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THE STEPPING STONES TO SUCCESS

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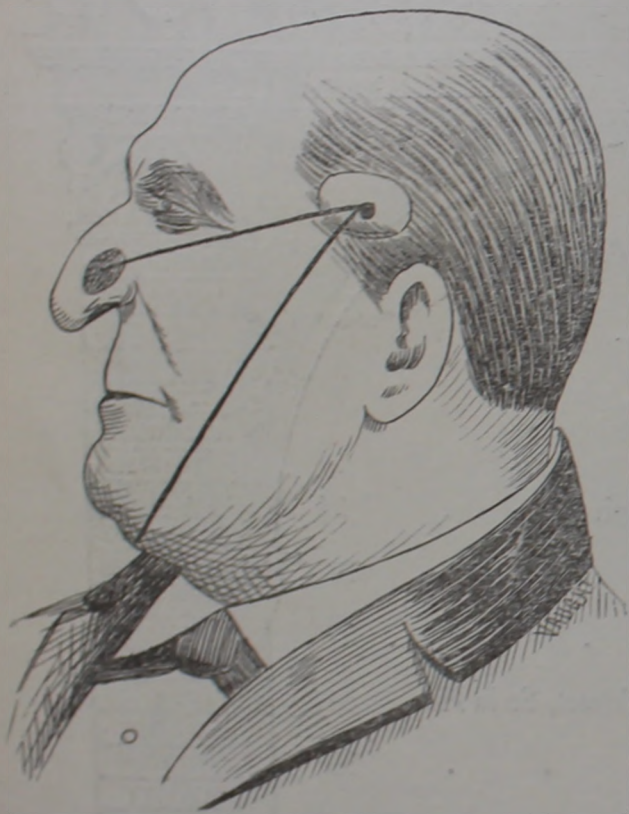


MY EXPERIENCES IN THE SERVICE OF THE  
PSYCHOLOGICAL TELEGRAPH COMPANY.

(Commenced in October, 1901.)

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

In the previous number of this journal we spoke of the commercial or mercenary nose, as it is also called, and in order to give the reader somewhat of an idea of the exact location of the commercial centre with its physiognomical pole in the nose, as well as the approximate appearance of this kind of nose, we insert a picture to show these characteristic peculiarities. See picture.



This picture illustrates the location of the Commercial centre with its pole in the nose. This kind of nose denotes that its owner is characterized by strong desires for sordid gain. The reader will notice that the upper part of the nose is convex (rounding outwardly), which convexity signifies energy, especially commercial energy in this particular case. To the ordinary observer all such physiognomical signs would have no meaning, but to a student of human character they interpret the past history of a person and point out unfaillingly the nature and character of that person. Nature conceals nothing; she writes everything in large and indelible letters and everyone understanding her writing can interpret the meaning of the same, although such intrepeta-

tions may appear to be nothing but guess-work to those not acquainted with the hieroglyphics of nature. The people operative at the Commercial station were specially characterized by a broad head in the region of Acquisitiveness, and had the above described (the commercial) nose.

I learned that Dr. Gall, a German scientist, had discovered this station a long time ago, and that it hence, like all the other stations, had a history of its own. I shall relate some of the particulars regarding the discovery of this station. "I was," writes Dr. Gall, "astonished to find that the most inveterate chipeurs (pilferers) had a long prominence extending from Secretiveness almost as far as the external angle of the superciliary ridge; and that this region was flat in all those who abhorred theft; while in those indifferent, it was more or less developed, but always less than in the professed thieves. All were children of nature, left to themselves; and those who detested stealing were often those whose education had been most neglected.

"Some of the children of the Deaf and Dumb Asylum, where I was physician, showed a remarkable propensity to steal; others none. This was corrected in some in six weeks, while others were incorrigible. One was severely chastised and put into the house of correction, but all in vain, and felt so incapable of resisting temptation that he wished to learn the trade of a tailor, because he could then indulge this propensity with impunity.

"A lad of fifteen, with a small head and low forehead, had this organ very large, and was a thief from infancy, despite perpetual chastisements, and proved so incorrigible that he was imprisoned for life. Victor Amadeus, first King of Sardinia, constantly stole trifles. Saurin, pastor at Geneva, was a natural thief. Another victim of this passion from youth entered the army, that its severe discipline might restrain him, where he came near being hanged, then became a preacher in order to restrain himself, yet kept on stealing scissors, candle-sticks, snuffers, cups, tumblers, etc., which he secreted in his cell. Lavater mentions of a physician who always stole something from his patient's room, whose wife returned them. A thief stole his confessor's snuff-box while in articulo mortis.

"Among all nations, and at all times, theft has held the most conspicuous place among offences. Few can conscientiously say, 'I never stole anything.' What variety, and how long the chain of larceny? In war, litigation, administering on estates, business, lotteries, gambling, etc., sponging, cheating, etc., are everywhere perpetrated."

Thus by placing boys together and comparing their cranial formations or their brain formations, and by taking observation in other directions as well he at last was able to determine positively the location of the Commercial station, as well as the kind of work transacted at the same. The people at this station were not very honest in any of their dealings with other telegraphic plants, and this because the Moral, the Regnal and the Philanthropic stations were very defective in their telegraphic apparatuses. They would steal and cheat and swindle on a large scale, and would perpetrate all sorts of crimes for the purpose of obtaining money and property. They were, however, afraid of the jail, and this because the people at the Fame station argued that that would have a tendency to depopularize the entire capital. Therefore, they would try to manipulate the money market by shrewd legislation and thus get the control of the finances, both national and international, and



yet be able to maintain their so-called respectability by being able to stay out of jail. Having a back-view of the entire telegraphic plant, we insert the same into the journal for the purpose of showing the reader how very defective the capital was in the Moral station. See picture.



The most deficient station of the Company and being the chief reason why immorality, sensuality, vanity and crime prevailed to such an extent in the capital. The reader will notice the indicating arrows pointing out the deficiency of the Moral station. When this station is powerfully built there will be considerable of elevation in an upward direction in the superstructure of the telegraphic plant; and when this station is found in such a condition as that found in the picture, it is very essential to repair the station, else successful telegraphing cannot be done for any length of time; but the whole plant, on the other hand, is apt to go to destruction. I proceeded therefore to give advices regarding the reconstruction of several of the stations, pointing out the possible results if the various stations did not comply with the instructions; the laws at the capital being such that the capital itself had to do the repairing according to the instruction given by the Chief Inspector. I tried to arouse the people living at the Moral, the Regnal and at the Philanthropic stations, but they were all soundly asleep, so I had to address the telegraphic operators called Human Nature, Causality Cautiousness, Approbativeness and Spirituality, they being the only ones in this particular capital that would in any way listen to any repairing instructions. Having called the before-mentioned operators together, I turned to Human Nature, who became much interested, and spoke, in the presence of the other operators, as follows: "You hav-

ing charge of the detective and introspective work of this telegraphic plant, I desire to call your attention to the poor condition of three of your most important stations, and I wish to impress each operator, but especially Cautiousness and Causality, with the fact that misery, danger and final destruction is ahead of you all if you do not arouse the operators Conscientiousness, Self-esteem and Benevolence to more vigorous action, and also repair their stations. I say this to you, Mr. Human Nature, for this was the name of the operator having the charge of the internal operations of each member of the plant, in the way of self-study (introspection), I say this to you because you are at the present time the only one that really and truly is able to perceive and to study the psychological condition of the plant, and you must each and all individually and collectively endeavor to arouse the before-mentioned operators from their drowsy condition. As you are now you are apt at any time to commit some crime, or injure your constitution and in general bring misery and evil over the entire company. You must study the entire plant from psychological standpoints and get acquainted with the functional conditions of every operator in the service of the company. Especially should you study the nature and function of each of the three drowsy operators, Conscientiousness, Self-Esteem and Benevolence, and try to pay the closest attention to the feeble telegrams sent by them. You should interpret their messages and transmit them to all parts of the capital so that they may be read and understood at each and every station. If you be in any doubt regarding the meaning and nature of their telegrams, you must consult them over the wire and determine positively the nature and character of their telegrams. By continually doing this their telegrams will at last become more strong, audible and understandable, and thus your telegraphic business will assume the character of dignity, respectability, morality, nobility, internal peace, gentleness, rest and calm." After having given these instructions to these five telegraphic operators many other operators appeared also, for the operator, Mr. Cautiousness, became alarmed when I mentioned that danger is ahead of the entire plant if the operators did not heed my advices. He therefore had already sent a telegram to the Bioergic station informing Mr. Vitativeness, the operator at that station, that the entire plant was near the point of destruction. This frightened Vitativeness to such an extent that he began also to send out telegrams to the various stations of the company until every member of the telegraphic concern appeared on the scene, even the three weaklings, Conscientiousness, Self-Esteem and Benevolence. It was very interesting to see these telegraphic operators assembled together in order to consult the chief inspector and to deliberate with each other regarding the reparation of the three defective stations in order to avoid future misery, difficulties, danger and trouble. After some consultation they concluded to have a general deliberating conference and let all the other work go until they had considered everything regarding the reparation of the three defective stations. They accordingly assembled together in a council chamber where Mr. Self-Esteem assumed the presidency at the council table, and where the operator Conscientiousness had an opportunity to speak to all of the operators, for the first time in his life. He looked rather feeble and sickly and as he came forward he staggered and came very near falling to the floor. Firmness and Combativeness, however, came to his aid, and being supported by these operators he spoke as follows:

*To be continued.*



## PHRENOLOGY IN THE COUNTRY.

Editor Human Faculty:

It may interest you to know that since your visit to my country home and the two lectures you gave at our church I have been asked to give a course of lessons in Phrenology to our young people. Four Friday night meetings have been held. I decided to make the lessons as practical as possible: that is, to make each member an amateur phrenologist, or at any rate to give him a working knowledge of the subject as far as we go. The first lesson covered the perceptive faculties and showed how we see objects and their qualities of size, form, location, color, number, etc., also Eventuality, the faculty that notes the action or movement of persons or things, and so becomes the historical faculty. How absurd for me to write in this explanatory manner to you; but I must remember, if this letter is to be printed, that all your readers are not yet phrenologists.

Our second lesson related to the reflective faculties, and to that poorly named faculty, Human Nature; also Mirthfulness, Constructiveness and Ideality, with a word also as to Sublimity and Caution. I think I hear you say "You could not have plowed very deep if you covered all that ground." Well, perhaps not, but I will venture to say the class can give you briefly the function of every one of those faculties and definitely locate most of them; yes, sir, locate them, for we briefly review the ground gone over at each lesson.

The third lesson included Vitativeness, the life faculty, Alimentiveness, the stomach faculty, touched Amativeness, so as to group together the three vital faculties; then Destructiveness, or Executiveness, as I think it might be called, Secretiveness, Caution, Acquisitiveness and Firmness.

The lesson last week was on the top head, the moral and religious part of man. I endeavored to show how it is that one person is honest (Conscientiousness) and kind (Benevolence), but not devout nor spiritual; how another is exactly the opposite; how one may be hopeful, or downcast in his ordinary frame of mind; how one may be conscientious and kind and spiritual, be a church member and all that, and yet be little gifted in prayer (small Veneration) nor feel much respect for anyone or anything; in short, to show that one's moral nature depends upon the balance in him of the five so-called moral faculties. I urged that the knowledge of this fact should make one more considerate, more charitable, knowing that people are apt to feel and act under their large faculties and not under those which they possess in small degree.

Next, we shall consider the ambitious and authoritative faculties, and later still the domestic and social faculties. We use no books nor drawings, but take a live head, with not too much hair upon it (I like bald heads), and point out the location of each organ as we go along, and have the students feel with their own fingers the heads of two persons, one possessing a faculty in a large and the other in a smaller degree of development. Combination of faculties and fitness for occupation will for the most part come later.

I opened my first lecture with the statement that this was probably the first time in the history of the science when a class of young people had been instructed in Phrenology by a farmer and pig raiser. We are honest (?) farmers all, as you know, there being no village in Victor township.

Now the situation here, the circumstance of your coming here to rest, the giving of your two lectures and the interest then and now manifest convinces me that the country people are as ready for Phrenology as for anything that is for their good. Whether or not they take hold of it will depend upon its being candidly and ably presented. Sometime the country will have to be protected by law against fakir phrenologists, the same as we are now supposed to be against incompetent doctors. By the "country" I do not mean the rural districts only; for I think farmers read as much, are as intelligent and discriminating as their neighbors who walk on pavements and breathe soft coal smoke. For that matter there is not so much distinction between us hayseeds and the town people, inasmuch as middle-aged and elderly well-to-do farmers often "retire" to the towns to live and occasionally people who want fresh air and liberty and who like to see things grow and like good stock "retire" to the country. There is a constant movement back and forth. This is an exercise of our constitutional right, the pursuit of happiness. Agriculture is fast being reduced to a science and farmers are compelled to become students. Almost every farmer takes one or several farm and stock journals. These journals post us on the results of all sorts of work at the Experiment stations. They are to us what medical journals are to the physician; they put us in possession of a wider knowledge and experience. The farmer then is likely to keep up with the times, and is as ready and able to investigate, understand and apply phrenology to his uses as any class of people. There should be such a study in our common schools as *Human Science*, or *Human Life*, and this should cover both phrenology and physiology. Phrenology furnishes the key or the why of physiology. It explains why one develops an ample "stomach," both above and below the waist band, while another runs to brains and nerves; why one develops a strong bony frame and another does not. It also teaches how we may to some extent control this development. It gives one a knowledge of self more definite than he can find elsewhere. It is surely then a coming science, a science that should be common property and not of the "profession" only. Why not let it take the place of Latin? As a mental discipline it is an hundred times better. Let the dead bury its dead. The multitude now have live problems; let those only who have to or who like to ponder o'er the "quaint and curious volumes of forgotten lore." We need teachers who shall teach our teachers to teach Human Science, or Phrenology; I like the good old world. Respectfully, your friend and pupil,

F. W. UPTON.

## THE MAN WITHOUT RESERVE.

How quickly a man without reserve goes to the wall when anything unusual happens to him! Like a baby, he is all right as long as nothing comes in collision with him to expose his weakness. What a pitiable thing it is to see bright, strong young men facing an emergency or a crisis with no reserve of education, character, or training. How quickly they disappear! Like a rowboat on the ocean when run into by an ocean liner, or like a frail bark which strikes an iceberg, the weaker vessel always founders in the collision. "He had no reserve," might be written upon the tombstone of many a man who has failed in business, in the professions, or in the home.—December "Success."



## THE MUSICIAN.

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

A lesson given at the Chicago Institute of Phrenology, Oct. 16, 1901:

The lesson which we are going to consider to-day deals with the musician. In selecting an occupation for some special individual it is necessary for a phrenologist to be acquainted with that special trade, profession or pursuit, and if he is not, his advices in vocational directions become nothing but guessing. He may be acquainted with anatomy, physiology, biology, neurology and phrenology in all their scientific details; he may be an expert in character reading and a genius in tracing the complexities of psychological and functional phenomena, but if he is not acquainted with the numerous occupations practiced in the world at the present day, his phrenological advices will be of no value, as far as vocational counsel is concerned. In fact, he becomes a guesser, a phrenological ignoramus, a scientific charlatan. In order to advise a young man to become a geologist, a metallurgist, a civil engineer, an electrical engineer, etc., we must first know what these men have to study, and what they have to deal with after they are through with their studies. So, also, with the musician, before we can tell whether a given individual be qualified by nature for musical composition, for performance on musical instruments, etc., we must first know what the musician has to do in every detail of his work. Very nearly all are more or less acquainted with the work that the musician has to do, since it is an art which more or less has been brought to the notice of the generality of the people.

The word musician springs from the Gr. muse, meaning the muse, or the Goddess of Song. The muses were considered by the Greeks to be the Goddesses of song, poetry, music and literature. They were the symbolic or real personifications inspiring, according to the conception of the Greeks, to poetry, music, literature and song. These poetical, musical, vocal and literary Goddesses, however, live in the celestial realms of the human brain. We know now that they are the product of the mental faculties. We know that this poetical, vocal, musical and literary inspiration comes, not from any imaginary mythological muses, as thought by the Greeks, but from strongly developed faculties dealing in that kind of productions. Although the Greeks, and the Romans, too, as far as that is concerned, would go to their queer grottos and convenient pavilions for the purpose of absorbing that divine inspiration imparted by these muses, this inspiration came, nevertheless, from those same faculties which have been discovered by that great doctor, scientist and discoverer, Dr. Gall. These faculties were there when the Greeks built their grottos for the muses; they were there long before that time; they are there now, and will always be there, probably, for all time to come, to inspire the human soul to poetry, literature, music and song.

We have many different kinds of musicians, differing in kind and in degree, but very nearly all depend on a certain set of strongly developed faculties which incline their mind for phonation, musical production, musical composition, instrumental performance and for vocal phonation. We shall enumerate a few musical artists who have more or less to do with this art. The instrumental musician is one who performs on musical instruments. He is in fact a mechanical musician, or a manipulator of musical instru-

ments. He requires instrumental skill and mechanical expertness, and can learn his art without having a great amount of the genuinely musical faculties. The melodist is a composer or singer of melodies. He requires more of the poetical, vocal and musical faculties than the instrumental musician. The melodramatist is very nearly the same as the melodist, yet in some countries is different; each country having different names for different performers and vocationists, and for vocational peculiarities or specialties of the same. He is generally a composer of sensational dramas, stories, situations and incidents, and should be a master of melodies at the same time. He is a sort of a dramatic character. The bandmaster is a leader of a musical band, and should be an expert in timing music. He should have an excellent ear for music, both simple and polyphonic. The musical composer is a producer of music, and is, in reality, the only genuine musician. The man who manufactures articles of use must be more of an expert in mechanical and artistic directions than the one who only handles or sells those manufactured articles. So, also, with the instrumental musician and the composer. The composer must be more of a musical expert than the mere mechanical performer. The music teacher should have the teaching faculties and at the same time a musical talent. The music-printer does not require to be a musician, but should be well acquainted with the notes or signs used in music. This requires the faculty of Form, especially. The opera-singer and the vocalist are different from the ordinary musician, comparatively speaking, yet must be musical and pathetic, sentimental and emotional, and should have well developed vocal organs. The actor, also, partakes of the musician and should have that musical, poetic and dramatic soul so essential in acting and drama. The tuner of musical instruments should have an excellent ear for music, and should be a perfect judge of musical instruments in phonetic directions. The elocutionist, the prosodian, the rhymer and the dancing master are not musicians, but require, at the same time, an excellent ear for harmonious sounds in vocalization, modulation of speech, emphasis, accentuation, euphony, time-measures, intonations, univocality, and all sorts of vibratory peculiarities, productions, relations, varieties, combinations, differences, successions, etc., whether long or short, high or low, etc. The prosodian deals with versification, poetical forms, syllabic quantity and accent, metrical composition, the laws of metre and versification, combinations of harmonious words used in poetry, etc. He is a sort of a word musician, arranging words so as to make the whole musical, poetic, harmonious and pleasing. The dancing master has to do with rhythmic motion according to musical measures, and should be flexible and elastic in his movements, rather strong in muscle, and should have the mental faculties Amat., Friend., Weight, Mirth, Time, fairly good Tune, etc. He should in conjunction, also, have the teaching faculties.

There are many persons thinking that education is the only means by which aptitudes and talents are created, and some again attribute ability to habit, etc. But this is, however, not the case. The talent must be there first before it can be educated, trained and directed. A person must have the natural and rudimentary gift before he can learn anything. The majority of our educators think that they can make anything they please out of the children, thinking that all that they need to do is to send their children to a college, to a university or to a polytechnical school, and that their children by this education can become anything that the parents or the educators may wish, but this is a grave mistake, which many parents have found out afterwards. The



faculties constituting a talent must absolutely be there before the children can be educated along special lines. A child must first have a musical talent before that musical talent can be educated. The child must first have the essential primitive faculties before he can be educated. If not we ought to be able to make an orator of an ox, or a mathematician out of an idiot by turning each one into a university for a course of a few years. Talent, however, has been inherited and can not be created in a university. All that a university teacher can do is to train the talent possessed by the students. If a person has musical talent, a music teacher will succeed in making a musician out of his pupil, and if the pupil does not have musical talent the teacher will not succeed. I remember a Denver lawyer, thinking that he could make a musician out of his daughter by keeping a music teacher a few years to instruct her. The teacher told the lawyer all the time that his daughter would most assuredly make a musician, "provided," said he, "you give her the necessary training." This lawyer ridiculed phrenology, saying: "Your science is nothing but humbug." He was told by myself that he should not spend any money on his daughter's musical education because, said I, "she has no talent for music whatever." "I'll show you," said the lawyer, "that there's nothing in your science. My daughter is going to make a first-class musician; see if she don't." When you, said I, succeed in making a first-class musician out of your daughter, I shall expect to see the Sun arise in the West, instead of in the East. "All right," said the lawyer, "we'll see." This same lawyer kept a music teacher until he had spent about ten thousand dollars on his daughter's musical education, and yet she could not play a single tune. Seeing him one day after he had discontinued to spend money on his daughter in this direction, I asked him how he was succeeding in making a first-class musician out of his daughter. "Oh," said he, "I am not succeeding for some reason, but I think, however, that when you said that I would not succeed, you were only guessing, and I think so now." Yes, said I, but you must, however, acknowledge that I have done some very good guessing, nevertheless. His daughter was very nearly a musical idiot. The faculties of Tune, Time and Constructiveness were all weak. Talent is inherent. When a faculty is weak in development it can not be educated. It must be developed first before it can be educated, and such development is always slow, especially when the faculty is nearly idiotic. If our educators would only stop and think, they would easily perceive that talent is not created in a university. We know that children have been born who were very nearly geniuses from birth. Did not Wolfgang Mozart, Germany's greatest musician, start on his first tour as a professional musician at the age of six? Was not Haydn, the great Austrian composer, an expert in childhood? Did not Beethoven, the German composer, play at the age of four? Of course they did. And why did they do this? Because they had the talent or the genius for it. The idea that the university and the training school are creative factories of talent is nothing but learned ignorance.

The school can train the faculties of a pupil when the pupil has the faculties to train. Every parent, teacher and educator should first ascertain the trend of the pupil's mind, the direction of his talent and the degree of the same, before spending hard earned money, valuable time and sedulous effort in the direction of some special trade, profession or pursuit. Every dollar should be prudently used, and a

person's time should be used in a direction where it repays. All people wish to succeed, one in one direction and another in another, and it is positively unjust for a teacher to take the money of the pupil without knowing beforehand whether the pupil has the capacity to learn a given trade or profession or not.

#### *Faculty Analysis of the Musician.*

The foundation faculty in the musician is Tune. It is primarily the musical, the phonetic and the vibratory faculty. It takes cognizance of all sorts of sound. Phonation is the result of its activity. It gives idea of phonetic vibrations, of vibratory volume, of modulation, of melodic concord, of dissonance and assonance, of emphasis, of the acuteness of vocal utterances, of the pitch of musical vibrations, of accentuation, pronunciation, intonation and euphony; of unity of sound, of sonorousness, of symphony, of cadence, of vocality, of melody, of singing, chiming, ringing, chanting, playing, and of resonancy. It pays attention to the peculiarity of a tune, to the nature of an accent, to the intonation of an instrument, to the modulation of the human voice, to the concord of a musical vibration, to the symphony of an opera or of a cadence, to the ring of a coin, to the clang of a metallic body, to the tinkling of a clock, to the jingling of a glass, to the sonorousness of an instrument, to the chime of a church-bell, to the note of a tune, to the volume of a whistle, a song, a tune or a sound; to the harmony of a tone, to the harmonious utterances of the human voice, etc. It gives sense of melody, of musical vibrations, of volume, pitch and compass. It gives idea of phonic productions, peculiarities, varieties, differences and combinations; perception of sound-waves, their force, laws and relations; and it gives idea of phonetic waves in speaking, reading, singing, playing, etc. It pays attention to the kind of musical vibrations, and perceives whether these be simple or compound, high or low, long or short, etc. It always acts in connection with the other faculties in producing these results; for by itself, it could not produce a single musical note; but in connection with the other mental units, it enables the mind to study the whole world of sound in every department of the same.

When the faculty is too strongly developed, it leads to continual humming, whistling, playing and singing; giving a morbid hatred of discord; a craze for music, called musicomania, etc. When too feeble in development, the person is apt to call music a disagreeable noise and to hate all kinds of music.

#### *Its Fields of Operative Activity Are:*

Musical composition, sonometry, music, acoustics, phonology, elocution, drama, vocal music, tuning, teaching of music, instrument-making of a musical nature, telephony, imitation of sound, transmission of sound, sciences involving the laws and relation of sound, stringing, adjusting and repairing musical instruments, etc.

This faculty is located in the inferior frontal convolution of the frontal lobe of the brain.

Another and very important musical helper is Time, or the faculty of Time. This mental unit is the rhythmical, the chronometric, the rhythmic and the time faculty. It measures time, and changes of time, in speed, in vibrations, in oscillations, in rotations, in strokes, in movements, in drumming, in drilling, in music, in speech, in rhymerly, in prosody, in rhythmic, in choristry, in vocal music, in metrification, in versification, in elocution, in poetry, etc. It



is a rhythmical regulator of the phonetic waves. It gives idea of the space of time, of durations, of time-divisions, of sequences, of intervals, of successions, of time-measures, of the length of periods, etc., whether simple or compound, long or short, etc. It gives synchronical perception, and endeavors to time musical, phonic, vocal, melodic, acoustic, instrumental, etc., vibrations, sounds, etc., when acting in partnership with the phonic faculty. When this mental unit is strongly developed, a person will have the keenest perception regarding successions, beats, measures of time, durations, time-divisions, the changes of time, etc.; and when the faculty be inflamed or abnormally active, it leads to that pathological condition or disease called metromania.

A third helper, in the musical category, is that mental unit called Ideality. This faculty makes man idealistic, esthetic, decorative, artistic, fanciful, ecstatic, tasteful, elevated, airy, exquisite, poetic, soulful and rapturous. It communicates esthetic desire, finish, musical refinement, grace, perfection, elevation, taste, intensity, symmetry, style, exaltation, sentimentality, poetry, musical soulfulness, fancy, exquisiteness, refinement, neatness, ecstasy, thrill, rapture, elegance, phonic aspiration, delicacy, sensibility, ideal conception, etc.; and in connection with the before-mentioned mental factors, gives musical elevation, phonic ecstasy, rhythmic symmetry, musical taste, vocal ability and taste in modulation, elocutionary symmetry and grace, and, soul to the musical or instrumental performer. When the faculty is weak, the person becomes soulless, prosaic and dull, and his music lacks soul, symmetry, volume and grace.

(We shall insert a cut for the purpose of showing the reader the approximate situation of the faculty of Ideality; and to illustrate the expansion of the brain in the side temples when the faculty is strongly developed.



IDEALISTIC.

A fourth musical assistant is Human Nature. This mental unit enables the musician to discern the nature, stamp, character and disposition of music, and makes him more discerning, intuitive and introspective in phonetic and musical lines. It enables him to represent or portray the human emotions from musical standpoints, in connection, of course, with the other faculties which we have so far enumerated; and it qualifies the musician to interpret and to understand the nature of music.

The faculties of Weight and Constructiveness give mechanical or instrumental skill, sense of pressure, balance, rapidity, resistance, force, velocity, speed and manipulation; and also dexterity, manual skill, aptitude, regulation of touch, etc.

Locality gives the musician local perception and positional sense regarding the key-board, etc.

The Social faculties give impulse, sentiment, passion, vivacity, attraction and life.

A large cerebellum enables the musician to unitize and co-ordinate his muscles; and it communicates motorium and flexibility to his whole system.

Form enables him to read and to understand the musical system, and to use the same when he wishes to record music for future use.

Sublimity gives expansion, love of phonic power, amplitude, sweep and majesty; and it gives magnitude, loftiness and soaring sublimity to his musical productions.

Comparison gives ability to compare music, to notice its relation, to criticise its vibrations, to take cognizance of its affinities, generalities and attributes; to select, reject and to separate musical vibrations and to judge of their vibratory complexities, varieties, volumes and influences. In conjunction with Individuality, the above faculty makes the mind quick in grasping phonic similarities, differences, varieties and individualities of tones, of operas, of airs, of songs and of musical forms in a general and in a relational sense.

We have considered the principal musical faculties, yet, what kind of musician a person is capable to become, or what kind of music he is inclined to produce depends altogether on a special development of a certain set of faculties. All the faculties have their influence and all should be taken into consideration, as should the physiological make-up of the person in determining the direction and the consequent ability possessed by the one contemplating the practice of music.

Each faculty has its influence on the musician, just the same as it has on all other tradesmen or artists, and should be considered in every specialty of vocational activity; but there is always a certain number of faculties predominating which gives direction to a talent. Thus, the faculties of Tune, Time, Ideality and Human Nature could be said to be the very foundation of a musical tendency, but each or all of the other mental units would have their influence on a person's musical talent and on the direction of the same. Approbativeness in conjunction with this musical tendency would give rise to musical ambition; Order would cause this musical tendency to be subjected to regularity, method and arrangement; Destructiveness and Combativeness would communicate force, life, pressure and vim in musical performances; Constructiveness and the Perceptive faculties would give ability to manipulate musical instruments; Eventuality would confer power to memorize and to notice action in the musical world; the Transcendental faculties would create religious fervor, emotion, passion, longing,

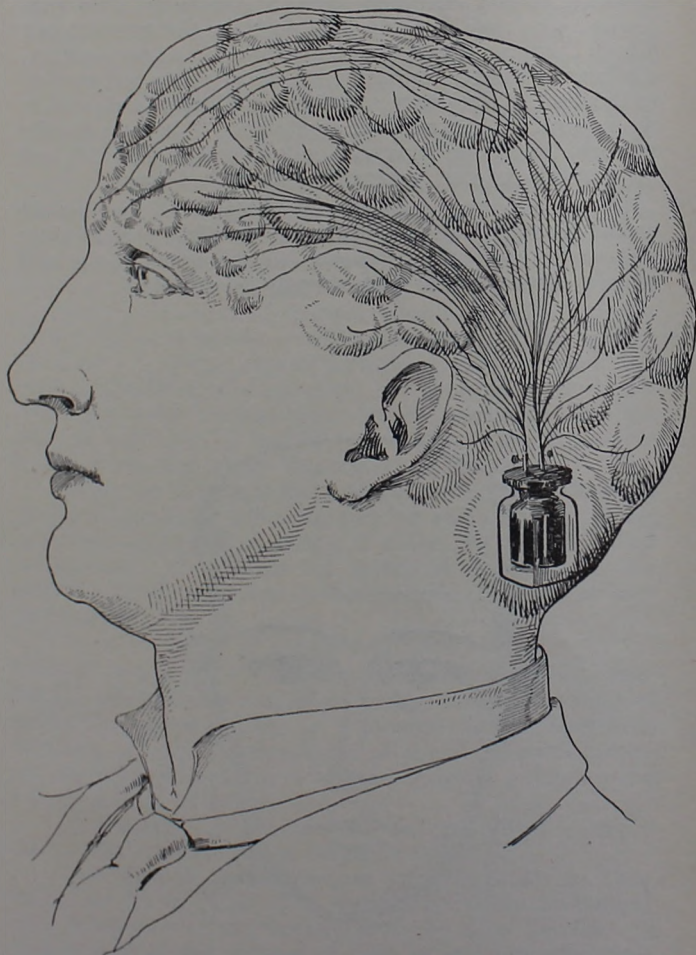


inspiration, sympathy, tenderness, earnestness, intensity and zeal; and would incline the musician for sacred music; the Motor powers of the mind, being the military forces, would give a predilection for military music, for drumming and for pounding on drums; Causality, Comparison, Constructiveness, Spirituality, Form, Ideality and Human Nature give us the intuitive, the creative, the inventive, the producing, the imaginary, the introspective, the structural and the internal musician, or in other words, the composing musician; powerful lungs, Destructiveness and a well developed cerebellum give us the musician performing on wind instruments; the faculty of Time and Order in the lead and a strongly developed cerebellum give us the band-master; Sublimity, Destructiveness and Eventuality in the lead give a dramatic, scenic, theatrical and epic side to the musician, by causing his mind to take an interest in the representation of forceful action; Comparison, Ideality, Language, Imitation, Eventuality and the Social faculties give a lyric, vocal and elocutionary side to his mind; a largely developed Intellect with Ideality gives a didactic side to the musician by inclining his mind for poetry of thought and intellectualizing music; Comparison, Constructiveness, Individuality, Causality, etc., give ability for complex or polyphonic music; Inhabitiveness gives a desire for home music and for national airs; Time, Order and Calculation incline him for marching music; Mirthfulness inclines him for comic music; the Social faculties cause him to take an interest in social or drawing-room music; Amativeness, Mirthfulness, Friendship, Destructiveness, Weight, etc., cause him to interest himself in dance-music; the appetites and the Social faculties in the lead would cause him to interest himself in saloon-music by causing him to take an interest in eating, drinking, festivities, entertainments, banquets, etc.; Veneration causes him to take an interest in church-music; Form, etc., enables him to learn written music; Imitation, Eventuality, Time, Constructiveness, and others, enable him to learn music by the ear; the Perceptive faculties and Constructiveness give us the musical instrumentalist, the performer and the mechanical musician, who can learn to perform on instruments whether he has a musical soul or not, etc. It might be stated, also, that a person having the mechanical or performing faculties, namely, the Perceptive units of the mind and Constructiveness, can learn to perform on instruments very quickly, without having much musical capacity; yet, such a person could never become a successful musical composer. The faculty of Tune is, in reality, the very foundation stone of music, yet music comes from the whole mind, that is, the whole mind is concerned in the invention and in the production of music.

A person may, also, have the talent for music, but if he has such faculties as Cautiousness, Conscientiousness and Causality predominantly developed, with weaker Amativeness and Combativeness, he will not be inclined for music to any great extent, and in many cases he may actually be disinclined for any kind of musical practice whatever, notwithstanding his strongly developed musical faculties. We have seen many such cases where the person had musical talent as far as developed musical faculties were concerned, but who, nevertheless, cared nothing for music, and who would maintain that phrenology is at fault, since he had no desire for the practice of music, nor had succeeded in learning the musical art, although he had tried the same for many years. In order to apply oneself at anything one must in the first place have a strong tendency in a special

direction of an occupation, and in the second place one must have the essential talent, as well as vitality and pecuniary means to sustain oneself until proficiency is acquired. One should, also, know something about that one special occupation which one contemplates to take up as a life-work; to what extent it is patronized by the public; whether it be well paying or not; whether there be too much competition in that special work or not; whether it be a progressive trade or whether it be about dead and buried, etc.

Much has been said about temperaments, such as the poetic temperament, the oratorical temperament, the musical temperament, etc., and even from a purely phrenological point of view, temperament has but little to do with the musician. When he has the essential faculties, he will play whether he be a blacksmith or a poet, whether he be red, white, black or "green"; whether he be coarse or fine in structure; whether he be fat or lean, or bony or any-



ILLUSTRATING THE CEREBELLUM AS BEING THE ELECTRICAL BATTERY OF BODY AND MIND.



thing else—give him the necessary musical faculties and he will play, even if he be a coarse, rude, uncultured and ignorant negro. We have at different times and in different countries watched the musicians of which a musical band has been composed, and we have learned that a musician may be of the Vital temperament, or of the Motive, or of the Mental, or of any combination of the same, and of any color or hue; and although the Mental-Vital, to some extent, favors the musician, it does not hold good as a rule. The Creative faculty (Amativeness), in connection with a strongly developed cerebellum, is of considerable importance in the musical world and should not be forgotten by the phrenologist when selecting the musical profession for his patron. There may be cases where this consideration may be of minor importance, especially when the phrenographer (aspirant or patron) has all the other essential requirements, and those amounting almost to genius; but this faculty secretes and stores up the creative forces of the body, and sexualizes, charges and magnetizes the mind and body to such an extent that it infuses life, animation, magnetism and charm to the whole organization; and is, therefore, an inspirational spur to phonation and song. All highly sexed animals, as well as human beings, have stronger inclinations for playing, for song and for music; besides, the faculty, when properly controlled, endows its possessor with more lung-power, with stronger vocal cords and with a better development of the glands, which all have their meaning in a vocal and in a musical sense. The cerebellum as a whole, also, contains the centers communicating power to unitize the movements of the muscular system, and to create and circulate the currents of motorium so essential for pliability, flexibility and muscular co-ordination in a musical sense. It is a sort of vital battery, both to the mind and to the body, acting as a lubricator, as a magnetizer and as a generator of life. See cut.

#### BALLAST IN BUSINESS.

Many good qualities go to the insuring of genuine success—a strong, hopeful heart, industry, patience, perseverance, a largeness of aim and view, tenacity of purpose, power to control the tongue, swift precision of mental sight, a clear view into the future, reticence concerning plans, the submission of the body to the will, and, as a prime factor, that peculiar virtue which, for want of a specific name, may be called "ballast." Ballast is really many virtues, in nice proportion. It is to know ourselves, our position and the power we possess for any task to be done. It is the making for a desired point, with the steadiness of a locomotive, and as directly as the crow flies. If we accuse a person of wanting "ballast," we think of him blown about by every wind of circumstance, and of wavering among a variety of ends. This is the great commercial sin. No one in the business world is held more cheaply than the man without ballast. He is like a ship leaving port with colors flying and not a pound of ballast in her hold.—Business, New York, N. Y.

#### CHINESE PROVERBS.

Deal with the faults of others as gently as with your own.  
A man thinks he knows, but a woman knows better.  
Armies are maintained for years to be used on a single day.  
Oblige and you will be obliged.  
If you fear that people will know, don't do it.  
He who rides a tiger cannot dismount.  
—From Giles' History of Chinese Literature.

#### THE BUILDER.

Myriads of atoms live and die—ever living, dying ever—  
Strange as the paradox may sound—they cannot live unless they die.  
Thus matter—clay of the potter.  
Not so the mind—modeler and builder—  
For out of matter mind doth build whate'er it wills,  
Tears down and builds again.  
Builds lichen and the rock on which it grows;  
Builds lion fierce or humble bee;  
Builds grain of sand or ocean broad;  
Builds stinging nettle or builds luscious fruit;  
Builds mountain high or floweret growing by the way,  
Whose fragrance cheers alike the beggar and the sage;  
Builds animalcule—mere specks that could in thousands dance upon a needle's point;  
Builds whale—hugest of animals that live;  
Builds blade of grass or giant tree  
Whose shade protects alike the simple and the strong;  
Builds brain and body of a man;  
In smallest insect or in greatest sphere  
'Tis still the soul, that ever-present force,  
That builds and rules.  
At one time present in the oak  
And then incarnate in the man  
The never-dying, ever-moving mind  
Makes matter what it will.

—Emily Larmour,  
Battle Creek, Michigan.

#### WORLD'S FAIR CLASSIFICATION SHOWS THE MARVELOUS ACTIVITY OF THE HUMAN RACE—EVERY ART AND INDUSTRY HAS A PLACE.

An advance copy of the Classification Book for the Louisiana Purchase Exposition at St. Louis in 1903 has been received. The exhibits of the entire exposition are divided into fifteen departments as follows: Education, eight groups; art, six groups; liberal arts, thirteen groups; manufactures, thirty-four groups; transportation, six groups; agriculture, twenty-seven groups; horticulture, seven groups; forestry, three groups; mining and metallurgy, five groups; fish and game, five groups; anthropology, four groups; social economy, thirteen groups; physical culture, three groups. Total shows 144 groups and 807 classes, and under each class is a possibility for a multitude of exhibits. Nothing reflects more clearly in so small a space the variety of human occupations or more comprehensively the broad scope of the great exposition which the people of St. Louis are preparing for next year. A place is provided for every conceivable product worthy of exhibition and all nations of the world have been invited to take part.

Human Faculty, the Chicago Phrenological Journal, presents "Body Building," "Faculty of Firmness," "Is the Brain Plural in Organ and in Function?" "The Psychological Telegraph Co.," "Mental Faculties," "Each After Its Own Kind," "The Faculty of Language," and many other interesting articles and notes on this important science. This journal has done much to popularize phrenology. The editor is so sincere and so wedded to his science that he imparts his interest to others, leading many to investigate what they would otherwise pass by.—Exchange.



## KEEP OUT OF THE PAST.

Keep out of the Past for its highways  
 Are dark with malarial gloom;  
 Its gardens are sere and its forests are drear,  
 And everywhere moulders a tomb.  
 Who seeks to regain its lost pleasures,  
 Finds only a rose turned to dust,  
 And its storehouse of wonderful treasures  
 Is covered and coated with rust.

—Exchange.

## ADDRESS BY LYMAN J. GAGE,

Secretary of the Treasury,  
 Before the students of the Spencerian Business College, Milwaukee,  
 Wis., Oct. 15, 1901.

"I am very thankful, with the little voice which I have to aid me in expressing my thoughts on this occasion, to thank Mr. Spencer for his remembrance of those early days and for the kind tribute of praise and appreciation which he has given me. The impressions made upon youth are more lasting than those that are made upon the minds of the more matured, and I remember with great vividness my introduction into the school over which Mr. Spencer had charge.

"And let me say right now, for fear my voice may utterly fail me—in all truthfulness and sincerity—looking back now over the earlier days when educational influences were to some extent thrown over me, and in the experiences of later life which have gone to shape my character and determine my general course of thought, feelings and action, there is no event, no period, no episode in my career now stretching over a long period that I regard as so valuable in itself as that period spent in the Chicago branch of the Bryant and Stratton educational institution. It taught me what I knew about accounts; it gave me the power to analyze financial propositions; it taught me how to keep accounts myself, and when I passed away from the period of apprenticeship or clerkship to higher duties I was enabled by the education I derived in that school to determine the quality of those discharging similar functions over whom I had charge.

"I congratulate you, Mr. Spencer, that after a long life you are still fresh and vigorous, with all the bloom of youth upon your brow and forehead, with a promise of future usefulness before you. I cannot conceive of a higher privilege for a man in this world than to go through a period of forty-five or fifty years shaping the minds and characters of other men. The effect of such action is like compound interest—it goes on compounding over a generation.

"I look around on this little company of young men and women, and I suppose in a degree you are animated by sentiments similar to those which animated me when I was of your age and in your places. I remember that one of the predominant thoughts in my mind was one of wonder—what was to become of me in the future; in what place of life should I find opportunity? It looked to me then that the world was fully occupied; that there was not much chance for a chap; that all the opportunities had gone by, and I looked with doubt and hesitation, and I suppose every young man every year since that long ago, when he comes up to the period of responsibility, asks himself similar questions.

"Now, I want to say to you that looking over this long period of forty-five years, seeing our rapid and unique development as a country, I honestly believe that we have only reached the initial period of our greatness, power, industry and trade. We have, in 125 years of our national life, acquired a population of about 87,000,000; the large part of that population is, as you know, crude; they have not had many advantages; they have been pioneers; they have been tied pretty close to the soil. Machinery in its higher adaptability has only more lately come in to take the place of mere muscular toil, but in fifty years to come—not the 125 years that have passed, when we accumulated the 87,000,000 of people, but in the fifty years to come—and that period is well in the prospects of most of you—the population of the United States will increase, unless all reasonable calculations fail, to at least 190,000,000 of people. Think if you can of the enormous development of our natural resources and all that that means; think of the enormous development of business, of industry, of trade, of commerce, and then you will realize that the opportunities of life are not closed by the door that hides the past, but by the door which opens readily into a grand and noble expanse of the far-reaching future.

"Now, it is your opportunity, young men and women, to prepare yourselves for that period that is just before you; we are coming to a time of specialization; the man that can do something difficult and do it well is going to be in great demand; the man who cannot do anything except manual toil, or who tries to do something higher but does it only indifferently well, is not going to draw the prizes of life. The prizes of life are going to be many, but they will be drawn by men who have the quality of mind, the quality of character, the absolute integrity and the general ability and adaptation to circumstances to take some strong and prominent and important part in this wonderful march of progress and civilization which the next fifty years is surely going to develop.

"I congratulate you all that you have this opportunity to prepare your minds with a useful specialization; it will serve you in every relation of life; but in a way it is only kindergarten to real life, and real life comes after the school life has gone; and all life is an education to a man who will improve his opportunities. Experience is a teacher; reading is a teacher; reflection is a teacher; and all these items of self-improvement must be availed of by those who hope to win the prizes of life."—Western Penman.

"AS A MAN THINKETH IN HIS HEART, SO HE IS."—Bible.

This is a biblical saying, and a very true one. The very thoughts have the tendency to draw blood to certain portions of the brain and are, thus, agents employed in the architecture of the mind. If a person entertains cruel, revengeful, bitter and destructive thoughts, he draws the blood to that "avenging angel"—Destructiveness, and thus causes this monster to grow and prosper, until, in time, this terrible impulse becomes the ruling passion of his mind. This faculty is only one of the forty-three faculties of which the mind is composed, and is, when duly controlled, as noble in its nature as any of the other mental units, and leading to as beneficial results; but, when acting by itself, when controlled by the appetites, and when not educated, intellectualized, directed and moralized by the nobler mental agents, it leads to cruelty, temper, riot and devastation, and will darken the whole mind, until the mental horizon will be as black, as murky and as threatening as a loaded thundercloud. Remember that we are always developing ourselves whether it be in a good direction or in a bad one: although these developmental processes may be done unconsciously. We have the power in us to reconstruct "the temple of the soul" in noble directions, until we may become as divine, holy, noble, perfect and immortalized as the archangels, in the "realms of the blessed." That which we call thoughts, feelings, impulses, emotions, desires, temper, passion, envy, hatred, etc., are only products of those various mental faculties discovered by Dr. Gall, and studied by those noble men and women called phrenologists; and if all people only knew the importance of those eternal laws inherent in the human constitution, and taught by students of human science, they could soon reconstruct, not only their own immortal souls, but the whole social, political, religious and educational fabric of the world. Every human being has possibilities in himself, being as eternal as matter is eternal and as infinite as time and as space are infinite, and these internal impulses, springing from the mental faculties, should be studied, directed, educated and spiritualized so that they may give us joy on the shores of immortality and diffuse their fragrant perfumes of peace and tranquility in the flower gardens of eternity. All of us long for peace, for joy and for happiness; all of us yearn for health and prosperity; and all of us ardently wish for a state of bliss in this world and in the world to come, but only those will be able to construct a solid architecture of happiness for themselves



who understand the art of soul-building on the principle: "As man thinketh in his heart, so he is;" and the rest of us will find that the house of happiness which we made for ourselves is made up of thorns and thistles, or in other words, it is a house of sorrow, misery and grief. If we gather thorns, they will sting us. So, also, if we harbor bad thoughts, they will bring us misery and evil. "As man thinketh in his heart, so he is," is a divine utterance and containing a deeper meaning than we would at first discover. All phrenology centers in this very expression; and in it is contained the philosophy of man's salvation, his happiness and his bliss. Study this divine sentence and you will find that it glitters with the same brilliancy as those phrenological jewels of truth do discovered by mental philosophers who search for the psychic gems in the layers of the brain. Study this sentence and you will find that it is brim-full of that beautiful science of phrenology which existed long before Dr. Gall made his first discovery regarding the speech centre or the faculty of Language, as phrenologists call it. Study this sentence and profit by its deep and edifying philosophy; study it and remember that, "As man thinketh in his heart, so he is."

MRS. T. M. LUNDQUIST.

#### CRIMINOLOGY.

Criminology has always assumed a conspicuous place in the annals of sociology ever since man came forth from the primeval forest where he began to construct his rude hut. From the first dawning of civilization and even long before that time, the criminal impulse was inherent and active. Let us consider man as an organized being, subject to all the changes of Physical life, with inherited instincts and impulses, natural and innate, but oft-times misguided and undirected. He is in reality one unit among millions of homogeneous beings analogous to each other in the respect that the mind is composed of forty-three faculties, each one as separate and distinct from the other as one individual being is from another, each mental faculty capable of a Positive degree of development by use or capable of deterioration by misuse of the same, at any period in life.

Activity is the law of development everywhere in the universe. Activity and growth is the law throughout the vast and boundless ocean of life. The winds are full of it; all the earth is nothing but restless activity; it is found in every elemental atom.

The inclinations and ultimately the character of a person depend upon the degree of development of these forty-three faculties of the mind. In a perfect state of society all the faculties of the mind would need be equal in development, hence, the tendency to crime by some of the faculties would come from lack of development in certain faculties.

It seems, however, that nature has provided but two methods by which a faculty may be developed, one being by the pre-natal laws of heredity and the other being carried out through psychological activity in the brain centres; and while they may seem different, they are practically one and the same, for in either case we must go back again to the law of activity or use. The law of heredity lies at the foundation of all reformation.

It is a very difficult matter for a bad person to become a good one; although he may be able to accomplish much in the way of cultivation and improvement by first finding the defect and then daily, hourly, diligently bring the deficient faculties into action by adding new brain cells until the nobler faculties become strong enough to counteract the impulses of appetite. But inheritance is greater and far

more transcendent in importance. The one is more natural, the other more artificial. There is a great deal of truth in that wise saying that "if you want to raise a good boy you must begin with his grandfather." The first inclination toward crime arises from the deficiency of two faculties; namely, self-esteem and conscientiousness, the former when positive giving the person self-respect, the latter sense of justice. I do not mean to say they give tendency for crime when weak, but they permit crime by weakening the moral status until a person becomes an easy victim to the more rapacious impulses of the selfish propensities. Of course, the nature of a crime depends upon the degree of activity of the other faculties in all their variations of development. We can never deal with crime intelligently, accurately, scientifically, until we discover the defects which prompt the act.

When we discover the cause we are a long way toward applying the proper remedy; but, as long as we close our eyes to the conditions around us, as they exist, and close our ears to the word of truth, just that long will we be amazed at the existence of evil conditions and all efforts at their removal will be entirely futile and worthless. What is to be done, do you think? Crime exists all around us, being a condition of the present state of society; but for every ill that humanity is heir to, there is a remedy in nature. Under the present regime of criminal discipline, criminals are indicted, convicted and sent to prison, where they are punished and immortalized rather than improved. They serve their term and at its expiration return with reputation gone down in the awful maelstrom of public opinion. The world frowns upon them; they are branded as criminals for the first time; yet, in reality, they were perhaps criminals all their lives from inherent tendencies; and every attempt made at reforming them only made them worse and sank them deeper into the mire of public disgrace.

It is true that reformers have been busy in reformatory directions, but they have accomplished but little. How much more could they not have accomplished by understanding the mind and the laws of the mental constitution?

I assert that society as it now exists is an unbroken series of defects and deformations. To change these conditions is to revolutionize society and construct a new structure according to the laws of the mind.

If the laws of heredity, that have been applied to animals for ages, were applied to man, and if the laws of self-government, self-knowledge and self-culture were studied and taught and understood and practiced, theft and crime in all its various forms would practically disappear; and if legislators applied the money which is annually spent to convict criminals and to produce laws dealing with crime, if such money were spent, I said, in disseminating practical phrenology, a few generations would produce a wonderful change.

The world would progress in an undreamed of direction, each generation would leave to posterity a lasting heritage, too valuable to be weighed in the commercial scale.

Wars, bloodshed and rioting would be a thing of the past; penitentiaries would soon lose their victims; asylums would become practically vacant; the prison doors would be thrown open to close no more; want and misery would be greatly reduced; the striving, contending forces of evil, which have always asserted so great an influence and been so vigorously opposed by measures of moral progress, would lose their power and influence, while the nobler forces in man would triumph, until "Peace on earth and good will to man" would be the motto in every country and in every clime.

THOS. A. EDWARDS.





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### MISUNDERSTOOD.

How many times in your life have you been misunderstood? Or thought you were misunderstood?

In looking through the pages of life—our own life and others—as they pass before our mind, we must come to the conclusion that most, if not all, of the troubles, worries, sorrows, and tragedies of life are the result of misunderstandings; that people need but understand themselves and

others more completely, and a good many heart-aches would be prevented and cured. Parents do not understand their children's nature; children do not understand their parents, husbands do not understand their wives, wives do not understand their husbands, teachers do not understand their pupils, doctors do not understand their patients, employers do not understand their employes, and vice versa.

Many children have been forced into uncongenial occupations, becoming dissatisfied and unhappy; their parents did not know that it was their duty to find out what their child was best fitted for, and that their arbitrary mandate would not change the child's nature. Many have been held back, have become discouraged and lost all self-reliance because they were called dull, stupid, dunces; when in reality they were of the late variety, slow to ripen, but superior when fully developed, and should have had plenty of intelligent encouragement. Many a boy has run away from home, and thereby missed all the refining home influences at a period of life when he most needed them, because misunderstood and severely punished for some fault that the parents could have overcome by sufficient knowledge and self-control.

Many a girl has fallen because her parents did not understand the strength of her faculty of Amativeness, and to counteract it should have drawn her attention away from her emotions, and taken a kindly, rational interest in her occupations and amusements, also teaching her fully in regard to her sexual nature. Many a young man has "gone to the dogs" because his parents misunderstood him, and instead of arousing his manly self-respect, allowed him to blunder and fall in his ignorance, to "sow his wild oats," ignorant of the fact that the maxim: "Whatsoever he soweth, that shall he also reap," is true in every part of nature.

Many parents have seen their darling boy, of whom they expected to be proud, sink into a drunkard's grave, because they did not understand his nature and allowed him to pander to his appetite for food and drink during childhood, and thus the alimentive part of his nature gained ascendancy over his will power.

Many a man has disowned his daughter because she eloped with a young man whom he mistrusted, forgetting that he had probably done nothing to keep his child's confidence nor taught her to discriminate and ably judge human nature; or possibly because she married, notwithstanding his refusal to sanction it because the young man did not suit his ambitious wishes, although fully suited to his daughter.

Many a girl has been deluded by believing herself in love with a man, but found after marriage that she did not understand either her own or his nature, and liked him only for being companionable and a good entertainer, which traits do not make up the sum total of a good husband. Many a man thought he was marrying a good housewife, but found himself tied to a society woman, too busy to take care of home or children. Many a man expected to have a good mother for his children, but found that she did not care for them at all, and did not want any. Many a man thought he was marrying a womanly paragon, and found his wife a termagant. Many of both sexes thought themselves very deeply in love, but found that passion and some superficial characteristics were the only attractions, and that they were incompatible.

Many an estrangement between both lovers and married people starts with a misunderstanding, which could not happen if they understood each other's nature. Many a man has been led by strong passion to do something for which he was sorry later on, because he did not know the full strength of his feeling and learned to control it in time. Many a



man considers himself a failure, because he does not like the vocation he is following, is not fit for it, and therefore cannot succeed. Many a man makes a failure of the vocation that best suits him because he is not aware of a few weaknesses in his mental make-up that could be overcome if he had the right knowledge. Many a man fails in a certain vocation, because he has only the desire, but not the ability for it.

Many a man has become a drunkard because he did not know the strength of his "desire for applause" or of his social faculties, and the weakness of his will, which made it easy for his irresponsible companions to lead him to drink more and more, until the habit was formed.

Many a man has committed suicide because some ambition has been dashed to pieces; the reason for his laying hands on himself being that he was not aware of his predominant Approbativeness (the desire for applause and fear of ridicule), and allowed this feeling to overpower everything else. Would anyone who had the knowledge that it was only one small part of his mental machinery, only one-forty-second of his mind that was hurt—would one with this knowledge commit suicide? Certainly not; the other forty-odd faculties would be ready to go ahead and try again, notwithstanding this failure.

Enough has been brought before your mental view in the above to show that it is a supreme necessity for everyone, without any exception, to understand human nature, to know yourself and others as thoroughly as is possible. To do this is it not best to get a foundation? And what better basis can be found than in human nature itself, as it is manifested in every human being? The science called Phrenology is only a systematic knowledge of human nature, as shown by observation, verifiable by any one who will make the effort.

You certainly appreciate that no human being is safe from danger of becoming unhappy and miserable in some sphere of life, and that knowledge, true knowledge, such knowledge as will best secure you from such mistakes, is what you need most and first of all. Therefore I urge you to learn the elements of your mental nature, and the comparative strength of each element, so as to be able to guard against any excessive or wrong action. You cannot possibly spend your time to better advantage. How can you build up a good character before you are aware of what your present character is composed of?

Animals can follow their instincts, and when not spoiled by civilized life will live correctly, that is happily and without sickness; but man must learn how to live. This may seem very cruel to man, and a blessing to other animals, but without this fact man would not be progressive. Man has advanced because of his being compelled to learn. The more true knowledge, the more progression. It is very plain, therefore, that the more knowledge anyone can gather and incorporate in his life, the healthier, happier and more successful will he be.

What is your decision? To learn to understand human nature, and enjoy life, or to be too lazy to learn, and simply exist?

WM. N. HOLMES.

## INDIVIDUALITY.

"Hold diligent converse with thy children. Have them  
Morning and evening round thee; love thou them  
And win their love in these rare, beauteous years;  
For only while the short-lived dream of childhood lasts  
Are they thine—no longer."

As each person is himself responsible for what he does and is, it is of the highest importance that we should cultivate and develop that which each one is endowed with from the beginning of his existence. How many of us live our own lives and no other? How many of us go about our duties from day to day without wondering what will be said if we do so and so? How many of us dare do as we think best, or, to go back still farther; how many of us do our own thinking? The majority of people let the minister and the doctor think for them and are content that their health, both spiritual and physical, is looked after without effort on their part. Such individuals become, not forces, but machines.

The individual dares to think what is best for himself and then to do it, without fear or favor of friends or enemies. He lives within, knowing that whatever he does must and will inevitably react on himself.

Emerson says: "Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half-possession. That which each can do best none but his maker can teach him."

We are none of us content with quietly unfolding our own individualities to the full in all directions, but we have a restless craving to impress ourselves on others, and in some way subordinate them. The greatest talent in the world, the most valuable faculty for one to possess, is the art of knowing how to bring out the best in others. Not to impress ourselves upon them, or to have them do as we do, but to be themselves. Each person has traits of character that are peculiarly his own, given him for a special purpose. Each one of us who helps another find some hidden talent and develop it does the work of the Master.

Locke says: "Children are not to be regarded as insensible objects to be carefully nurtured and developed. He therefore that is about children should study well their natures and aptitudes and see, by often trials, what turn they easily take, and what becomes of them; observe what their native stock is, how it may be improved, and what it is fit for; he should consider what they want, whether they be capable of having it wrought into them by industry, and incorporated there by practice; whether it be worth while to endeavor it. For, in many cases all that we can do or should aim at, is to make the best of what nature has given, to prevent the vices and faults to which such a constitution is most inclined, and give it all the advantage it is capable of. Every one's natural genius should be carried as far as it could, but to attempt the putting another upon him will be but labor in vain, and what is so plastered on, will at best sit but untowardly, and have always hanging to it the ungracefulness of constraint and affection."

It is not "much learning" that makes us mad, but interference. Children are driven from one thing to another because they are in some one's way, or because they are making a noise, and, in this way, from the very first, they scatter their mental force. Little Johnny said to his mother: "Let's play I am your mother and you are my little boy." To which his mother replied: "Very well, dear. How shall



we play it?" "I'll tell you. You start to do something and I'll tell you not to."

Nothing is so delightful and bracing as the company of the wise and magnanimous. They create a climate in which the soul prospers, in which it is easy and natural to think great thoughts, and form high resolves; in which youthful minds, as Plato says, seize on knowledge so readily that they seem to have come from a previous life and to be picking up again what they had known, not learning something new.

Some one has been pleased to calculate that the efficiency of school work depends upon the equipment to the extent of only fifteen per cent. and upon the personnel of the teaching force to the extent of eighty-five per cent.

When Dr. Arnold went to Rugby the school was in a frightful condition. It was considered clever and manly to do the meanest things and then to deceive the master about them. Dr. Arnold never for one moment appeared to believe that he was being cheated. He said, practically: "Boys, I will not believe in your depravity." And then, presently, the boys were all saying: "What a shame it is to lie to Arnold when he always believes you." So the man's faith in the boys burnt up all the faithlessness in their hearts.

EMILY LARMOUR,  
Battle Creek, Michigan.

#### THINKING AND READING.

My attention was called recently to a statement, accredited to the *Popular Science Monthly*, that the American public schools are making readers but they are not making thinkers. The writer, whether correct in his statement or not, evidently believes it is a function of the public schools to train in thinking; and that it is quite as important to make thinkers as to make readers.

It may be that in these days of multiplied facilities for publishing newspapers and books that we have been more strenuous in our efforts, as teachers, to get our pupils to read than to get them to think. Reading and training to think should go hand in hand. It is possible for reading to become mental dissipation, not only on account of what is read, but on account of the manner in which the reading is done.

An essential purpose of the schools is to train pupils to think. The highest accomplishment, intellectually, of the human being is the power to think. That education is best that produces reflective activity; that enables one to see, as it were, clearly with the mind's eye; that aids one to ascertain the causes of particular results, and to get a comprehensive view of complex relations by processes of analysis and synthesis.

It may be that of late years we have been placing so much emphasis upon "Learning to do by doing" that we, too often, have lost sight of the fact that much of the best "doing" is preceded by, and accompanied with, intelligent thinking. If much reading causes a pupil to think carelessly or less intensely, then he should read less in order that he may have an opportunity to do more of the right kind of thinking.

Every school exercise may and ought to be used for the purpose of training to think accurately and logically. On the other hand, the lesson may be taught in such a way that it will train how not to think. There is often a tendency, upon the part of the teacher, to hurry the pupil too much when he is reciting, and otherwise to interrupt his thinking. In directing the thinking of the pupil in the recitation, is where the highest skill of the teacher is brought into action.

The teacher should bear in mind that there are many readers, but few great thinkers, and that the world is in need of the latter; and the teacher should also note the fact that the marvelous progress that the world has made during the century just closed, is due to thinkers.—*J. H. Collins, Supt. City Schools, Springfield, Ill., in The School News and Practical Educator.*

#### MENTAL FACULTIES.

(A Series of Articles Commenced in August, 1901.)

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

Having concluded the classes and the groups of the mental functionaries, we shall now turn our attention to each separate member. We shall begin and continue in a regular order; therefore, we shall take up the Affective Class, the Industrial Group of that class, and the member of the Industrial Group called Vitativeness.

The member of the faculty Vitativeness is located above and internally from the mastoid process, which is found behind the ear. See picture.



This picture illustrates the location of Vitativeness and its pole in the clin, according to descriptions by phrenologists.

The faculty of Vitativeness has two brain centres (the Bioergic centres), one being located in the right hemisphere and the other in the left hemisphere of the cerebrum (large brain). These centres are situated in the posterior part of the inferior temporal convolution of the two cerebral hemispheres. This faculty, with its brain-centres, was discovered by Dr. Andrew Combe in 1826, when he dissected the



brain of an elderly lady in whom the life-instinct was predominantly active. Dr. Combe writes that the convolutions situated at the base of the middle lobes of her brain were enormously developed. Spurzheim thought it very probable that this faculty should hold situation at the base of the brain, between its posterior and middle lobes, back of Destructiveness and inwardly of Combativeness, and his hypothesis has been verified thousands of times since his supposition was declared. Dr. Vimont of France studied these centres and this Vitative faculty in animals before it had been discovered, and declared it to be situated in the lateral sphenoid fossa; he writes: "In 1825 I killed several tame rabbits, in one of which I had previously observed the utmost fear and flight when any seeming danger threatened its life. Yet it would tamely allow itself to be caught so as to be put into its box at night; and this lobe in its brain was nearly double that of the same lobe in its brother rabbits. It is also enormous in those animals which flee wildly from danger of death, such as the stag, the roebuck, the ape, the fox, the badger, the cat, the polecat, the marten, the marmot, the hare, etc., and also in birds. It is situated in the lateral sphenoid fossa." This mental functionary gives rise to the instinct of self-preservation. Its function is to preserve life, to ward off all diseases, to cling to life and existence, to love life for the mere existence to operate the mechanism of life, to keep the physical functions in action, to run the machinery of life when vital action is low, to protect and to guard life and health, etc. It is the existing affinity between an organized being and the existence of that being. It is the mental therapist, the doctor of the physical system and the healer of bodily ills. It causes a person to take an interest in his own and in other people's life and health. It is the foundation-stone of the structure of doctoring. It causes one to take a great deal of interest in any thing calculated to improve one's physical condition and well-being, and all for the purpose of increasing the days of one's existence; therefore, when this faculty is strongly developed, a person is inclined to study hygiene, therapeutics, diseases, conditions of life and of death, health and disease, life and existence, restoration of life and health, and inclined to investigate all sorts of conditions having a bearing on life, existence, health and hygiene. It is one of the foundation faculties giving rise to a medical tendency and a doctoring desire. It causes a person to take a great deal of interest in the science of hygiene, in pathological conditions, in all sorts of pathies and cures in the promotion of health, in the restoration of life, in medication, in the sciences of life, in the prolongation and the continuation of life, in self-preservation, etc., and prompting the mind to study the causation of diseases, diseased conditions, decomposition, and disintegration, cures of pathological conditions, injuries, ailments, etc. This faculty gives a great deal of physical tenacity and hardihood to the one who has it strong in development. It has the tendency to make the constitution strong, wiry and tough, and gives an inherent power to resist all sorts of conditions antagonistic to life. It does not give vitality, nor does it manufacture nor absorb vital nourishment, for that is done under the management of the other Vital functionaries (Amat., Ailment, and Bibativeness), but it enables one to USE the vitality already possessed, to run the functions of physical life and to cling to life as long as possible. It is the principal faculty of longevity by reason of its inherent force of will and instinctive preservation of life and health. People or animals having this faculty strong in development are hard to kill; while a person or

an animal, having it weak, may die from a very slight blow or from some trivial causes interfering with the physical functions. A person, for instance, being weak in the faculty might die from a strongly administered drug, or from a fall, or from a blow, or from a strong concussion affecting the operation of the physical functions, or he might die at such times when the vital action is low and feeble; while one strong in the faculty would be able to resist all such conditions, and would, furthermore, be strong, wiry and tenacious even if his vitality were insufficient and feeble. He would recuperate very quickly when sick or hurt, and would be able to resist diseases, malarial and atmospheric conditions, and would always be inclined to guard, protect and preserve his life and his health. He would love existence for its own sake and would abhor death and annihilation. If it were not for this faculty, all the physical functions would soon stop, the bioergic force of the human mechanism would not be there, and the physical organs of life would soon stop their motion. When this mental unit is too strong and acting with equally strong Cautiousness a person will experience dreadful apprehensions and be full of imaginary fears of death and annihilation causing him to imagine that he is full of all sorts of diseases, ailments and symptoms of diseases (nosophobia, thanatophobia, etc.). Give such an individual also the faculty of Hope weak in development and he would be apt to spend his life in misery and dread. He would think himself full of diseases; he would buy books where diseases are treated, read them faithfully, and think himself to have all the diseases and symptoms enumerated in these medical books, although he may be perfectly healthy, although he may have an alligator constitution, and although he may be long-lived, tough, wiry and tenacious, and reach the ripe age of 100 to 150; yet in spite of his health, his strongly built constitution, his tenacity, his ability to preserve life and to operate the physical functions, he would be apt, as we said, to live a life of misery and fear, simply because he lacked knowledge regarding the laws governing his own constitution or regarding those mental conditions giving rise to these abnormal fears. On the other hand if the faculty be weak, the person would have but a feeble hold on life; would not be able to recuperate very quickly when sick; would not be able to resist diseases; would not be able to stand very much; would have a somewhat feeble constitution, however fleshy, red-faced, rotund, nourished and vitalized he may be; would be short-lived; would be apt to die of trivial causes and very quickly; would care but little for the prospects of continued existence; would wish that he did not exist; would care but little for his health and well-being; would never care for any kind of medication; would never feel inclined to study the sciences of life (biology, hygiene, doctoring, etc.); and would not care very much whether the human and the animal and the plant creations lived or died. A person, for instance, having this mental factor weak in development, and also Spirituality and Benevolence weak with Destructiveness strong in development, would have but little regard for human life. He would speak of human life with contempt and would be coarse and brutal in his tendencies. He would be very apt to kill animals and human beings and might go so far as to take his own life at a bargain. Give this same person the faculty of Friendship weak, in connection with the above, and we would have a man-hater, a lover of human and of animal blood, and one who would be inclined to plan the destruction of the whole human race. A pyromaniac is one of those haters of people; one of those lovers of carnage,



devastation, revenge, hatred and terrorism, and one who would glory in the destruction of humanity. One who has Benevolence weak has no sympathy for animal or for man; one who has Friendship weak has no fellow-feeling or love for humanity; one who has Spirituality weak is materialistic, worldly-minded and spiritually dead; one who has Vitality weak is feeble in development cares nothing for his own life nor for that of anybody else; and one who has Destructiveness strongly developed with the before mentioned faculties weak feels angry, revengeful, malevolent and cruel and would as soon sweep all people out of existence as not. He would have a sort of a snake-nature and would make a very unpleasant companion for anyone. When the faculty of Vitality combines with Conjugality, a person is especially inclined to look after the life and health of his conjugal companion; when it acts with Parental Love he becomes interested in the well-being of his children; when combined in action with Friendship and Benevolence, he becomes interested in all humanity and desires to relieve suffering, promote health and to prolong life in all people; when acting with Veneration, it would incline him to guard the life and health of his religious brethren; when acting with Parental Love and Veneration, it may lead to ancestor-worship (necrolatry) as practiced by the ancient people; when combining with Spirituality, it may lead to necromancy (consulting the dead), also practiced by many people; and when unitedly active with Veneration and Casualty, the three would cause him to take an interest in the studies of past and original conditions of life. Whatever faculties it operates with, it always limits the mind to that one condition—LIFE and its conditions of health and disease. The faculty has only this one field of activity.

(To be continued.)

#### REINFORCE YOURSELF.

Most of us are constantly doing things which, though not actually wrong, tend to weaken, rather than to reinforce or strengthen us. Our great study should be, not to allow our energies to run to waste through negative or harmful actions, but to reinforce ourselves continually by positive activity in the right direction.

The man who sticks to the truth, who always does the manly, noble thing, however it may affect himself, will find the reaction upon his own character has been salutary. He will find himself reinforced tenfold for the great battle of life.—*December Success.*

#### HE WHISTLED ON HIS WAY.

No deeds of fame enshrined his name,  
No laurel wreath or bay,  
And yet he made earth happier;  
He whistled on his way!

When sorrow frowned and stars were drowned  
In stormy skies and gray,  
He saw the light stream through the night;  
He whistled on his way!

And even grief found sweet relief,  
Hope shed a brighter ray,  
And hearts he knew not blessed him  
For whistling on the way!

And when from life's dark shadows  
He passed into the day,  
They wrote above this line of love,  
"He whistled on the way!"

—F. L. Stanton, Atlanta Constitution.

#### PRESIDENT KENNEDY'S ADDRESS.

The schools of the United States are to-day turning out better stenographers than ever before. This is to a great extent explained by the fact that there are more good teachers to-day than ever before, and this association has been a great factor in producing broader and more capable teachers.

Better teaching has demanded better salaries, so to-day shorthand teachers are better paid than ever before.

Instead of being subordinate to the commercial department of the business college, as the shorthand department has been for so many years, it is now recognized as in every way fully abreast and, in many particulars, a step in advance of it. In many schools where formerly the shorthand department contained a very small percentage of the number of students in attendance at the school, to-day we find that it has as large a percentage as any other department. Where formerly the shorthand teacher was the poorest paid teacher in the institution, to-day he receives as large a salary as the teacher in the commercial department.

The importance of our work is bound to increase. More people write shorthand to-day than ever before. More pupils are studying shorthand than ever before. The demand for and the salaries paid competent stenographers are larger than ever before. Every day witnesses the introduction of the stenographer into businesses and offices where formerly the correspondence was handled by the book-keeper or by one of the proprietors. Modern business methods demand stenographers in increasing numbers, and so we find in almost every business school catalogue the statement that it is unable to supply the demand for competent stenographers. This is a commercial age, and the stenographer is an indispensable factor to it.

And yet the fact confronts us on every hand that there are stenographers continually out of employment. These raise the cry, "There are now too many of us. We can't find work. Don't study shorthand. It's a failure." Yet, in spite of such advice, thousands of young people study shorthand and secure profitable and congenial employment every year.

Those who make a success of the work are the ones who are ready to give the school and the system the credit, while those who fail are just as sure to attribute their failure to the system, the school and a general overstock of the market.

Probably both are wrong, for the individual is a more important element in his own career than is the system or the school he attended or anything else. There are workmen of every vocation out of positions when there is even the greatest demand. There are stenographers out of positions when employers are seeking frantically for competent assistants.

As for the influence of the constantly unemployed we need have no fear. Their number is small and their influence less. I do not believe that the school is guiltless in the matter of incompetents. In many cases persons are accepted for the study who are utterly unfit, because of lack of preparation and various other reasons to successfully pursue the work. On the other hand, as every teacher can testify from his personal observation, the seemingly best prepared sometimes fail and the most unpromising succeed. It is an unsettled question as to what preparations should consistently be expected, and I hope this subject may be touched upon during this meeting by some of our most experienced teachers.—*Penman's Art Journal.*

LOS ANGELES, CAL., Jan. 17, 1902.

I notice the new Vaught Human Nature Club at Ishpeming, Mich. I should have written you before this that we have had a phrenological club here, more than a year old, called Human Faculty Club, named in honor of your publication, the best periodical devoted to Phrenology in existence.

Fraternally,

IRA L. GUILFORD.

DETROIT, MICH., January 18, 1902.

L. A. VAUGHT—DEAR SIR: "Human Faculty" is just what I have wanted for a long time.

I shall not be without it while I can get it.

Yours Sincerely,

MRS. S——.



"The Popular Phrenologist" is a journal devoted to phrenology, psychology, anatomy, physiology, occupations, etc., and is published by Messrs. L. N. Fowler & Co., Imperial Arcade, Ludgate Circus, London, E. C. It is as its name implies, "Popular."

"The Arena" is the world's leading journal, treating of government, statesmanship, human evolution, corporations, trusts, etc., being published by The Alliance Pub. Co., 569 5th avenue, New York.

"The American Mother" is a journal published by Mary Wood-Allen, at Ann Arbor, Mich. It treats of the nursery, home and family life, being highly interesting and educating in these directions.

"The Good Health Clinic" considers health and diseases and the cure of diseases, etc., being an interesting journal along those lines. The Clinic is published at Syracuse, N. Y.

"The Phrenological Journal" is published by the Fowler & Wells Co., 27 East 21st street, New York. This journal treats of phrenology, biography, dietetics, health, etc., being an excellent journal on these topics, and having many able contributors along phrenological lines.

"Human Nature" is published by Prof. Allen Haddock, 1020 Market street, San Francisco, Cal., being a successful exponent of human character according to the principles of phrenology. Prof. Haddock is a reformer in himself and has many humanitarian contributors writing valuable articles for his journal.

"Suggestion" is the name of a journal devoted to the study of suggestive therapeutics and to the investigation of the psychic forces in man. It is an investigating journal along its special lines, being published by Herbert A. Parkyn, 4020 Drexel boulevard, Chicago, Ill.

"Mind" considers psychology, metaphysics, acultism, science, philosophy and religion; being published by The Alliance Pub. Co., Windsor Arcade, 596 5th avenue, New York. It is an excellent journal for those interested in advanced thought.

"Osteopathic Success" is the name of a journal devoted to the new method of treating diseases and to the advancement of osteopathy; being a successful journal along those lines. It is published by the Atlantic School of Osteopathy, 17 W. Ross street, Wilkes-Barre, Pa.

"The Herald of the Golden Age" is a truly reformatory journal, being devoted to the establishment of peace and happiness, justice and equity, health and purity, etc. It is edited by the world's foremost thinkers and has a circulation in thirty-three different countries, being published at Paignton, Eng.

"The Kindergarten Review" is published by Milton, Bradley Co., Springfield, Mass., being devoted to juvenile literature and kindergarten news. It is an interesting and edifying journal on topics pertaining to the juvenile generation.

"Midland School" is the name of a journal published at 502 Youngerman Block, Des Moines, Iowa. It is an excellent journal along the lines of education.

"The Christian" is edited by Mrs. H. L. Hastings, Scriptural Tract Repository, 47 Cornhill, Boston, Mass. It is a paper filled with stories for family reading, with records of providence, engravings, music, poetry and religion. It should be in the hands of all Christian people.

"The Reasoner" is published at San Luis, Obispo, Cal. It is, as its name implies, a reasoner.

"The Altruist" is a monthly paper, partly in phonetic spelling, and devoted to equal rights, associated labor, combined property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year. Address A. Longley, Editor, 2711 Franklin avenue, St. Louis, Mo.

"Eltha" is a broad, independent and fearless journal devoted to the development and progress of mankind, and especially valuable to people interested in thought-transference, psychometry, occultism, etc., being published by the Wright Co., Corry, Pa.

"Fred Bury's Journal" is a monthly periodical published by F. W. Bury, 799 Euclid avenue, Toronto, Canada. It considers the problems of life, health, success and power.

"White and Blue" is a semi-monthly published by the students of the Brigham Young Academy, Provo City, Utah. It is well sprinkled with local, academic and with national news.

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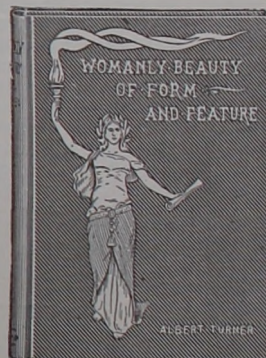
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## WOMANLY BEAUTY

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Edited by ALBERT TURNER

**W**OMAN'S SUCCESS in life, social, professional or business, depends to a great extent upon an attractive personality, and much importance must be attached to all efforts to acquire and retain what is known as womanly beauty, and the deferring of the appearance of wrinkles and age in the face.

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If you would win and retain love and esteem, and success in life, you must be well and look well. No woman has a right to look old, wrinkled and sallow, flat-chested or fat and flabby, but should and can preserve a healthy well-poised and attractive figure, well-kept features and good complexion and be entitled to the salutation "How well you are looking." If you would be a joy to yourself and others read this book. Bound in fine cloth and gold. Price only \$1.00 by mail, postpaid.

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WEST SUPERIOR, WIS.—Jan. 9, 1902.  
L. H. VAUGHT, PHREN.,  
CHICAGO, ILL.

DEAR SIR:—Your January number received. I am as highly pleased with the magazine as I could be with anything.

Respectfully yours,  
D. M. THOMPSON.

AURORA, ILL.—Dec. 23 01.  
ED. HUMAN FACULTY,  
CHICAGO, ILL.,

DEAR SIR:—Human Faculty is read with interest by our Normal Students. Every teacher should understand Phrenology. Your paper is a good means of introducing the study.

Yours truly,  
THOS. J. ALLEN, Pres.

ROSEMONT, ONT.—Jan. 27, 1902  
I like Human Faculty very well indeed. It is full of instruction on character reading. It holds a unique position and far exceeds all other journals on human nature that I have seen and I have taken one that has been published for over fifty years. May its present distinct phrenological characteristic be maintained!

Your article on Human Activity was a very valuable one and I only wish you would write a similar one on Excitability. Activity and Excitability have been treated as temperamental qualities, having little or nothing to do with the mental faculties, but you have thrown a flood of light on the former and I am sure you could say something new on the latter also.

Respectfully yours,  
W. T. H.

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Question by F. L., Ohio. What causes insanity, and can it be prevented?

Answer. Insanity is caused by numerous mental and physical evils, and it would be very nearly impossible in an answer like this to sift the various causes of insanity from the standpoints of the sciences. We may remark, however, that a fall by which the skull-cap is bent inwardly so as to press on the brain might cause insanity; a blow on the head may cause an incurved condition of the skull and cause insanity on the same principle as the fall did; a symphyseal growth on the inside the skull may reach the cortical layers and thus cause insanity; an osteoclasia (bone-break) may disturb the gray neuronics units and thus cause disturbance of the mental functions; an osteophyte (bone-plant) may form on the inside of the cranium and lastly reach the cortical convolutions and interfere with mentalization; too strong, prolonged and intense action of a mental faculty may cause inflammation of the brain and thus disturb the normal processes of cerebration; a clot of blood may lodge itself in the subcranial stroma and thus lead to mental trouble; sudden passions, fears or emotions may rush the blood to the cortical layers of the cerebrum and thus cause inflammation and disturbance of the processes of mentalization; persistent mental action in a certain direction enlarges a faculty to such an extent that it becomes abnormal in activity and intensity; devitalization through sexual abuses, through excessive studies, through an inordinate temper, etc., may result in nervousness, nervous prostration, and eventually insanity; and many other causes could be enumerated giving rise to insanity, which all could be prevented if these and other causes were understood and attended to in time.

Question by S. C. D., Colorado Springs, Col. Where is memory located?

Answer. Memory is located all over the brain. It is a product of all of the mental faculties. Each faculty has a memory of its own, a perception of its own, a desire of its own, a tendency of its own, etc. Eventuality has been called the center of memory; yet, eventuality can not remember for Constructiveness, nor for Calculation, nor for any other faculty. It takes cognizance of occurrences, events and all sorts of happenings and remembers these and these only. Taking cognizance of happenings, it is, of course, an important factor in memorization, since life is, principally, made up of happenings, and since history, science and literature abound in descriptions of happenings. In order to have a first-class retentive memory, such, for instance, as Baron Cuvier, the celebrated French naturalist had, one must have a large, fine, complexly convoluted and educated brain, well under control and vitalized by the blood. Eventuality is, as we have already said, a valuable factor in memorization, in the nature of happenings, but speaking from general and from spe-

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cific standpoints, memory is a product of the whole mind. If the brain be well vitalized the brain has greater power in all its faculties, and, therefore, also a person will have a better memory. Again, if the faculties of Individuality and Continuity be strongly developed, one will pay close and continued attention to detail, which condition will have a tendency to impress on the mind everything paid attention to, which condition will, therefore, aid memory greatly. Furthermore, when such faculties as Firmness, Conscientiousness, Calculation, Order, Size, Cautiousness, Time, etc., be strongly developed, they have a tendency to make the mind steady, accurate, scientific, systematic, orderly, truth-loving and regular, and, therefore, the mental operations will be performed with deliberation, accuracy and exactitude, which conditions, of course, will facilitate the processes of memorization. Memory is localized in every faculty of the mind, and is not a faculty, as it has been called, but rather a product of all of the mental functionaries.

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Location and Valuation of the Human Faculties.

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

### HOW TO FIND THE ORGANS.

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

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

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

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

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

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