.

In conclusion, and with your kind indulgence, I would draw once more upon your imagination. Please follow me for one minute, then I will be done. "I will" to me is like a locomotive standing on a side track without any steam. Presently along comes the fireman whose duty is to get up a given head of steam. When this is done the engineer steps into the cab. The conductor, coming up with the way bills in his hand, gives orders to take out so many cars, stating their destination. This done, the engineer pulls the lever and they are bounding over the steel rails behind the iron horse. "I will" without something to move it is like a locomotive—is useless without a motive, which is imparted to the "I will" by any of the remaining faculties that are strong enough to make their power felt by the I will contingency.

PHRENOLOGY AND THE VOCATIONS.

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

The various trades of the world are very numerous being above twelve thousand in number. The phrenologist is the only one who has to any extent attempted to study them, or a part of them, for the purpose of giving counsel to the rising generation. Yet he has only made an attempt, which, nevertheless, will be more and more perfected as the years roll by, proportional to the incorporation of phrenology with educational institutions, proportional to public recognition of the same, and in ratio as it is honored by our national legislators, administrators and men of public importance. It is, indeed, very strange that our public educators have not turned their attention in this direction; that they do not now study the sources, the requisites and the existing conditions of the different industrial and professional vocations for the purpose of giving counsel or advice to their petted children; but on the other hand let their sons and daughters DRIFT on the sea of life, without any knowledge of how to guide and pilot the vocational ship between the sunken rocks and the angry waves. To experiment unknowingly in this direction is very unprofitable for the purse, being a loss of time and effort, and being dangerous for the health, success and happiness of the children, because opposed to their nature and talents. The vocational fields are very extensive, when we consider all the various industrial, commercial and professional pursuits of the world, and when we examine and perceive the present chaotic condition of those trades, even here in the United States, we find that the task of the phrenologist is not an easy one. And we may further state that the vocations, their nature, requirements and peculiarities, have never yet been mastered by the phrenologists; nor is it essential for them to study the vocations of foreign countries, but they should be acquainted with the trades practiced in the United States, and especially, with those vocations prevalent in the localities where they are phrenologically operative. Still, even this is a work requiring years of constant study and application, considering the difficulty of obtaining knowledge regarding the vocations. Probably none of the phrenological workers has in the past been more active and practical in the vocational fields than our late Nelson Sizer, for he would visit workshops, factories, business offices, industrial workhouses, etc., and acquaint himself with the essential qualifications of a few vocations at least. This is a very efficient method, but, a rather slow one, since it would require a lifetime of a number of men to gather data in this direction, to record the same, and bring the whole into book-form for the use of students and phrenological practitioners. This, however, is not the only method of studying the vocations, for one can gather knowledge from books, such as "Work of Men, Women and Children," Statistics of Labor, "Choice of Pursuits," directories, dictionaries, and encyclopedias, governmental books, technical works, works on the utilitarian arts, etc. Information can, likewise be gained from polytechnical institutes, phrenological literature, scientific and prominent men, etc. These have been the source from which we have obtained information regarding the following vocations: 131 sciences, 106 scientific arts, 106 activities in religion and law, 120 literary arts, 54 hygienic and therapeutic vocations, 132 educational spheres of activity, 69 organizing activities, 150 esthetic arts, 290 governmental works, 180 commercial pursuits, 73 financial activities, 108 business arts, 87 manufacturing arts, 63 structural arts, 340 metallic arts, 370 technical arts, 69

electrical pursuits, 125 transportation operations, 70 trades for workers in wood, 60 domestic and agricultural pursuits, 20 sportive callings, 480 vocations for women, 320 works requiring muscular strength, and 109 works for common laborers. These vocations we have classified, as much as possible, in conformity to the various developments of the brain, enabling the student of phrenology, as well as the phrenological worker, to learn quickly and to select accurately a vocation for his patron, and also, to give a full account regarding the nature of that occupation, the cost of preparing for the same, and, the wages paid for it in different localities, etc. Some time in the future, we intend to establish a large phrenological school where the vocations, phrenology, anatomy, physiology, physiognomy, ethnology, human magnetism, heredity and stiapiculture, matrimonial affinities, causes and cures of criminality and insanity, etc., shall be taught; where students shall have a two to four year's course of training, and at the end of the term receive, from a chartered institution, a diploma with an attached honorary title proving professional competency on the part of the student, and inviting public confidence, esteem and recognition. When this plan shall have been perfected it will have a tendency to debar pseudo-phrenologists, mercenary charlatans and public parasites from phrenological practice, elevate our beautiful science to dignity and public recognition, protect the public, compel superficial workers to study or stay out of the field, and to maintain, shield and protect competent practitioners. The phrenological charts and the present number-charts have been very enticing to advertising medical quacks and to traveling imposters, as well as, to demi-learned phrenologists, all of which have cast dark and dismal shadows of neglect, disregard and even contempt over the beautiful science of phrenology, and have prevented good and noble men from establishing universities with departmental branches of instruction, where students could have received competent tuitionary information in all the accessory scientific branches of phrenology. The number-charts should be abolished forever, for every hocus-cus in the country can use them. All students in phrenology, furthermore, should have a two to four years course of instruction in phrenology, for a thirty to fifty or even a ninety-lesson-professor must absolutely be superficial; can never be a success; can never be recognized, honored nor happy in the dissemination of his science; his "marked" number-charts can do our sons and daughters but very little good, and being, as he is, ignorant of the vocations, a poor representative of the science of phrenology he can evoke nothing but public neglect. It will alone require one year of constant study and application to become fully acquainted with the chief vocations practiced in the United States, besides, other phrenological studies are so extensive that it is entirely out of the question to master them in less than, say, four years. The writer of this has taken fourteen charts, many from graduated professors, and therefore, knows how very superficial the most of the phrenological workers are. These men do not desire to be superficial, but, are compelled to do so until we shall have an institution where students, as well as they, shall receive competent instruction in all the vocational and phrenological branches of study, for a term of two to four years. Phrenologists, heretofore, have not been permitted, nor able, to operate as they have desired, from the fact that, they have not been duly recognized, appreciated and sustained in their efforts. They have done the world much good in spite of adverse circumstances, and we appreciate their self-sacrifices, their humanitarian labor and their noble works, hoping for further future phrenological and vocational advancement.

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INFLUENCE.

The natural excit of a faculty in another is the manifestation of the same faculty in yourself. Any faculty may be called into action by the same faculty in another person.

Mirthfulness is one of the faculties that will make you influential. People pay much to have it excited.

Benevolence and Friendship, even without Acquisitiveness, sometimes help a man to make a success in business. His genial, friendly, kindly manner, will attract people, especially in a catering business, such as a restaurant or hotel. Our higher faculties will help us win in some commercial pursuits.

Use the popular faculties in speaking. You cannot cause an interest unless you excite certain faculties. If you have small ideality and show it, the audience, if ideal, will criticize your deportment, speech, dress, etc.

If a person goes out with selfish faculties active he will antagonize and arouse the selfish faculties in others. You cannot attract people when you arouse their antagonistic faculties. Why don't we like snakes? Because a snake is made up principally of selfish faculties; poison goes with viciousness; they could not manufacture poison if they were differently organized. Some people cannot get along without getting a great deal of attention; such have strong Approbativeness.

What are some of the faculties that make one influential?

Moral courage is essential; this kind of courage is one of the elements of success. The world admires independence, and does not like a parasite. If you start out courageously everybody will help you. If you have Approbativeness large, and other people have it as large, you will get into striving contests. You do not like to have people show off, and others do not like to see you show off. If you show this faculty too strongly you will not be popular. Never look for appreciation.

Another requisite for success is Conscientiousness, sincerity. You must be positively sincere, and you will surely be successful in the end. Some succeed by trickery for a time, but it does not last.

Friendship is one of the most influential faculties that you can possess; it knows no sex; has influence with everybody; makes you popular.

Parental Love will make you popular with parents and children. A baby knows there is something wanting if you have not got it.

A hopeful man is popular and influential. Hopeful people are a great deal more pleasant than others; they are optimists. Suppose we were all despondent, how could we stand hard times. Hope keeps the world up.

All faculties are contagious; they are just as much so as the smallpox, measles, yellow fever, etc. Agents must be hopeful, if they are not they will not be able to sell much.

Spirituality is a good help. You will give up if you are weak in that faculty. It is one of the most essential. If you have faith enough you can withstand anything that human beings can withstand. The plan of life is all right.

Benevolence is necessary. You can touch more people with kindness than with any other faculty. People will not criticize you for being kind; they may think you foolish, but they will not condemn your action, because it is disinterested. A great many business men fail because they are selfish; they lose trade.

Some are natural teachers. Negative Causalty would not arouse much in philosophical education. Our weak-

nesses are our strong faculties. Interest the largest group of faculties. Get at the strong faculties of everyone. Look at people. Why are they interested in you and why are you interested in them? You can tell why you repel and attract. A friendly dog will get acquainted with you if you have Friendship and Parental Love.

A teacher without Eventuality will disappoint somebody; children will miss something, for he cannot tell stories.

Do not go among people with Secretiveness. No shrewd man would look sidewise.

Human Nature will help you very much in giving you discrimination and tact. You have seen people who had good ability but no good horse-sense; they had small Human Nature. A person should never give another a chance to accuse him of being a bore, because he should be able to see when the right time is to leave.

You will be a positive success to the degree of the strength of your strong faculties. If you had twenty positives you would be a pretty strong character. Take every positive faculty that you have and you have that much positive influence.

If you have any difficulty in securing anything, find out what faculty you are weak in in that regard, cultivate it and you will succeed better the next time.

THE BEST POLICY.

Be honest with yourself, whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.

J. A. FROUDE.

THE ONLY WAY.

How shall I a habit break?
As you did that habit make.
As you gathered you must lose;
As you yielded, now refuse.
Thread by thread the the strands we twist
Till they bind us neck and wrist.
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

TALK LESS.

Talk less. If you never speak unless you have something to say to some one who wants to hear it, enough will be said. If you eliminate gossip and criticism you can save a number of words per diem. Listen to the other fellow, you may learn something; and he will tell the next person he meets that you are a brilliant conversationalist.

HUGH PENTECOST.

DO IT NOW.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

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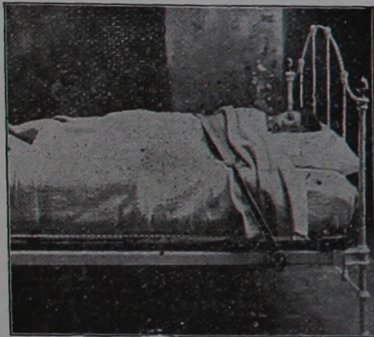
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"IF I WERE A BOY AGAIN."

James T. Field, the eminent lawyer, brother of Cyrus Field, who laid the first Atlantic cable, gave the following as what he would do if he were to live his boyhood days over again:

If I were a boy again, I would practice perseverance oftener, and never give a thing up because it was hard and inconvenient to do it. If we want light, we must conquer darkness. When I think of mathematics I blush at the recollection of how often I "caved in" years ago. There is no trait more valuable than a determination to persevere when the right thing is to be accomplished. We are all inclined to give up too easily, in trying or unpleasant situations, and the point I would establish with myself, if the choice were again within my grasp would be never to relinquish my hold on a possible success, if mortal strength or brains in my case were adequate to the occasion.

That was a capital lesson which Professor Faraday taught one of his students in the lecture room, after some chemical experiments. The lights had been put out in the hall, and, by accident, some small article dropped on the floor from the professor's hand. The professor lingered behind to pick it up. "Never mind," said the student. "It is of no consequence to-night, sir, whether we find it or not." "That is true," replied the professor; "but it is of great consequence to me, as a principle, that I am not foiled in my determination to find it." Perseverance can sometimes equal genius in its results. "There are only two creatures, says the Eastern proverb, "who can surmount the pyramids—the eagle and the snail."

If I were a boy again I would school myself into a habit of attention oftener. I would remember that an expert skater on the ice never tries to skate in two directions at once. One of our great mistakes while we are young, is that we do not attend strictly to what we are about just then, at that particular moment. We do not bend our energies close enough to what we are doing or learning. We wander into a half interest only, and so never acquire fully what is needful for us to become master of. The practice of being habitually attentive is, one easily attained if we begin early enough, I often hear grown up people say, "I couldn't fix my attention on the sermon or book, although I wished to

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do so." And the reason is, a habit of attention was never formed in youth.

If I were to live my life over again I would pay more attention to the cultivation of memory. I would strengthen that faculty by every possible means and on every possible occasion. It takes a little hard work at the first to remember things accurately; but memory soon helps itself and gives very little trouble. It only needs early cultivation to become a power. Everybody can acquire it.—Ed. *Independent*.

THE BEST TIME TO ANSWER A LETTER.

The best time to answer a letter is while you are under its spell, and before your interest in it has grown cold. Home letters should be regular. The glow and impulse of love stimulated anew, will be responsively stirred, if the reply is not to long deferred. I am always sorry for families who suffer the lines of communication between them to weaken or rust because of carelessness in writing, and many a time my heart has ached for the disappointed visible in an old face, when some young Jean or Molly, whose letter is wistfully anticipated, has forgotten to send it at the right time.—Margaret E. Sangster in *The Ladies' Home Journal* for June.

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FEAR is the graveyard of prosperity.—Loth.



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I have sung of the soldier's glory
As I never shall sing again,
I have gazed on the shambles gory,
I have smelt of the slaughter-pen.

There is blood in the ink-well clotted,
There are stains on the laurel leaf,
And the pages of fame are blotted
With the tears of a needless grief.

The bird is slaughtered for fashion
And the beast is killed for sport;
And never the word compassion
Is whispered at Moloch's court.

For the parent seal in the water
Is slain, and her child must die
That some sister or wife or daughter
Her beauty may beautify.

And the merciful thought we smother—
For such is the way of man—
As we murder the useless mother
For the unborn astrakhan."

But a season of rest comes never
For the rarest sport of all;
Will his patience endure forever,
Who noteth the sparrow's fall?

When the volleys of hell are sweeping
The sea and the battle plain,
Do you think that our God is sleeping,
And never to wake again?

When hunger and ravenous fever
Are slaying the wasted frame,
Shall we worship the red deceiver,
The devil that man call fame?

We may swing the censor to cover
The odor of blood—in vain;
God asks us over and over,
"Where is thy brother Cain?"
James Jeffrey Roche, *In the Century*.

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The trickster, the knave, the thief,
May thrive for a time on the fruits of crime, but their success is brief.

Sneer, if you will at honor, make virtue a theme for jest;
Reflect on the man who strives as he can to seek and to do the best.

Make goodness a butt for slander and offer excuse for vice;
Proclaim the old lie, the corruptionists cry, that every man has his price.

Ye know that the truth shall triumph, that evil shall find its doom;
That the cause of right tho' subdued by might, shall break from the strongest tomb.

That wrong, tho' it seems to triumph, lasts only for a day,
While the cause for truth has eternal youth, and shall rule o'er the world for aye.

—Ella Wheeler Wilcox.

Under the cold, dry earth grew a little root; yet it was the root of a great Tree; and around the Tree the plain was bare.

The root pushed up toward the light and heat, while its fellows pushed toward the water underneath.

When the root came to the light, it burst into a shoot, and put out a green top, and the shoot said, "All the plain is bare, and I am far from the tree; I can do nothing." Nevertheless it pushed upward.

A drove of cattle passed by, and trampled down the little top, and it said, "This is death and I have accomplished nothing."

Nevertheless, the root drew strength from the great Tree, and blossomed again into a shoot.

At last it pushed high up, and then it saw other shoots peeping from the ground about the Tree.

And some of them withered away and moldered on the earth, but some waxed strong, and spread, and the branches covered all the plain.

The Tree is God; the root is Life the light is Love—and the shoots are ourselves, my Brothers.

—By Bolton Hall.

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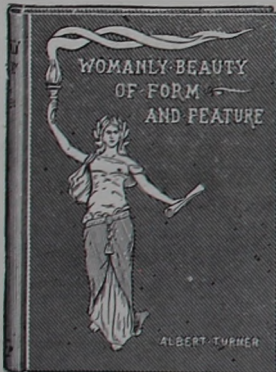
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 INTER OCEAN BUILDING.





Location and Valuation of the Human Faculties.

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

HOW TO FIND THE ORGANS.

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

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

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

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

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

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

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

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

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

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

Directly above Alimentiveness approximately an inch, is the center of Acquisitiveness (14).

Directly backward from this and above Destructiveness, only a little farther back, is Secretiveness (31).

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

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

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

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

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

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

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

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

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

Directly in front of Spirituality is Imitation (21).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Locality (10) is diagonally upward from Size.

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

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

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

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

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

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

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