

FUNCTIONS OF THE CEREBELLUM.

CAN A HUMAN SOUL BE RECONSTRUCTED?

HOW TO CULTIVATE.



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AN EXCELLENT ILLUSTRATION OF THE CONSTRUCTIVE FACULTY

The above picture is of Edison, the great inventor. The arrow points to the constructive faculty. Notice the immense development of this faculty in him, and, also, of its fellow worker Causality. The two are the centers of invention. What kind of invention, however, depends on the other mental powers.

THE STRUCTURAL BRAIN-CENTRES—"CONSTRUCTIVENESS."

BY V. G. LUNDQUIST.

We say centres, since the structural faculty has two centres—one in each hemisphere. These structural faculty-centres are located in the Frontal Side lobe; in the Inferior Frontal Convolution; anteriorly to the lower seam of the Fronto-temporal suture, and are bounded by the faculties, "Acquisitiveness" posteriorly, "Tune" somewhat below, "Ideality" above and "Mirthfulness" in the proximate front of our Faculty, or Structural Centres, under consideration. Being situated in the frontal or intellectual lobe (in front of the Sylvian Fissure), this faculty is intellectual in its nature. It belongs to the Cognitive Class of Faculties, and to the Conceptive group of the before mentioned class.

We know that this is different from other classifications, but, classifications are generally arbitrary, being only divisions arranged according to some sort of a system. The faculty is one of the central cores of technics, mechanics and construction. It has been called "The Tool Using Faculty," thus entering the vocational departments more extensively than any of its facultative co-workers. Hence, it has a greater scope in the vocational fields than the other faculties, and contributes more to industrial, mechanical, technical and architectural progress than the other ones. The comprehen-

sive student of phrenology, and the vocationist who studies the occupations on a more extended scale, know how very true this statement is. Strike the two mental powers Constructiveness and Acquisitiveness from the human mind, and we should have but few vocations left. These faculties could be called the vocational hub of the world. Of course, it is true, that every mental faculty is essential, and represents respectively a core substantially cardinal in some department of life and nature—thus, the Sexual Faculty (Amativeness) is the center of reproduction; the Parental Faculty is the hub of parentation; the Conjugal Faculty is the core of matrimonial life; the Dynamic Faculty (Dest.) is the center of energy; the Faculty of Causality is the fulcrum of philosophy; the Faculty of Veneration is the vena cava of the religious system, etc.; but, none of the mental faculties cover the vocational fields so extensively as do "Constructiveness" and "Acquisitiveness," and the vocational import of the structural Faculty (Const.) supersedes that of the Faculty of Acquisitiveness.

By this we do not refer to their value as compared with each other, nor, to their functional activities; but, rather to the influence of the faculties on trades, professions and commercial pursuits. Phrenologically speaking, this facultative unit of the mind, has received a name expressing its function. Constructiveness (con, together; and stuctio of struo, to build—build together) is the soul's architect and builder, by the aid of which the mind becomes capable to understand, study, learn, appreciate and perceive the structural architecture of houses, ships, machines, fortresses, sentences, etc. *Construction* is a result of its active mental manifestation, just as Causation is the result of the logical Faculty—Causality. Do not, however, misunderstand us by thinking that this faculty, in and by itself, is capable of all sorts of *construction*. Remember that by itself this faculty could not put anything together. It would be entirely helpless. It could not even find the materials, nor understand their strength and utility if found. It will, therefore, be seen that Construction is a result of several faculties of the mind; and, that the *kind of construction* depends upon the co-operative action of a number of strongly developed mind-powers. Thus, combined with the Kinematic faculty, the facultative action of the two takes the direction of mechanics and engineering. When a strongly developed faculty of Causality is joined to this, the mind takes the direction of mechanical philosophy. When joined to the Mensural Faculty (Size), the action results in architecture, etc. The law is this: *that mental faculty or those mental faculties predominant in developmental strength leads or lead the mind.*

The one in question (Constructiveness), when predominantly developed, leads the mind in the direction of construction, by giving it a constructive tendency.

It enables the mind to take cognizance of the *construction* of edifices, machines, structures, organisms, etc.; to perceive the component parts, the structural complications, the architectural connections and the constructive combinations of dwellings, ships, bridges, contrivances, etc. The mind thus becomes qualified to study the *construction* of a city, the *construction* of the earth, the *construction* of the universe, or the *construction* of cosmic matter. Through it the mind becomes able to study the component parts of anything and to notice the structural connections of mechanical contrivances or cosmic structures.

Thus, the mind, by its aid, perceives the *construction* of cloth (quality); the *construction* of matter (density, rarity, etc.); the *textural construction* of the human body (quality); the *construction* of words and sentences (syntax); the *construction* of the elements of matter (chemistry); the connection and *construction* of thought, speech and writing

(rhetoric, logic, composition, etc.); the *construction* of organized bodies (human anatomy, zootomy, phytotomy, structural biology, etc.); the connection and *construction* of the earth's strata, its rocks, minerals, etc. (geology, mineralogy, etc.); the *construction* of public works, railways, canals, etc. (civil engineering); the *construction* of ships, etc. (naval architecture); the *construction* of fortresses, etc. (military architecture or engineering); the *construction* of engines, machines, etc. (mechanical construction); the *construction* of dwellings, etc. (civil architecture); the *construction* of telephone-lines and contrivances (telephony); the *construction* of dynamos, motors, shafting, etc. (electrical construction); the *construction* of reservoirs, water-powers, pumping machinery, etc. (hydraulic engineering); the *construction* and interrelation of tissues (histology); the *construction* of heating apparatus, etc. (plumbing, heating and ventilation); the *construction* of articles of use (manufacturing, technics, etc.); the *construction* of hoisting apparatuses, etc. (elevator construction, etc.); the *construction* of safes, musical instruments, cars, carriages, trunks, balloons, stoves, pumps, etc., etc., without end, always perceiving, apprehending, memorizing, recalling, appreciating and judging of the *composition, construction, organization, mechanical combination, structural condition, architectural connection* and *constructive texture* of anything having material build or composite *construction*, from the minutest molecule of matter to the greatest celestial orbs. It may be objected that this faculty does not take cognizance of the density, rarity, fineness or coarseness of the quality, etc., of matter, which may be true in part, but this faculty taking "*cognizance of construction*" must necessarily then perceive the structural properties of matter (porosity, rarity, (temperamental) "quality," etc.), since these terms only express what *kind of construction* a given body has, namely, that the *construction* (structure) is rare, dense, etc. Taking cognizance, as the faculty does, of the *construction* of structures it will be seen how very important the faculty is in every walk of life, how it enables us to conceive of imaginary structures, to seek to construct them, build, make, fit, adjust, repair and explain them, contrive, invent and reproduce them, etc., in reality; and, how the faculty produces that mechanical aptitude, that manual dexterity, that constructive skill, ingenuity and versatility, that instrumental adroitness, knack and skill, and that structural, technical and inventive perception, judgment, apprehension, and even genius, so essential in all handicraftsmanship, in all art and in all invention.

It may be said, and justly so, that this faculty could not accomplish much without the other faculties; yet, it is not a question of separate facultative accomplishment, but rather a consideration of the influence of the faculty on construction, on trades, professions and on commercial pursuits, viewed from a vocational standpoint.

It would be almost impossible to enumerate the various vocations dependent on this faculty, yet we shall mention a few of the principal ones. They are naval, military, and civil architecture, bicycle-construction, locksmithing, boiler-making, carriage-making, boat-building, cabinet-making, masonry, organ and piano-making, building of pontoon bridges, joinery, carpentry, bridge—, hydraulic—, gas—, electrical—, agricultural—, topographical—, military—, naval—, nautical—, sanitary—, civil—, mining—, locomotive—, railroad and stationary engineering, engine-fitting, mill-construction, milling, mining, metallurgy, constructive draftsmanship, stove-making, making of mechanical contrivances and sewing machines, safe-construction, building and contracting, stair building, trunk-making, repairing, elevator construction, balloon making, military mining, electrical work, construction of telegraphic and telephonic plants, instrument-

making, plumbing, heating and ventilation, construction of mechanical workshops and running the same, construction and handling of dredging machinery, wrapping, cutlery work, construction and running of light and water plants, construction of street-car plants, lumbering-business, tailoring, dress-making, hardware-business, machine-tending, sculpture, modeling, smithing, painting, scientific work, invention, powerhouse-piping; artificial, stone, curb and sidewalk contracting, cornice-making, corrugated iron manufacture, fixture-making, manufacture of novelties, tool-setting, sheet-metal ornamentation, weaving, braiding, construction of wire goods, forging, metal-spinning, surgery, machinery-business, handling of electrical contrivances and goods, making of horoscopic movements and instruments, handling and manufacturing of mechanical apparatuses and goods, coopering, car construction, kettle-making, factory arts (being thousands in number), designing, foundry work, lithography, needle-work, dentistry, planing works, technology, patent agency, etc. The faculty is chiefly concerned in all sorts of *constructive* work, but, principally in the architectural, the mechanical and the technical arts.

We have glanced briefly at the individual nature of this mental faculty, at its phrenological meaning and import and are compelled to admit that its sphere of action is very extensive, in fact it is as broad in extent as the universe itself. Yet we have only considered it individually in its operative sphere, therefore we know nothing about its co-operative work, and, hence, are ignorant in regard to what that is which we call a *talent*. We may state here that a talent is a result of predominant facultative development on the part of a number of faculties and the inferior evolution of another set of mental powers—or in other words, talent springs from a combined mixture of the faculties. Thus, predominant Dest., Const., Weight, Sub., Firm., Caut., Ind. and Form, with weaker Inhab., Alim., Acq. and Cont., etc., give a talent and a disposition for machine work of an itinerant nature, hence, locomotive, naval or nautical engineering. But the facultative combinations, which in and by themselves confer talents, are so complex, so extensive and so innumerable that they exhaust and tire even the patient phrenologist, besides, being almost endless in their implication and variety of onomatopoeias, as well as, tediousness of iteration, every human being presenting a new facultative combination, and, therefore, we shall not now consider them in their coordinate activity, but leave that until another time.

It is one of the most important faculties in the vocational and inventive, and, hence, progressive field. Without it good-bye to human ingenuity, human progress and human evolution.

It and its brother, Causality, constitute the core of invention. It, Causality, the Comic and the Form-faculties give us the caricaturist, while the same one, Causality, Language and Comparison are the central faculties for human speech, journalistic works, censorship and philosophical presentation of the convictions and experiences of the mind.

The lastly mentioned facultative units give us a high order of conceptive, inventive, creative, critical, conversational and lingual powers.

There is no fit search after truth which does not, first of all, begin to love the truth which it knows.

—BUSHNELL.

Concentration is the key to achievement.

Love the angels.—*Exchange*.

Moral men are wise.—*Exchange*.

CAN THE HUMAN SOUL BE RECONSTRUCTED, AND HOW?

BY G. V. LUNDQUIST.

This question is of the utmost importance to ministers of the gospel, to humanitarians, to moralists, to educators, to parents and to every human being who wishes to exalt, elevate, evolve and perfect himself.

If the soul can be reconstructed, how can we determine with scientific accuracy whether this is, or is not a fact.

To answer this we can only refer our readers to recorded phrenological facts, and to the data observed by trainers of children, instructors in physical culture and educators generally.

That the brain can be built, the character changed and the soul reconstructed are facts as true as life is true. We refer our readers to the case of Prof. Holmes, recorded in the January number of this journal for the year 1901. For more proofs see O. S. Fowler's "Human Science," pages 310 to 322. On these pages Prof. Fowler has recorded several indisputable facts regarding cerebral growth and corresponding development of the mental faculties.

One of these recorded cases is that of Rev. John Pierpont, of Boston. The above named gentleman had a bust taken of his head, in the year 1835, by Mr. Balley, of Manchester, Eng.; and in 1841 he had another taken, which, according to the records, showed a decided increase of a great number of the intellectual brain-centres and some other centres which he used in poetical composition, in lectures on intellectual freedom, temperance and moral truths. Change of brain-formation and corresponding physical action of the mental faculties is, also, recorded in the same work, on page 311. In this instance we are historically introduced to the picture, bust and statue of young Franklin. The pictures, bust and statue show a change in brain development corresponding to the various stages of this great philosopher. Furthermore, every scientific phrenologist knows that by vigorous action of some special mental faculty we can change a special circumscribed region of a certain portion of the cranium; and he knows, also, that this formational change is effected by physiological transformation or morphosis taking place in the neuronie cells, in the myo-osseous cytoplasm and in the various vital tissues. The blood in the human system is the agent of transformation, and its hematogenic and fluidic properties causes growth of body, growth of brain and the reconstruction of the soul itself.

We lay down the following rules or laws by which the reconstruction of the soul, the building of the brain, and the growth of the body are possible:

- 1st. Material—Food, air, liquids, and sunshine.
- 2nd. Exercise and motion.
- 3rd. Focalization of the energies contained in the cosmic universe.
- 4th. Mental action of one or more faculties.
- 5th. Knowledge of the laws of nature.
- 6th. Obedience to these laws.

And 8th. An individualized focalization of that spiritual entity, structure or substance called—LIFE.

The lastly named psychic compound is the most important, being as the Bible says, "The Alpha and the Omega, the beginning and the end, the first and the last." It is, indeed, a happy consolation to an imperfectly born human being that he need not remain in the same imperfect condition, but can, on the other hand develop himself physically and mentally until he stands as perfect in mind and soul as an archangel or as a God on the shores of immortality. Much has been written on that peculiar attractive and enticing

power called—Magnetism; and many books have been compiled regarding its nature and attraction. Some say that this power is inherited; others, on the other hand, contend that it is acquired. To this we can say that both are right and both are wrong, since some are born with this power, and others, on the other hand, acquire it. Should we explain what magnetism is, we should say that is a focalization of the nervous fluids, enlargement of its electrical batteries—the ganglions—and a proper direction and use of these nervous fluids. Hence a person may be born with large and well-charged ganglions; or he may, by nerve calisthenics, increase these ganglions, learn to stop nervous leakages, and learn to control his personality, his deportment, his physical movements and his mental actions, by observing hygienic, ditetic and phrenological laws. In taking such exercises, eating such foods, and living in conformity to the laws of nature, as interpreted by science, and hence becoming magnetic, in doing so we said, what is the person doing? He is simply reconstructing his soul, and in doing so, he becomes—*magnetic*.

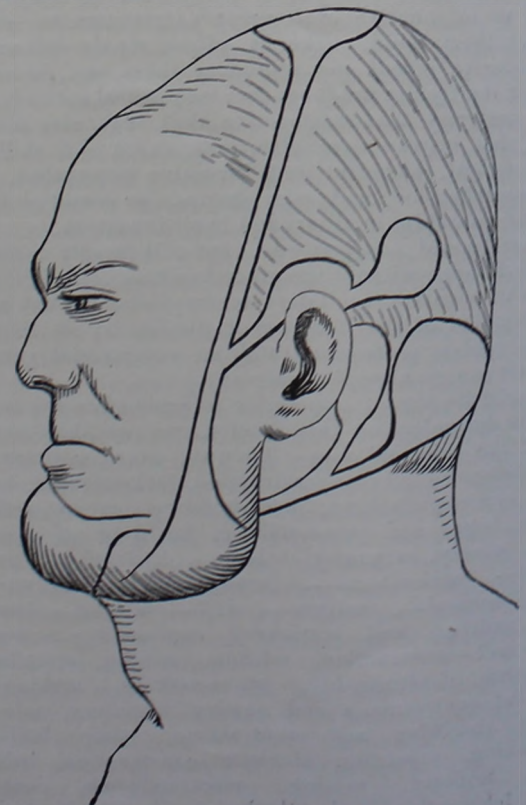
Still, one may reconstruct the soul without becoming magnetic. The difference between a magnetic and a non-magnetic is this: a magnetic person generates his nervous fluid in a controlled manner; a non-magnetic person does not. We see by the foregoing that the reconstruction of the soul is closely related to magnetism, yet is not the same thing.

One must learn to control his nervous energies, in order to become magnetic.

The reconstruction of the mind or of the soul is possible to every human being; and this reconstruction consists in the manufacture of blood carrying neurocytes to the nervous ganglions; and, in the action of a special mental faculty.

The beauty of the phrenological science is that it teaches mankind the developmental means and possibilities.

This science is the saviour of mankind; Therefore, glory to the name of Gall, the discoverer of the mental faculties!



JAW BUILDERS.

FROM "MARTYRERNA," (THE MARTYRS.)

From the Swedish of E. J. Stagnelius.

BY J. O. VIKING.

(Continued from July No. of Faculty.)

Yea, Thou that countest all Thy children's sighs,
 God, hear Thou the prayer a grieving mother's heart
 From earth's abode sends speeding to thy throne!
 Not gold's low treasure,—nor glittering of vain glory,
 Not cup of pleasure, nay, by drunken minds full-brimmed,
 I for my darling, weeping ask of Thee,
 May happiness' sun, yea, always gild his pathway,
 May darksome clouds o'erspread the heaven of his life
 All that is naught—count Thou him only
 When life's long dream by eternity is ended,
 'Mongst the brethren people's happy myriads,
 That clothed in white Sabbath attire.
 And o'ershadowed then by palm of victory,
 On spirit's Zion they let forth triumphant song.

Flavius.

Beauteous thou art when thou prayest. Rays are gleaming
 Then in thy eye, and thy face is beaming
 As the lily's petals, as marble busts
 In temple halls. Teach me to pray, also.

Perpetua.

I canst it not. The Word, that heart created
 Canst only teach the heart the words of prayer.
 Alike the eye which of own pow'r canst not see,
 If the sun of day does not its tender day give light
 A miracle needs there be if this our clay
 Shall with its God commune; And the spirit but,
 The pure, white dove, with silv'ry pinions
 Mildly hovers o'er time's cloudy river
 Our bosoms teach the echoes of the holy sigh.
 Come here, howe'er! I will thee teach
 How for the grace of prayer thou shalt prepare,
 When thy being's source with feeling's offering
 Thou intends approach, the thoughts recall
 Thou back from every earthly object!
 Unite thou then thine hands in loken of
 That thou thy mind from all external objects cleared!
 Bend then thy knees, to the Lord of all the world
 Bend thou thine knees! But to the lowly descends
 The higher down. Prayer's heav'nly stair
 In submission's flow'ry vale stands deep.
 Lift then thy tongue's, lift then thy heart's most solemn voice
 And pray in the e or words of nature like:
 "O Thou, that remote o'er cloudy space
 And stars' and angels' throng
 Dwell'st in light, thither thought in vain
 Lifts wearied pinion! Thou, that, heavenly kind,
 By ear h's children still wouldst greeted be as father!
 May, Eternal One, for the glory of Thy name
 In each and every heart a holy sacrifice be burning!
 May earth, by disease and crime enshrouded long,
 At last be free and happy! O come
 To us Thy kingdom, the Lord's city, the new
 Jerusalem, inhabited by grace and truth,
 In wreath of golden clouds from heaven down!
 Then shall no more a pow'rless sigh,
 An unavailing prayer our innermost love interpret.
 Thy will then 'mongst us wil be done, as it is
 Amongst Thine heaven's eternal natures.
 O, God from whom all good doth come, our souls Thou give
 In this, the world of grief and trials,
 That which for the higher life they need.

Thou strengthen them, and, fatherly give them meat
 With golden fruits out of Thy paradise!
 Forgive us, Lord, so, as we forgive!
 Measure Thou the burden according to our shoulders weak
 And lead us not into temptation where victory
 Is not prepared! Us from evil Thou deliver!
 For love's and life's most godly scepter
 Thou eternally reachest over things and spirits,
 And in Aeons ever changing Aeons
 Is the power, glory, and the kingdom Thine."

Flavius.

O, what a prayer! Where hast thou learned it, mother?

Perpetua.

Have I not said? The Word, that our heart didst make
 Can only teach the heart the words of prayer.
 Yea, Flavius! God, the mild, the tender God, whose blood
 Redeems the earth, us so to pray does learn.
 Come to my bosom thou! Soon shalt thy mother sleep
 To awake no more. Soon shalt thou without avail
 Seek then her open arms, her glowing kisses' consolation.
 Flee then to God, the father full of love
 On high, whose eye is never closed!
 Weep not my son. The one can nothing lose,
 Whose love is blamelessness itself.
 Ishpeming, Mich., July 15, 1901.

A most adorable trait in any girl, at any season, is enthusiasm. It belongs to girl-life to be eager and spontaneous, to be vehement and inclined to the superlative.—*August Ladies' Home Journal.*

The law that holds this universe together is the law of affinities: like will seek like. Make your choice now for the good things of time that go into eternity with you.—*August Ladies' Home Journal.*

Understand this first, last, and always; the world wants the best thing. It wants your best.—FRANCES E. WILLARD.

MENTAL FACULTIES.

A series of articles on Phrenology or Mental Philosophy, commenced in the August number of "HUMAN FACULTY," in the year 1901.

In these articles we shall not follow any old arbitrary division, but rather our own nomenclature and classification founded, to some extent, on the arrangement of the centres into groups, and, also, on the trades, professions and commercial pursuits, considered from cerebral standpoints. The divisions used in these essays are not intended for universal and phrenological adoption, nor intended to come in conflict with those already in use, but, merely for the convenience of the writer, considered from the standpoint of the occupations. Phrenology itself has been called the science of the brain, or of the mind. It is principally the science of the human mind and brain. The fields of this science are as far-reaching as the universe itself, and as broad in extent as the whole fabric of humanity. It goes back with man to a time "when the tempest smote him and the rain fell on his shaggy locks;" when "the tiger snarled at the mouth of the cavern, and the hyena laughed hoarsely in the darkness;" and to a time when he was but a shelterless wanderer and savage. It covers all the various evolutionary periods of human evolution, from the Eocene period of the Tertiary to the present, and following steadily the progressive steps of humanity, in her future march of evolution.

This science, in a progressive sense, is not the same as it has been. It has added a thousand fold to its facts, laws, principles, teachings and records, and, developed in scientific strength, in national and inter-national recognition, and in

literary unfoldment as no other science has, in the same length of time. Astrology, the mother of astronomy, was born in the gray ages of the past, at a time when Adam himself was but a little boy, this science (astrology) was in a flourishing condition in the Assyrian and Babylonian kingdoms, which we can read about in "Ancient Empires of the East, page 166." Astronomy has, also, retained many of the old astrological divisions, names and symbols, while it has stripped astrology, to a great extent, of its ancient superstitious garments and taken another name, as well as made many important discoveries and inventions, by the aid of which the science is able to throw its telescopic searchlight into the endless space, and thus study the cosmic arcana of the great universe. Still, astronomy is not even now perfect in its astronomical knowledge regarding the infinite universe, and can, furthermore, never reach perfection, since time, space and knowledge are endless; and since worlds undergo constant cosmic changes, now and forevermore.

This is also the case with chemistry. It has been born of, and nurtured by, its mother (alchemy) in the gray ages of the past. It, alchemy, was the immature chemistry of the middle ages, and is, therefore, very old. It can hardly be said that alchemy exists in a scientific sense, at the present time, but is, on the other hand, dead and buried in the old catacombs of ignorance and superstition; while the science of chemistry has taken its place and developed itself into a science of scientific truth. But, in spite of its age, experience and discoveries, it cannot be said that chemistry is perfect, nor will it ever become perfect, since the universe is endless, and since cosmic transmutations will always continue, now and forevermore.

These sciences have developed great truths for the benefit of humanity, but their growth and scientific progress has been very gradual. The science of phrenology has advanced with great steps; it is growing now, and shall always continue its growth for eternal ages to come; but, like the other sciences it will never, never reach perfection, in the full sense of the term. It has, however, discovered very nearly all of the conscious faculties; it has noticed and recorded millions of phrenological facts; it has perceived the laws governing the mental world; it has resolved the whole into a philosophy of principles for the benefit, use and application of the human race, and it has gained patrons by the millions, established societies, clubs and schools; and sent its educational messengers, in the form of journals, books, literature and practitioners to every "nation, kindred, tongue and people." It has developed into a beautiful humanitarian philosophy—a mental philosophy—and on account of its great humanitarian principles, as well as, its far-reaching influences on the affairs of man, we shall consider it, in this series of articles, as a mental philosophy. Science has been interpreted to be classified facts, or classified knowledge. The concrete sciences deals with matter in its crudest state. Phrenology deals with matter, also, but it deals with *living matter*, such as has been sublimated in nature's laboratory of *life*. It studies the expressions of *LIVING MATTER*, in its highest form—in *the brain of man*, and it studies *the mind of man*. It does not, like the other sciences, study matter in its lifeless state; but considers it in its living, acting expressions. It is, therefore, one of the highest sciences that man can study; besides, it is something higher and more than a science, because it deals with the laws and principles of *MIND*. It is a mental philosophy which rests on philosophical analogy. A science, in reality, is the foundation of a philosophy, the latter dealing more with laws, principles, elements, powers, causes, effects, consequences, affinities, possibilities, operations, attributes, generalities, relations, complexities and varieties of causes

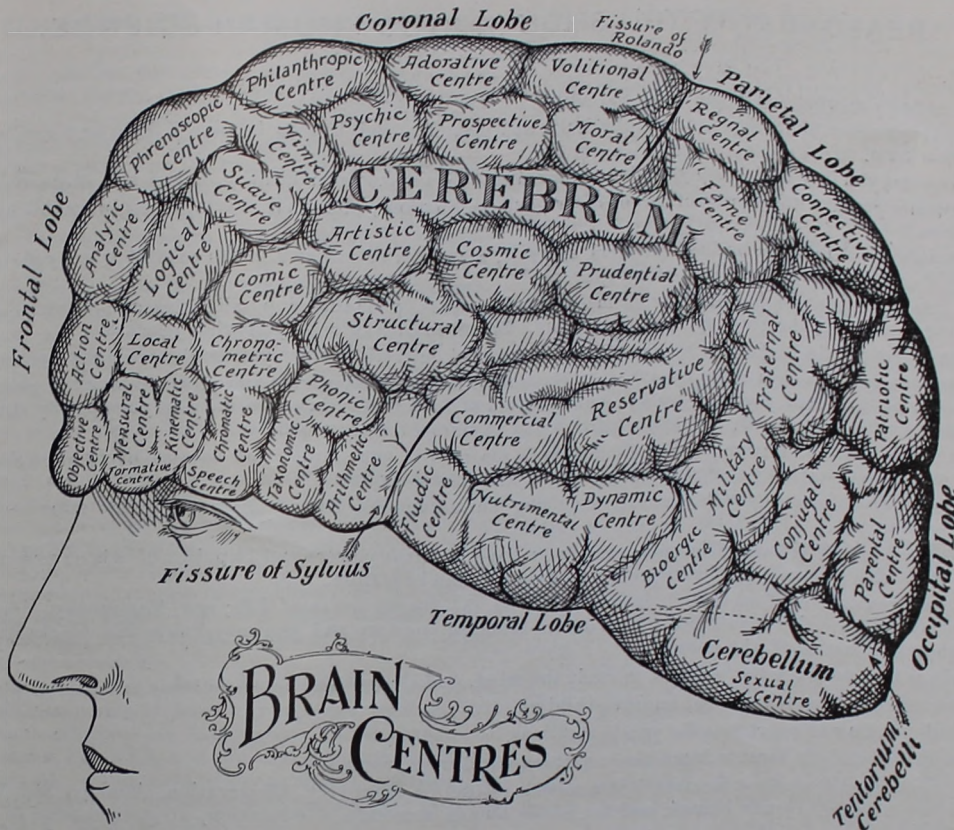
and effects, etc., and endeavoring to explain facts and phenomena observed by science; as well as, directing, using and applying forces, laws, etc. From phrenological standpoints, we *know* that the philosopher uses higher faculties than the scientist. Every scientist is not a philosopher, and may or may not understand the underlying principles of his laboratory experimentations. The truth of this can be noticed in reading scientific works, many of which contain nothing but mechanical repetitions of technical terms, and minute scientific descriptions resulting in nothing more than words and descriptions.

The sciences of man—human science or anthropology—are very numerous, including, by right, phrenology, and are, as we have said, the highest sciences that man can study. In proportion as man evolves, progresses and ascends over and above the animal creation, in that exact proportion shall we find him exalted in his sentiments, refined in his manners, spiritual in his aspirations, lofty in his intellectual views, and inclined to devote himself to the studies of the higher sciences—the sciences of man. The work that man devotes himself to declares incontrovertibly his inherent ambition of soul, and to what extent he has been evolved and spiritualized in nature's cosmic laboratory.

The mercenary merchant of the grogshop has no desire for the studies of human science, nor for intellectual and spiritual progress. He is not interested in human science, humanitarianism, spiritual philosophy, etc., and cannot become enthused with the principles of these lofty philosophies before nature shall have had time to effect changes in the gray cortical layers of the upper frontal lobe of his cerebrum. This lobe contains the higher intellectual, humanitarian and spiritual faculties, and unless they be well developed the man will pay no attention to such studies. He may patronize these philosophies, if he be convinced that they can augment his commercial, etc., success; but, such patronization is founded on mercenary considerations. He does not love these noble philosophies for their own sake. The aims of man, his longings, his aspirations and ambitions indicate incontrovertibly to what extent he has ascended above the animal; and to what extent he is truly human in a humane sense. Millions of people patronize the science of phrenology because they are convinced that it is a resurrected saviour, ushering in a millenium of human happiness and progress; yet, these are patronizing it for selfish purposes, and will do but little for it in the way of support, in legislation and in phrenological dissemination; while those who love it for its own sake, and for that of humanity will imbibe its data, study its laws, learn its principles, investigate its philosophy and work for its progress and indoctrination gladly, courageously, uninterestedly and successfully.

The latter are some of nature's graduates, having their true badges of nobility engraved on the gray layers of the front and upper portion of the frontal lobe.

They are the true noblemen of nature. All such are interested in the progress of human science. The evil in man dies slowly, and his selfish tendencies cling to him as the hederæ helix clings to the oak. He is, nevertheless, marching forward toward the goal of intellectual spirituality and humanitarian evolution. Human science is the highest science that man can study, and of its scientific branches, mental philosophy or phrenology is the most important for humanity. The mental faculties, with their centres, were discovered long ago. Below is a cut indicating the approximate situation of the conscious faculty centers. These brain-centres have been named by the writer, and are simply the names of the brain-centres and not of the faculties themselves. You will perceive, therefore, that this nomenclature and classification have nothing to do with the phrenological nomenclature, etc.



Classification of the Brain-Centres.

We shall for convenience arrange the faculty-centres into two large classes, namely: The Affective Class of Faculty-Centres and The Intellectual Class of Faculty-Centres. The Affective Class we shall subdivide into (a) the Vital and Industrial group; (b) the Social group; (c) the Motor group; (d) the Aspiring group; and (e) the Transcendental group. The Intellectual Class we shall divide into, 1st—the Perceptive group; 2nd. The Retentive group; and 3rd. The Cognitive group.

(A) The Affective Class with its groups contains:

a—Vital and Industrial group of Centres.

Bioergic	centre, containing the faculty of	Vitativeness.
Nutritional	“ “ “	Alimentiveness.
Fluidic	“ “ “	Bibativeness.
Commercial	“ “ “	Acquisitiveness.
Reservative	“ “ “	Secretiveness.
Prudential	“ “ “	Cautiousness.
Patriotic	“ “ “	Inhabitiveness.

b—Social group of Centres.

Sexual	centre where resides the faculty of	Amativeness.
Conjugal	“ “ “	Conjugalitv.
Parental	“ “ “	Parental Love.
Fraternality	“ “ “	Friendship.

c—Motor group of Centres.

Military	centre containing the faculty of	Combativeness.
Dynamic	“ “ “	Destructiveness.
Volitional	“ “ “	Firmness.
The Connective or Focal centre, or the seat of		Continuity.

d—Aspiring group of Centres.

Regnal	centre, being the seat of the faculty of	Self Esteem.
Fame	“ “ “	Approbativeness.
Cosmic	“ “ “	Sublimity.
Artistic	“ “ “	Ideality.

e—Transcendental group of Centres.

Adorative	centre, being the core of the faculty of	Veneration.
Prospective	“ “ “	Hope.
Philanthropic	“ “ “	Benevolence.
Psychic	“ “ “	Spirituality.
Moral or Truth	“ “ “	Conscientiousness

B—INTELLECTIVE CLASS OF CENTRES

1—Perceptive group of Centres.

Object	centre, the station of the faculty of	Individuality.
Form	“ “ “	Form.
Mensural	“ “ “	Size.
Kinematic	“ “ “	Weight.
Taxonomic	“ “ “	Order.
Arithmetic	“ “ “	Calculation.
Local	“ “ “	Locality.
Chromatic	“ “ “	Color.

2—Retentive group of centres.

Phonic	centre being the area of the faculty of	Tune
Chronometric	“ “ “	Time.
Speech	“ “ “	Language.
Action	“ “ “	Eventuality

3—Cognitive group of Centres.

Mimic	centre, headquarters of the faculty of	Imitation.
Phrenoscopic	“ “ “	Human Nature.
Suave or Civil	“ “ “	Suavity.
Comic	“ “ “	Mirthfulness.
Structural	“ “ “	Constructiveness
Analytic	“ “ “	Comparison.
Logical	“ “ “	Causality.

These are the 2 classes, with their 8 groups, and their individual faculty-centres. In the next Journal we shall begin to consider the mental faculties in their functional activity, according to their respective groups.

REASONS WHY YOU SHOULD STUDY HUMAN SCIENCE.

BECAUSE:

- 1st. It teaches you what you ought to do and why.
 - 2nd. It tells you how to develop yourself physically and mentally, and how to become a lady or a gentleman in the full sense of that term.
 - 3rd. It informs you how to develop your dear children and thus make them healthy, happy and successful.
 - 4th. It teaches you how to counteract nervous fears, evil inclinations, abnormal cravings, ungovernable appetites and insane tendencies.
 - 5th. It enables you to select business partners, servants, associates or conjugal mates according to your needs, your talents, their gifts and the mutual affinities of all concerned.
 - 6th. By reason of your whole history, your mental endowments, your future possibilities and your peculiarities of disposition being recorded in the gray layers of your brain, human science informs you what you are.
 - 7th. Because your brain is the instrument of your mind, and determines what you ought or ought not do.
 - 8th. It teaches you the elementary constituents of your bones, muscles, nerves and physical organs generally; and, also, the chemistry of food; and, hence, it teaches you the kind of food mostly in conformity to your bodily needs, according to your station in life, your work, physical condition and topographical surroundings.
 - 9th. You should study it because your whole history is recorded in your brain; and because every thought, sentiment feeling, habit, etc., affect your very soul at the present time and for all coming eternal ages.
 - 10th. By reason of your physical make-up requiring an occupation harmonizing with the same constitutional structure, possessed by you.
 - 11th. You should study Human Science because you have dormant powers and impulses of whose presence you are not conscious; and which powers require interpretation, guidance and education.
 - 12th. Because you cannot afford to drift as a sea-weed on the stormy ocean of life; nor, lose money, time and effort by useless experimentation. You should *know* what nature intended you for; and you may know this by studying Human Science or, by the patronization of the same.
 - 13th. Study it because it teaches you how to study the mind, and the phenomena of mind.
 - 14th. It teaches you how to train and improve children.
 - 15th. It tells you how to select men for public positions.
 - 16th. You should study it because it teaches you how to deal with criminals.
- And 17th. You should study it because it is a science resting on Discovery, Observation, Analogy and Nature; and hence enables a human being to study himself and the whole human structure of education, of government, of science, of art and of everything.

THE ARYAN RACES.

Through the latest studies of comparative philologists we know that the Aryan people are, principally, those called the Indo-European; and that they once came from the highlands of Asia.

The Hindu, the Greek, the Anglo-American, the Scandinavian, the German, the Kelt, the Latin, the Persian and the Slavonic Russian people belong to this same branch of the ethnological tree. They have the same parentage, and to a great extent the same manners and customs. The term Aryan is of Sanskrit origin, and means, in reality "tiller" or cultivator of the soil; while the name Turanian came at last to mean "noble" or good family. We have learned through the science of philology, that the Aryans had learned the art of plowing, spinning, weaving, sewing, making roads, building houses, ships, etc., and to use the decimal system to some extent, previous to the departure of the first Celtic and Hindoo emigration.

We know, furthermore, that they had domesticated the cow, horse, dog and sheep; that they made iron weapons for their own use; that they understood the use of some of the metals; that they recognized family relations; that they had forms of governments; and that they had or established chieftaincies. Although history does not inform us anything in regard to these old people, we still know through the philological studies of their present dialects, languages and etymological relations of the roots of their languages, etc., that they are closely related ethnologically; and that the progressive Teutons spring from that great Aryan branch.

STOP TALKING WHEN YOU ARE THROUGH.

The late Professor Huxley, who was as shrewd an observer of men as he was of nature, once remarked, after falling into an indiscretion which annoyed him, that when a man says what he has no need to say he is sure to blunder. The truth of the observation will hardly be questioned, unless by the very few, if there are any such, who never say more than there is necessity for saying. Most of us acknowledge, if we review our own experience in the matter, that we have frequently erred by saying what needed not to be said. But why is it that people so persistently commit this mistake? In the ordinarily small talk of the household, or of society, it matters little whether it is committed or not. But when serious matters are in question, whether in conversation, in set speech or in correspondence, a case is frequently spoiled by irrelevance or redundancy. To say what you mean to say is comparatively easy; to leave off when you have said it is difficult, and for many people impossible. In Huxley's case the fault, which he probably did not often commit, was due neither to want of clear thinking nor to want of facility in the use of words. One or the other, or both of these causes, will explain the inability to "keep to the point" which is usually apparent in the speech and writing of uneducated persons. But often, also, the speaker or writer forgets that extraneous considerations, interesting enough to himself, are of no interest to those whom he wishes to convince.—*London Globe*

WHAT A MAGNETIC PERSON SHOULD NOT DO.

He should not jar the nerves, nor exhaust his nervous forces by sudden blows, jerky movements or impulsive actions.

He should not be too forceful, impulsive and energetic, even if he has a just cause to be so. He should be calm, cool and controlled at all times.

He should not show nervous action with his eyelids, fingers, feet or heels; but should govern all his movements and actions.

He should never violate the laws of health by eating pork, pastry, cake, confectionary, doughy, fermented, decayed or bad food; nor by drinking icy, chilling, stimulating, fermented, poisonous or medicinal drinks.

He should not introduce into the delicate vessels of his stomach, ice-water, tea, coffee, iced foods, wines, liquors, beer, cider, ice cream nor, anything hurtful to his system.

He should never take very hot nor very cold baths, unless it be an occasional time for stimulating purposes. He should use the water at 98 degrees Fahrenheit and dash some cold water over his body after he is through with his bathing. He should, also, wipe the body until it is dry, and massage his skin until reaction of the blood, at the surface of the skin, takes place. A wet skin conducts electricity from the body quicker than anything else, excepting, of course, a very hot bath.

He should not depend upon artificial heat; but should depend upon his own internal thermotaxic power, and develop his vitality by eating proper food, inhaling pure oxygen, by physical culture exercises and by basking in the sunshine. Heliotherapy, in a hygienically arranged solarium, is nature's best means of developing the ganglionic batteries and, for the restoration of failing health.

He should never allow himself to become wet, cold or damp; nor subject himself to very hot moisture of any kind.

He should always sit and walk erect, with the vital organs in a natural position; and should not injure the ganglionic centers, situated in the spinal cord, by incorrect positions of the body. These centres superintend many of the physical functions; and should, therefore, be in a free and easy position. They constitute, furthermore, the ganglionic batteries of nervous motorium, generating, receiving and transmitting the life fluid (nervous fluid) and hence, are of vital importance in the physical economy of life.

He should not permit painful emotions, passionate ebullitions, impulsive sensations nor forceful rocking of the body or of the nervous system; since he, by so doing, permits leakage of the electrical currents necessary for magnetization.

He must not exercise violently, and never, if he can help it, be up after 9 p. m.

He should never lose any sleep under any circumstances, nor, use up the vitality of his brain by excessive mental labor.

He should not go to excesses in eating, drinking, sport, joy, grief, love, anger, passions, sexual indulgence, exercises, work, thought, feelings, expressions, actions or movements. He should be self-possessed, tranquil, controlled, cool and calm.

He must not let anything ruffle his serenity of mind, if he wishes to retain and augment his magnetic powers. He should remember that oxygenization of the blood increases the white corpuscles of the blood; and that he should, hence, inhale many times more oxygen than an unmagnetic person. He must remember that the nerves, muscles, bones, vital

organs, etc., should be free and easy; and that he, therefore, should sit, lie, walk and stand erect. He should always bear in mind the hygienic and chemical value of food, liquid, air and sunshine, and that exercises of physical culture are essential for the processes of metabolic distribution and systemic elimination. And, he must not forget that air, food and drinks should be taken into the system in their pure and clean state.

He should not forget that his muscles, nerves, bones and organs crave well regulated and systematic exercises according to the teachings of the highest science of hygiene and physical culture. The muscles of the body, according to myology, are capable of some 14,000 different movements, each one requires exercise every day, proportional to its nature, situation, use and function.

He should never eat anything not first digested by nature's digestive apparatuses—the animal and the vegetable kingdoms. Minerals do not belong in the human system, and cannot be digested nor appropriated by the villi of the stomach.

He should never waste his nervous forces; never dissipate his energies; never be restless, spasmodic, stormy nor excited; and should never let his mind drift. He should avoid sudden motions, stops and starts, all kinds of hurry and rush and all sorts of devitalizing drumming with his fingers or feet on chairs, tables, floor, etc.

He should never be unsteady with his fingers, arms nor body.

He should never sigh, gape, rock his body, twitch his fingers, nor anything contained in them, while speaking to others, or when others are speaking to him.

He should never assume awkward positions in sitting, resting, standing or walking; never lay his feet on a table, window-sill, etc., but should keep them on the floor where they belong; and he should never swing his leg, move his heels up and down in standing, tap with his fingertips, nor throw his head in every direction in a nervous, jerky manner. A gentleman is so, not by what he does, but by means of that which he leaves undone, and through well regulated actions, movements and expressions which all must be under excellent control, well directed, intellectually controlled and calculated to result in a prudent use of his life-forces.

He should not waste his vital energies, nor his magnetic forces through bad habits, irritable movements, stirring actions, restless motions, sudden starts, foolish laughter, convulsive feelings, nervous actions, sudden starts, mental volatility, nor by any capricious, notionate, spasmodic and fickle actions of body or of mind.

He must not have a freakish, restless, volatile, periodic, convulsive and roving mind, which all is a result of a weak development of the faculties of Continuity, Self Esteem, Firmness, etc., as well as of an uncultured intellect.

He should never sigh. Sighing means weak lung-action. He, therefore, should fill his lungs with healthy vitalized air and learn to hold the air in his lungs until his blood shall have had time to draw the vivifying oxygenic element from the same.

He must not become angry, excited, erratic, downhearted and nervous; nor should he associate with vulgar people.

He should never quarrel with anybody, nor enter into argumentation and controversies with anyone.

He should not speak in a dragging, meek, nervous, excitable or timid voice; but should be dignified, self-sustained, gentle, noble, cool and fearless in his expressions.

He should not be absentminded, indifferent, thoughtless, distant and cold in his conduct, speech and action toward the public; but should direct his magnetic forces in a focal-

ized and energetic manner, and endeavor to sway his listeners gently, firmly and self-sustainedly.

He must not forget to study the laws of health, food, air, rest, sunshine, exercise and education.

He should never yield to temptation under any circumstances; nor, to the persuasion of anyone. He should be a noble, autonomous and cultured autocrat.

He should never speak in a too low or too high tone of voice; never be too familiar, condescending and affectionate in manners, in expression or in action; and never become assumptious, nor assert self-conceited superiority over anyone.

He should never show prejudice, envy, malice or bitterness of soul toward anyone, whatever be his cause.

He should never show weakness, want of courage and energy; and never feel afraid nervous or irresolute.

He should never lose his self-poise, his mental balance nor his point of focalization in any of his mental processes.

He should never fight, drink, swear, become rebellious, look crossly at people, lay revengful plans, nor be ruled by low tendencies in any way.

He should never flatter people, nor become too familiar in his associations with anyone.

He should avoid dishonesty, lying, bad habits, cynicism, quarrels, gossip filth, impunity, criticism and joking.

These are a few points essential for every person to observe in order to become successful and magnetic.

A magnetic gentleman is so by virtue of his intellectual culture, his prudent conduct, his hygienic regimen, his concentration of mind, his faultless manners and through his systematic development and use of his nervous system.

HOW TO CULTIVATE.

PROF. WM. N. HOLMES.

(Continued from July No. of *Human Faculty*.)

The faculty of Self-esteem is also very necessary. It cannot be reiterated often enough that this is the only faculty which will control Approbativeness and which will overcome all the faults caused by it—the sensitiveness to criticism, whether deserved or undeserved, the bashfulness, the excitability, the unwholesome desire to excel others, the nervous strain, the susceptibility to flattery and consequent weakness when independent action is necessary—all these very detrimental traits can be overcome by cultivating Self-esteem. Although I hate nobody, I do hate the perverted action of large Approbativeness, and cannot use words strong enough urging you to try your level best to have it controlled by Self-esteem, Causality and Human Nature. It is your worst possible enemy, when large and unknown to you. You must learn to trace every one of your thoughts, words and actions, and when they come from this faculty, fight them as though they were a plague. I have seen too much unhappiness to self and others caused by this perverted faculty not to appreciate the necessity of cultivating Self-esteem until it has greater power than Approbativeness. As I said before, this faculty is very good and should be used, but its only function is to give one an ambition, not to excel others, but to do the best one can; not to constantly watch for approval and applause but to feel gratified and encouraged to greater efforts when praise has been honestly earned. Beyond this stage it is evil, and alas, rather too prevalent. Cultivate Self-esteem by being self-reliant, believe in your own ability, when tried; try it, when you do not know it. Criticize yourself honestly; study others carefully who have ability in the same line, and then compare; if you cannot do as well, acknowledge it to yourself, and try to improve, and do not believe and feel gratified if your (false) friends

flatter you. Do not feel satisfied with their judgment, but judge yourself; even though you may underestimate yourself, if it will force you to greater efforts your gain will be so much greater. Self-esteem will be calm, though criticised, because it will make one feel that one is a man for all that. It will say, I am a man; I am one of God's noblest creatures; when I do my best, I am satisfied; I stand on my own feet; I know what I know; nothing can debase me. To cultivate this faculty, you must think self-reliantly until you feel so. Whenever you are called upon for anything that you know—not feel, but *know* that you can do, go ahead although you are so bashful that your blood rushes to your face, although you are so diffident that you tremble; forget yourself, and think of the subject before you. Many people, I might say most people, think Self-esteem is selfish, because it thinks well of self, believes in self and is proud, but they have a wrong impression of these two faculties of Self-esteem and Approbativeness. Approbativeness is the selfish faculty as you can readily see if you consider its function. Approbativeness wants praise and is consequently jealous if another person gets it; Self-esteem is satisfied with its own praise. Approbativeness enjoys flattery; Self-esteem ignores it. Approbativeness wants credit immediately; whether the work is its own or some one else's is immaterial to it, if it can get approval for some one else's work, it will accept it; Self-esteem is willing to abide its time; is in no hurry for recognition, but when confident of its own superiority takes the leadership without much ado. Approbativeness begrudges any kind of success in others; Self-esteem is so positive of its own success that it does not care about the others at all. The wisdom of Nature's methods is shown by the fact that Approbativeness balks itself by its selfishness and excitability, while Self-esteem goes ahead, perhaps slowly but calmly and happily.

The faculty of Firmness, which is next on the list for cultivation, is the steadfast faculty. It is needed for any kind of mental and physical work which needs persistence; it is the faculty that causes stick-to-it-iveness, and must be used in cultivation. To cultivate takes time, and effort after effort must be made to get any result that will be permanent. If you expect to cultivate a faculty in a week, or one month or six months to any very noticeable degree you will be disappointed. It can be cultivated in a year to an extent where it will become comparatively easy to go ahead with its cultivation and if it has been very vigorously and daily used there will be a change in the brain. Any muscle of the body can be quickly cultivated so that the increase in size is great, but to make this increase permanent the exercise must be kept up for a year or more. This demonstrates that Firmness is absolutely essential for any kind of mental or physical cultivation. Find out which of your faculties needs cultivation, then make thoughtful, forceful and continued efforts in its use. Never give up, no matter how impatient your Approbativeness may get under the slow advance made.

Human Nature and Causality are the two last faculties mentioned as necessary leaders of the human mind. Human Nature is the character studying and reading faculty; it gives one the desire to study human nature in its various forms of expression, and by what I have said of the previously mentioned faculties in regard to cultivation you can appreciate the necessity of having this faculty large. Unless you study yourself every day, in every way, you cannot know whether you are using a certain faculty or not, you will not recognize the faculty causing certain of your thoughts, you will think you are using Self-esteem when you are using Approbativeness, or Causality instead of Comparison; you will be blind to your faults; you will idealize others and see in them traits of character that they are not endowed with; your children will be the sweetest, cutest

angels to you and saucy, lying devils to others; your sweet-heart will be the acme of perfection to you, while others wonder that you are so blind. One of the popular songs, "I don't know why I love you," is a good example of small Human Nature and Causality. Cultivate your faculty of Human Nature, study people phrenologically and you will not be so easily fooled.

To cultivate this faculty learn the alphabet of the human mind, study the function of each faculty, look for manifestations of every faculty both in yourself and others, trace every thought back to its source,—faculty; whenever you feel slighted it is your faculty of Approbativeness only, and you must use your Self-esteem to overcome this feeling; intentional slights are given very seldom, and yet people feel very bad about them. Use Self-esteem, and you will not care. Whenever you feel angry it is your Destructiveness, started usually by Approbativeness being offended, or by some bodily injury. It will take up too much time to call attention to more examples, but you need only look at people and you cannot help but notice some expression of faculty, because every waking moment is filled in by faculty action.

The last faculty mentioned is one that is absolutely necessary to undertake any kind of cultivation. Causality, the reasoning faculty, is the guiding star of the others; in order to make a practical plan of any kind this faculty must be called into action. It is the source of all logical thoughts; with it small you cannot understand the simplest algebraic equation; when very large and used with other faculties it makes the mathematician. To trace anything to its source, or be able to think out the effect of any action is the function of this faculty. The best way to cultivate it is to use it vigorously in studying the science of Phrenology and thereby become acquainted with all lines of human thought. In fact, that is the way I cultivated my faculty of Causality, which was neutral five years ago and is positive now; I studied human nature steadily for two years and since then I cannot help but study it, the habit of using Human Nature in connection with Causality having been formed. One of the finest philosophical works, "Combe's Constitution of Man," was at first beyond my depth, but now I can grasp Herbert Spencer's "First Principles." If you will study the former book until you understand it, and put its teachings into daily practice, you will cultivate your Causality and also your Human Nature.

No general advice can be given as to how to cultivate a faculty except that you must *use it*, use it regularly and vigorously—form the habit of using it, study its function, be able to recognize its manifestation in facial expression, speech and movement, and always keep in mind that you are trying to cultivate that special faculty. Keep on studying until you understand the function of each part of the mind; study especially the one you wish to cultivate; watch for its manifestations, analyze the words used by any one who has the faculty large, remember his movements, his manner of walking and standing, and then imitate. Put your body in the same position as often as you think of it; think the thoughts that would naturally come from the faculty. Keep this up every day and you will soon feel the faculty act instead of simply imitating its action.

You may think, "I have no time to think of cultivation, I am too busy otherwise;" but if you will remember that no matter what you do, every thought, word or action has its source in some faculty or faculties; that you are compelled to use faculties, whether you think of it or not; that it is not difficult to have the one thought, "cultivation," beneath every other thought; that nothing you can do will bring such a high rate of interest in mental and physical success as cultivation; that you might just as well form the habit of analyzing your every thought and act and whenever you can

spare a moment to think how to improve yourself, decide upon which faculty needs your first attention and arrange a plan whereby you can use this faculty every day, and you will shortly find it very easy to think of it. Cultivation is the turning of conscious effort into unconscious action; at first the faculty needs your conscious attention; as soon as it begins to grow you will find that less and less attention is necessary; that it will act unconsciously, and when it is positively developed no effort will be necessary to call it into action; it will act itself. Now, do not "intend" to improve yourself, but get at yourself immediately. Intentions and procrastinating never yet added a single cell to anyone's brain; action, continued action, greater and greater efforts are necessary for success in any field, and I hope you all think as I do, that mental power developed to the greatest possible extent, according to our natural endowments (and who can judge what our possibilities are), mental power fully developed is the greatest and only success.

EACH IN HIS OWN NAME.

PROF. CARRUTT.

A fire mist and a planet,
A crystal and a cell;
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution
And others call it God.

A haze on the far horizon,
The infinite tender sky;
The ripe, rich tints of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden rod—
Some of us call it Autumn,
And others call it God.

Like a tide on a crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;

The million who humble and nameless,
The straight, hard pathway trod—
Some call it Consecration,
And others call it God.

—Exchange.

"Talk Health; the dreary, never-ending tale
Of mortal maladies is worn and stale,
You cannot charm or interst or please
By barping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them
them true."—LIDA MAY SMITH.

—Exchange.



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.

L. A. VAUGHT, Editor and Publisher.

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EDITORIAL.

THE HUMAN FACULTY has, so far, had a great success, speaking from scientific standpoints. We are constantly receiving letters of appreciation from various parts of the world, and from people who are prominent in the fields of science, education, learning and religion, all urging us on in the noble science of mental philosophy or phrenology.

There is not a Science existing at the present day which can do as much good for humanity as human science can. Those who have studied phrenology extensively or from professional and humanitarian standpoints know the individual and national value of this science on human education, human progress and human evolution. There is progress brewing in the very air; and in proportion as this science is

spread, its laws interpreted, its principles expounded and its tenets promulgated, in proportion to this, we said, will the human race march onward toward the millenium of progress. Human prejudice, however, dies hard, and, therefore, the journalist, the speaker, the writer and the author, must depend upon the appreciation, support and co-operation of his broad-minded and progressive patrons, in order to succeed in journalistic lines. For this reason we ask you, kind reader, to remember us when speaking to any of your friends; and to recommend our Journal to people whose association you enjoy. A kind word spoken in favor of our Journal may give us a subscriber, and, thus, be a means of human advancement and development.

We shall improve our Journal from time to time, and make the same instructive, clear and pointed in its journalistic presentation of phrenological truths.

MENTAL PHILOSOPHY OR PHRENOLOGY.

MENTAL PHILOSOPHY is that science which treats of man as an intellectual and sentient being. It is in reality a branch of Anthropology. This latter science consists of 1st: Anthropogeny, or that science which treats of the origin and development of man, either individually, when it is called ontogeny, or ethnically, in which case it is known as phylogeny. 2nd: Somatology of man; (a) structural biology which embraces morphology or the science of form and change of form in organs and in organisms; (b) physiology which considers functions and uses; (c) systemic biology, including zoology, and in some systems (d) botany; (1) anatomical classification, (2) comparative physiology and pathology, (3) comparative nosology and (4) comparative criminal anthropology. 3rd. Anthropology moreover consists of Psychology, which includes mental science, logic, esthetics or the science of beauty, ethics or the doctrines of our moral duties, and religion or our duties to God. 4th: Anthropology proper—including ethnology, comprising: (a) ethnography or the study of races, race characteristics and ethnic psychology (b) sociology, (c) ethnotechnics, (d) comparative religion, (e) linguistics and (f) folklore. In some systems technology is a branch of ethnology. Technology being that science which treats of the rise and development of the utilitarian arts, manufacture, architecture, clothes and fashion, means of transportation, domestication of plants and animals, weights and measures and the media of exchange, as well as the esthetic arts, including skin-painting, tattooing, sculpture, music and dancing. We will say by way of explanation, that sociology, as a branch of ethnology, treats of the origin and history of human society, social phenomena, fraternal intercourse, evolutionary progress, social ethics relations and economics, forms of governments, law, custom, primitive ethics, cast, coles, international law, marriage, forms of marriage and primitive matrimonial rites, customs and relations. All these departmental branches we have, at present, no time to consider in detail. Furthermore, it is entirely unnecessary to study them for anyone, excepting the student interested in the past history of man. We shall study the philosophy of man and of mind for the purpose of our own improvement, benefit and progress, and

leave all the old records to antiquarians. The sciences of mind are quite numerous, and divided in their tenets, I am sorry to say, each one, of course, containing valuable data and principles, which, when compiled, connected and reduced to an aggregate whole, would constitute a practical philosophy of the greatest benefit to the human race. And if metaphysicians, if psychologists, cerebralists, mentologist, mental scientists, etc., would only conclude their contentions regarding musty theories and abstract mental moonshine, and give due attention to the various discoveries made by different philosophers of the mind, each individual and nation would immeasurably be the gainer. Having studied the various sciences of the mind, we can say with some little authority, that all the various systems of mental philosophy contain valuable truths, discoveries, facts and principles, which, if gathered together and reduced to practicality, would constitute a philosophy of the greatest benefit to the human family at large. We do not lack knowledge in regard to mind, nor respecting the phenomena of life, as they manifest themselves in the various religious, scientific, literary, political, commercial and industrial spheres of activity; but we do lack in the collection, summarization, resolution and application of those items of knowledge existing in the different systems of mental philosophy. We do not claim to have made any discoveries in regard to the mind, nor do we pretend to have originated any new system of mental philosophy; yet, we have endeavored to collect, summarize, comprehend and apply the different discoveries, facts and principles established by the several mental philosophers, who have been and are now, operative in the direction of mental philosophy. Thanking all those deep, earnest and erudite thinkers from the bottom of our soul for every thought they have presented, for every discovery they have established, and for every truth, fact and principle which they have proclaimed; and which, when properly taught, understood, applied and practiced, will be of untold benefit to every member of the human race, and consequently to every nation, kindred tongue and people. It must be remembered that, *that* which affects the individual affects, also, the whole nation, and not only one nation, but the collectivity of all. We can thank Dr. Gall for the discovery of the mental faculties, as well as, many of his co-workers in the science of phrenology. We have, for a long period of years, taken observations in regard to the truthfulness of those phrenological discoveries made by Dr. Gall and others, and can bear our humble testimony in favor of those facultative discoveries. They are true, real, actual, and can be demonstrated any time to anyone capable of observation. Phrenology has, however, fallen into disrepute, from the fact that thousands of prestigious pill-peddlers, medical charlatans, financial euctorians and public parasites and swindlers have taken up with it and brought it into disrepute; and this because its nomenclature, classification, explanations and its art in application were all too simple, easily learned in a superficial way, and too inviting to fraudulent imposters and medicasters. Phrenology is, however, a true science and is destined to come to the front some time or another, in spite of disrepute and non-recognition at the present day. We have proved to our own satisfaction that those faculties, discovered by Dr. Gall, do reside in certain isolated and circumscribed portions of the cortical periphery; and that the developmental formation of the cortical convolutions in the cerebrum corresponds to facultative powers of the various mental sensoria. Phrenology is, also, the most applicable science to human affairs, as compared to the other sciences of the mind. They all contain truths, facts and principles, but it is difficult to apply these to human affairs, because the primitive faculties are not known to the other sciences of the mind. The Speech centre is the

only real faculty of the mind known to the other sciences; and, of course, the motor centres, the centres for hearing, smell, sight, taste and touch, as also others; but these are not all the faculties of the human mind, and for that reason this knowledge is too limited for practical application in all the diversity of human affairs and vocational activity. There are many faculties, or really facultative centres, that have not been discovered. Some of these are located in the cerebro-cortical periphery. Others are situated in the gyri operati, or central lobe, deeply imbedded within the fissure of Sylvius; while still other centres are positioned in the limbic lobe. Some of these shall, on account of their situation, probably never be discovered, or at least never estimated in actual strength of development, and hence, of facultative function. Still, these centres, located in the internal structure of the brain, have more to do with the functional activity of physical life, than with intellection and mentation; and hence, their development is a question more of a physiological and systemic nature than, a cerebral, considered from a standpoint of intellection and vocational activity. We can, also, approximately judge their developmental strength by examining the physical structure, the body, with all its parts; for when the body is weakly developed in any of its organs, we know that such or such an organ is feeble in development, and hence, in its ganglionic centre and corresponding mental faculty. Phrenology is a mental philosophy, and one of the great branches of Anthropology; being, probably, the most important of them all.

ATTENTION MINISTERS!

The Brain Proves Religion. Study It. Read What a Brother Clergyman Has to Say.

Flat-Headed People.--What a Cincinnati Pastor Believes of Their Love of God.

"If you are flat-headed there is no use thinking that you can love God with as much intensity as if you had a better shaped head," is the belief of Rev. James Wood Pogue, Pastor of the Fifth Presbyterian Church, Cincinnati.

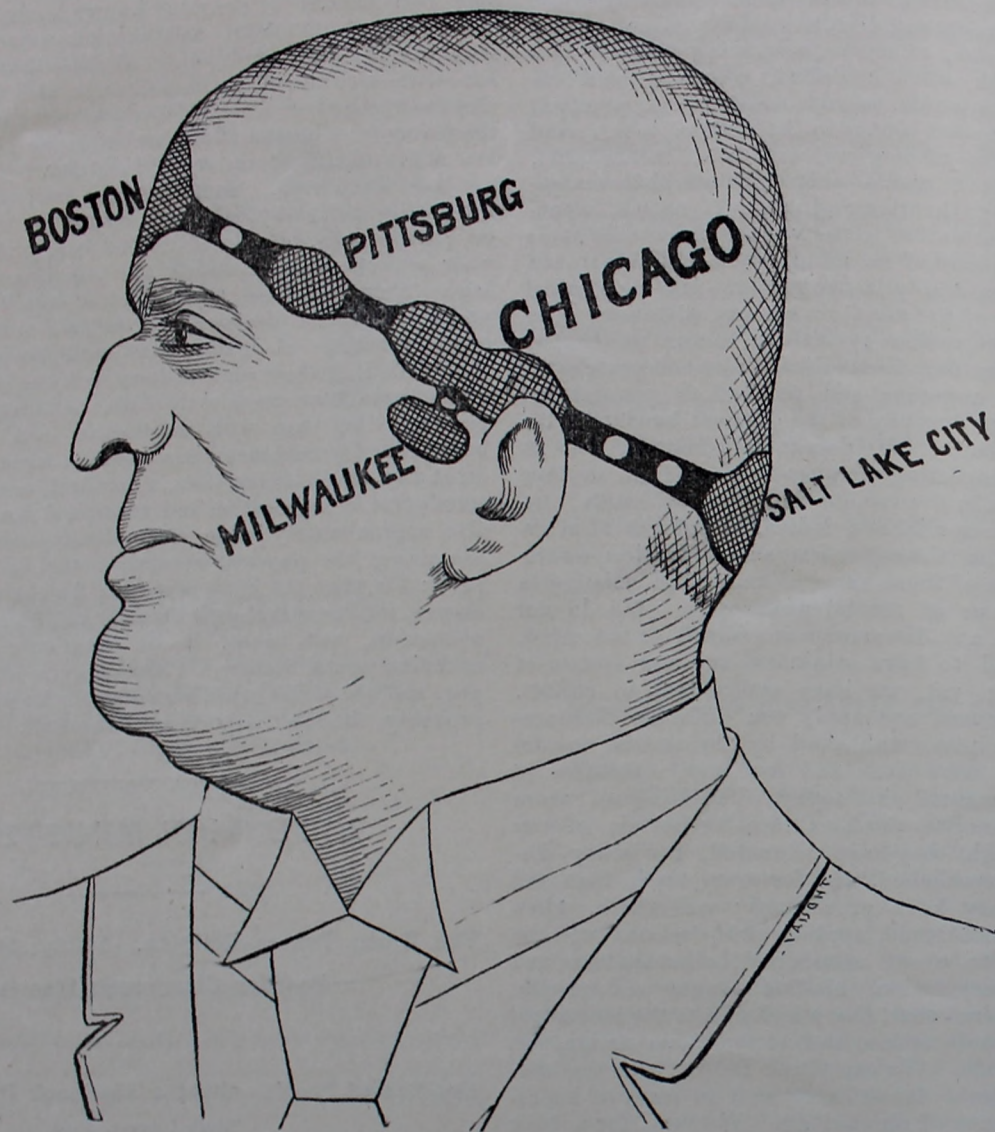
The other day, before an audience in the Bible School, the Rev. Mr. Pogue read a paper on *phrenology* and physiology, in which he made the opening statement.

He believes that a study of these sciences is of great advantage to a Preacher, for by them he may determine the characteristics of the members of his congregation, and know how to reach each one according to the bumps [brain-centres] on his head or the outline of his face.

Mr. Pogue does not preach to the congregation as a mass, but individualizes and singles out the one he wishes to reach that time, and literally preaches at him, and believes that he always gets what he goes after.

Since April, when he took charge, he has added twenty-six new members to the Church, and considers this proof that his theory is a good one.

Since Mr. Pogue's arrival in Cincinnati he has been making some innovations in Church work, being now engaged in a series of tenement house prayer-meetings and is well received.—Maysville, (Ky.,) Ledger, August 6, 1901.



FROM POLYGAMY TO INTELLEGTUALITY.

A Railway from the Polygamic Station (Salt Lake City) to the Intellectual headquarters (Boston).

THE FUNCTIONS OF THE CEREBELLUM.

The cerebellum has involved much speculation on the part of American and European professors and students; and many contradictory statements, and, so-called, explanations have been advanced regarding its functions. Indeed, all the functions of the cerebellum are not known yet; nor do we fully know the extent and far reaching influences of those cerebellar centres already known. This much, however, we do know, that the cerebellum gives power to evolve a more perfect muscular system, to co-ordinate the movements of the muscles; to generate muscular motorium, to regulate and systematize the actions of the motor system; and to give sexual energy the body and to the mind. This is proved, in

part, by the fact that men, gorillas, apes, lions, tigers, bears, cats, sharks, birds of prey, etc., having a powerfully developed cerebellum have, also, proportional power of muscular co-ordination, a powerfully developed muscular system, great inherent abilities to generate muscular impulse, and abundance of sexual energy. It is demonstrated by the fact, that men and animals, having a weakly developed cerebellum, are equally feeble in sexual power, in musculature, in muscular unitization, and in power to generate muscular motorium. It is, also, substantiated by dissecting out the cerebellum in animals, it being done the animal does not lose the power of motion—which the motor system confers—but the animal does lose the power of concerted muscular action, and becomes aspermatic.

HEREDITY.

BY D. R. BALDWIN.

Discussing the mooted question, which is easier transmitted from parents to children, buoyancy, hope and strength, or pessimism, despondency and weakness, I wish to say students of suggestion will concede that the former are much more likely to be transmitted than the latter, for the reason that strong influences are more apt to sway the mother than weak or negative ones, add thus be more easily transmitted to the child.

Close connections with the domestic relations of the masses has convinced the writer that dissatisfaction prevails among all classes; that bickering, strife, jealousy, grumbling, back-biting, etc., brings into the world a preponderance of depressive suggestions. The point I wish to make prominent is this: were these half-hearted, negative, disparaging suggestions one-half so potent and influential as are positive, cheerful suggestions, the race would become extinct in a few years.

Are you acquainted with Young America? Let me introduce him to you in a way that you may see his susceptibility to suggestion. Nervous parent: "You will fall off that fence! What in the world possesses you to walk a fence?"

"You, venturesome Dick. That colt will break your neck." "Get out of that water! You rascals, you will catch your death of cold."

"Those green apples will make you sick," etc., etc.

Are these unfriendly suggestions received? Possibly one in a thousand are; in which case the little fellow becomes a sensitive subject and sustains the injury suggested.

On the other hand, if seeing a child in danger, you quickly suggest:

"Agile as a squirrel, the wind can't blow you off that tottering rail."

"Wild Bill riding a broncho, the devil couldn't unhorse that chap."

"A cold bath is stimulating; it tones up the system; it prevents taking cold."

Ninety-nine out of a hundred of these suggestions are received; they give pose of mind and body; they impart courage, resolution and strength the very instant they are spoken.

You may call it hypnotism, suggestion, thought, or just plain influence; you may speculate on the probable causes, the ways and means by which the results are obtained. Yes, figure it out any way you please, and you will find that what is true of every day suggestion is equally true of hereditary influences.

Again, every intelligent individual is lifted up by a word of cheer; its results are frequently marvelous; it imparts more genuine strength than can be seen. A hero of herculean strength is a word of cheer. But an unfriendly suggestion is not so strong; it cannot measure arms with a word of cheer. There are many people on earth who cannot be throttled by any amount of depreciation; and I congratulate *Freedom* and its co-workers for the work they are doing along this line of lifting so many above the maelstroms of depressive suggestion.

A truly strong character cannot be discouraged; he has learned to convert obstacles into opportunities; unfriendly suggestions act on him like a dash of water on the back of a goose; they serve a two-fold purpose, washing off the dust, and adding to the pond that bears her up.

As the popular song has it, "For you can't keep a good man down."

He can neutralize an evil suggestion to his good, and a friendly suggestion lifts him still higher.

A man with perfect digestion grows fat on what kills dyspeptics. So a man with a perfect understanding assimilates to his good the very material that is killing pessimists all over the world.

There is no period in life from infancy to old age in which good influences do not preponderate over evil influences. The period of gestation can be no exception to this rule. All are susceptible to right influences all the time; while only a part will yield to error a portion of the time.—*Extract from article in Freedom.*

"POINTED PARAGRAPHS."

Success comes from not making the same mistake twice.

Shoes that are exactly alike make an ill-fitting pair; this is a straight tip for those about to marry.

The strong man is weak if he lacks confidence in himself.

If there is anything in a man his opportunity will come sooner or later.

Next to a kindly act, is the appreciation thereof.

The best antidote for sorrow is steady employment.

Diplomacy is the art of getting what you want by pretending you don't want it.

We are apt to condemn in others what we practice ourselves without scruple.

Conscience is like a railway switch, if it is carefully tended it will keep you on the right track.

Some men are so learned that they seem to think it unnecessary to use common sense.

The man who does not respect himself should not blame others if they follow his example.

[] To mistake one's talents or overrate one's abilities is always ridiculous and often dangerous.

Those who reprove us are more valuable as friends than those who flatter us.

When a man's temper gets the best of him it generally shows the worst of him.—SCRAP BOOK.

THEIR DESCENT TRACED FROM ADAM.

Marvelous Genealogical Line of a Chicago Couple Used in a Story, is Genuine.

Popular interest in Albert Judson Fisher's love story, "A Daughter of Adam," in the Ladies' Home Journal for August, has been increased tenfold since it became known that the genealogical part of the story is not fiction, but fact. Not only is the marvelous line of descent traced through 121 generations from Adam and Eve, absolutely genuine, but also the family names of the characters are the names of real people, for the line is actually that of Mr. and Mrs. John Smith Sargent, of Chicago, and Mrs. Sargent was formerly Miss Frances Moore, of Warren, Rhode Island. Even stranger still is the fact that, as shown in the story, Mr. and Mrs. Sargent had the same ancestor eight generations back.

There is no beautifier of complexion, or form, or behaviour, like the wish to scatter joy and not pain around us.—EMERSON.

TO READ CHARACTER IN THE FACE.

To read a person's character from his face is an accomplishment which few possess, but which many would like to have. The study is an absorbingly interesting one, and has not only an entertaining, but a practical side as well. An article on the subject will shortly be published in The Ladies' Home Journal, giving careful details regarding the traits of character indicated by the different features of the face.

SHOULD YOU PATRONIZE A PHRENOLOGIST?

Mental philosophy being the science of the human mind and of its instrument, the brain, enables us to understand, interpret and direct human endowments. The future possibilities of man, from the earliest developmental stages of infantile unfoldment to the stages of wisdom, senility and gray hairs, are written in the brain, and, hence, can be interpreted by phrenological science. The character of man, his ambitions, hopes, abilities and aims, his virtues, aspirations, affections and sentiments, his appetites, passions, tendencies, and fears, his presentiments and impulses, his notions and his whims, etc., are all written on the gray convoluted pages of his brain, and can, therefore, be read, phrenographed, explained, directed and changed, in all their complexity of expression and onomatopoeia of manifestation, whether good or bad, noble or base, perfect or faulty, cultured or uncultured; provided, however, we understand mental science.

This science has conclusively demonstrated that brain can be built, character perfected, fears counteracted, bashfulness overcome, criminal tendencies changed, abnormal appetites governed, future possibilities prognosticated, character revealed in all its variegated shadings, talents estimated positively and scientifically, human gifts directed and guided, tempers controlled, honest servants and business partners selected according to the demands of the occupation; matrimonial companions chosen in conformity to the selective laws in nature, and in accordance to the conjugal affinities possessed by the prospective mates; hidden tendencies revealed, children's peculiarities, notions and bad habits changed and ameliorated; the fidelity and worth of husbands, wives, friends and lovers told infallibly; unhappiness, insanity and crime prevented; our sons and daughters adjusted to such trades, professions and commercial pursuits mostly in harmony to their gifts, physical and mental make-up, and in conformity to the drift of the times, the patronization of the trades, and the profit of the operative tradesman; the character of our associates unfolded; hidden tendencies explained, revealed and directed; and, this science demonstrates that man can be made acquainted with the virtues and faults of himself, the talents of his children and the honesty, integrity, ability and worth of mate or lover, servant or business partner, friend or foe, as well as, with the natural capacities and future possibilities of his dear children. Talents and capacities differ. This is an undeniable fact. Is it not true that many persons having received the most careful academic education are yet comparatively worthless? Why is this? It is because they had limited natural capacities, and because they had not been placed rightly.

Do not think you can make a lawyer, doctor, professor, statesman, or architect of your son according to your own notion. And remember, also, that, if your son has limited natural capacities, you *overload* him, intellectually, by trying to make a lawyer out of him, etc., and that you thus pave a way for him to the sick room, to the lunatic asylum, or to the grave. Consult his gifts and constitutional needs and act accordingly. If he has a musical talent let him be a musician. If he has qualifications for the legal profession let him be a lawyer, etc. Bear in mind, also, that the world has thousands of vocations and, that we, hence, have that many differing human talents in the world. Your sons and daughters, as well as yourself, have some kind of talent, which may run in artistic directions or, in literary, in scientific or, in musical, in mechanical or, in religious, in legal or, in commercial, in constructive or, in political, in dramatic or, in philosophical, etc., without end, and unless you know these talents, the direction of them, the amount of talent possessed by yourself or by them, as well as, the qualifications, nature, drift, patronization, etc., of the trades and professions, you are compelled to experiment, lose valuable time, hard-earned money and years of effort in your experimentation. This you do not need to do, since you can obtain competent, conscientious and scientific advice for a trifling outlay of money, from mental scientists who have given up their lives to the science, and who have expended all their means and energies in becoming acquainted with human talents, conditions and needs, as well as, with the nature of the occupations.

We are established in Chicago in the capacity of mental scientists, vocationists, public advisers and teachers of mental philosophy, and can candidly assert before God and man that we are fully qualified to teach the science, advise the public, interpret character, direct talents and execute phrenographs ["charts"] according to the laws of nature, the teachings of science, the drift of the times and the needs of the people.

SHOULD YOU STUDY HUMAN SCIENCE?

We think that you should. Why?

Because: 1st. It is the study of man.

"Man is the crown of the creation," and it is, therefore, more important to study him than to study the stars in the firmament, or, the minerals in the bowels of the earth.

2d. He has evolved and ascended from the animal, until he stands forth in human glory and perfection forevermore. His brain contains the past evolutionary archives of developmental progress and unfoldment.

3rd. Human Science or Phrenology teaches everything regarding human progress, physiological powers, anatomical formations, neurological conditions, morphological changes, mental talents, gifts, tendencies and that the

BRAIN DETERMINES WHAT EACH MAN OUGHT TO DO.

4th. It teaches the requirements, conditions, progress, drifting and growth of the vocations; and

5th. It teaches us how and why to construct governmental, social, religious and commercial systems on, and in conformity to, man's physical and mental needs.

WE TEACH THIS SCIENCE.

It is thus arranged and taught in our school:

HUMAN SCIENCE.

Professional Course,

Phrenographic (Character Reading) Course.

- 1st. Anatomy.
- 2nd. Physiology.
- 3rd. Neurology.
- 4th. Embryology.
- 5th. Pathological Affections of the Mind.
- 6th. Ethnology.
- 7th. Criminology.
- 8th. Stirpiculture.
- 9th. Heredity.
- 10th. Hygiene.
- 11th. Dietetics.
- 12th. Magnetism.
- 13th. Physiognomy.
- 14th. Mental Philosophy or Phrenology:
 - a Phrenological History.
 - b Objections and Proofs.
 - c Nomenclature and Classification.
 - d Localization.
 - e Structural Quality and Quantitative Powers.
 - f Racial Characteristics.
 - g Parental Resemblance.
 - h The Five Senses.
 - i Temperamental Systems.
 - j Physiological Powers.
 - k Facultative Functions.
 - l Facultative Synergy.
 - m General Principles.
 - n Phrenography or The Art of Reading Character.
 - o Conjugal Selection.
 - p Developmental Phrenology.
- 15th. Vocations.
- 16th. Composition and Logic.
- 17th. Oratory.
- 18th. Examination.

- 1st. Nomenclature and Classification.
- 2nd. Localization.
- 3rd. Systemic Quality and Quantity.
- 4th. Physiological Powers.
- 5th. Temperamental Systems.
- 6th. Facultative Functions.
- 7th. Faculties in Combination.
- 8th. The Art of Character Reading.
- 9th. Physiognomy.
- 10th. Character Building.
- 11th. General Principles.
- 12th. Objections and Proofs.
- 13th. Hygiene.
- 14th. Dietetics.
- 15th. Magnetism.
- 16th. Examination.

The Chicago Institute of Phrenology will conduct this school on systematic lines, but, not by arbitrary rules. The school is so arranged that a student can take, according to his talent, desire, means and time, either of these courses, and enter the school at any time. He can take private or class lessons. And is privileged to take up any special branch enumerated in the two courses. From this it will be seen that a student having devoted himself to some favored branch beforehand, does not need to study the same, but can devote his attention to other branches. Should a student desire to take lessons by mail, he can do so, and thus gradually prepare himself for the phrenological profession. He must, however, at last come to the institute for a final examination, since we cannot and will not graduate a professional student unless he is capable to answer every question put to him by the Board of Examiners. No professional student will be admitted who is not by nature adapted to the profession, and who is not competent to memorize, learn and apply human science in all its intricacy of details and complexity of dependent principles, attributes and generalities of studies. This will be determined by the physiological developments possessed by the student; by his brain measures and cortical formation of the cerebral convolutions and by his ability to comprehend and handle his lessons received in a mail course. He must, furthermore, be a moral, upright and cultured man, and one who wishes to devote himself conscientiously to the interests of humanity, in order to gain entrance to the school in a professional capacity.

Mental philosophy or phrenology is simply a branch of human science, and rests to a great extent, on its accessory branches of Anthropology. Therefore, it is essential for a student, who contemplates the practice of phrenology on a scientific basis, to study such sciences as Anatomy, etc., somewhat in detail. Every honest and scientific phrenologist knows the necessity of a prolonged course in the science of phrenology, etc.; and knows, also, that he can never become financially successful nor gain public esteem and recognition, unless he first receives a long course of training in human science.

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YOUR BRAIN IS YOUR ALL. Study it.

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There is nothing known that will equal a thorough scientific phrenological examination in giving a person the knowledge as to his correct sphere. It does away with all guesswork. It gives you the rifle-ball. If you have the powder, or in other words, enough energy to drive it, you need make no mistake in life.

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THE NOSE.



In the above figure you will find the nose divided into three distinct territorial parts. The motive territory is built by the motor faculties—the military, the dynamic and the will faculties, when this region is well developed in the, so called, motive temperament. That kind of nose is decidedly the Roman type, and denotes that its possessor is energetic, forceful, executive and aggressive. Plato describes this nose as being a sign of power. He calls it "The royal nose," and says that its possessor is greedy of power and dominion. We find, also, that all great rulers, generals and fighters have had this kind of nose. This nose, or formation of it, is built by the strongest faculties in the human constitution. Depend upon it, that a man with a Roman type of nose is not easy to handle, whether it be in war or in love, in argument or in logic, in literature or in religion, in work or in play.

The region marked the "Vital," indicates a predominant activity of the vital faculties and of physical functions. This in turn means impulse, warmth, elasticity, cheerfulness, geniality, passion and sometimes a love for animal pleasures and sensual gratification.

The area marked "Mental" is an indication of a strongly developed frontal lobe, and hence—Intellectuality. The mental temperament, predominant in people, means ability to learn rules and principles, predominating intellect, refinement and taste, lofty aspirations, intense emotions, literary conceptions, poetic emotions, artistic talent, spiritual longings, philosophical inclinations and soulful sentiments. A strong development of this "Mental" region indicates, furthermore, keen impressibility, lively sensitiveness, exalted sentiments, sensitive impulses, and a nature susceptible to improvement, refinement, spiritual

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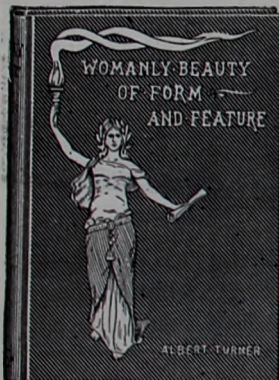
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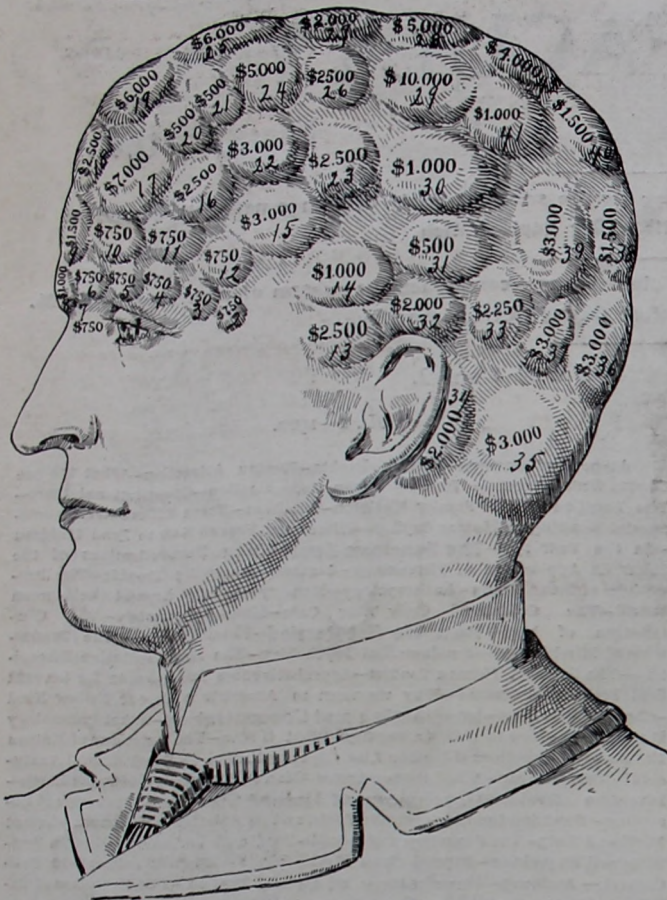
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The center of Parental Love (36) is about one inch above this occipital protuberance and on a horizontal line from the tip of the ear backward.

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 Conjugalitv (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.