

"YOU HAVE A CLOCK IN YOUR HEAD"



OUR  
MOTTO  
E PLURIBUS  
UNUM

# HUMAN FACULTY

THE  
STEPPING  
STONES  
TO  
SUCCESS

Vol. 4.

CHICAGO, ILL., MAY 5, 1902

No. 5.

"SELF-CONTROL."

INDIVIDUALITY  
FORM  
SIZE  
COLOR  
EVENTUALITY  
TIME  
TUNE  
NUMBER  
ORDER  
WEIGHT  
COMPARISON  
SPIRITUALITY  
HOPE  
APPROBATION  
SELF-ESTEEM  
FIRMNESS  
CONSCIENTIOUSNESS  
CONTINUITY  
INHABITIVENESS  
FRIENDSHIP  
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PARENTAL LOVE  
CAUSALITY  
IDEALITY  
HUMAN NATURE  
VITATIVENESS  
COMBATIVENESS  
DESTRUCTIVENESS  
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"DRAWING AND SKETCHING."

L. A. VAUGHT EDITOR AND PUBLISHER,  
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## DRAWING AND SKETCHING

The chief faculty of drawing talent is size. This gives the sense of dimension. It enables one to sense length, breadth and thickness. By itself, it measures or estimates dimensions *in straight lines*. It does not like curves or anything crooked. It is, therefore, the central faculty of plane geometry. Mechanical drawing is impossible without it. If it is much stronger in one's mental make-up than the faculty of Form, one will have much more talent for drawing than for sketching. Such a person would rather draw a figure

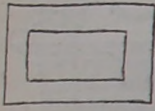


Fig. 1



Fig. 2

like No. 1 than one like No. 2. When the faculty is very predominant it gives one a special taste and talent for drawing all kinds of angular figures. It cannot bend. It is not flexible. If a thing is not straight, or level or perpendicular, this faculty is annoyed. When it is predominant, or much stronger than Form, and one tries to draw a head

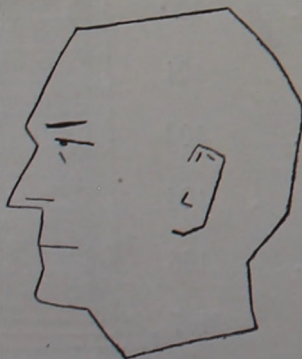


Fig. 3

and face, one will make them too angular, like Figure 3.

Sketching talent has its principal centre in the faculty of Form. This faculty gives one the sense of shape. It

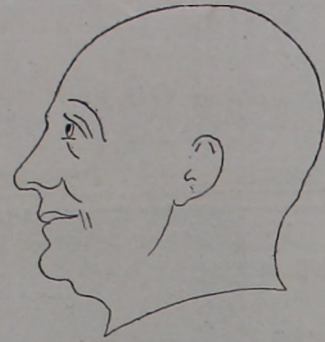


Fig. 4

likes curved lines. One with it large would rather draw a face or a bird than a house. It is also the chief faculty of sculpturing. Those who have it much larger than Size can draw figures like Nos. 2 and 4.

The predominance of one of these little faculties will decide the life work of a young man or woman. If Size predominates, mechanical drawing instead of sketching and sculpturing will be the leading talent.

## SAYINGS OF THE LATE P. D. ARMOUR.

Good men are not cheap.

Capital can do nothing without brains to direct it.

We can't help the past, but we can look out for the future.

A man does not necessarily have to be a lawyer to have good, hard sense.

A man should always be close to the situation, know what he is doing, and not take anything for granted.

There is one element that is worth its weight in gold, and that is loyalty. It will cover a multitude of weaknesses.

It is an easy matter to handle even congested controversies, where the spirit of the parties is right and honest.

The trouble with a great many men is, they don't appreciate their predicament until they get into the quicksand.

When you are striving to do that which is right, be courteous and nice in every way, but don't get "turned down."

The man who wants to marry happily should pick out a good mother and marry one of her daughters; any one will do.

Do you suppose that, with an engine like this, I could afford to put anything into the boiler that would make the machinery run wild?

It is all right, in some cases, to bank on a man's pedigree; but, in most men, there is something a great deal deeper than this matter of genealogy.

I don't want anything that isn't fair and honest, and I don't want any man to do anything for me that he would not do for someone else under like circumstances and conditions.

## SOME THOUGHTS ON SELF-CONTROL.

BY S. H. COLLINS.

Having been requested to write on the subject of human nature for the benefit of the readers of "Human Faculty," I will give some of the results of my observations and studies for the past few years. I inherited in a strong degree the faculties of Human Nature and Comparison with a fair degree of Causality. I have always taken an interest in the different people I have met and used to wonder why people were so unlike one another and why I was different from others and others were different from me. I could find no satisfactory answer to the problems which perplexed me until I began the study of phrenology. I then found that each and every one of us had inherited the same elements or faculties which compose the human soul and that it was the difference in the strength of these faculties that made the difference in human beings.

I also studied the causes which were most instrumental in the failure of several that I knew and came to the conclusion that it was caused largely by lack of self-control.

When any one or set of these faculties is strong enough to exercise a predominant influence over the mind of the individual and is not controlled or balanced sufficiently by other faculties, the result is bound to be disastrous.

One of the strongest faculties in the makeup of the average American citizen of to-day is Approbativeness. It is responsible in a large degree for the material success which the American people have achieved. When properly controlled by the faculties of Self-Esteem, Human Nature, Conscientiousness, Firmness and others, it is a source of power to the individual. It gives him a desire to excel and occupy a high position in the world and society. It is the center of ambition. It loves popularity, fame and distinction. It likes to win public approval. When it is not properly controlled, however, it is a source of much evil. It leads to a false display and is one of the most deceptive of the faculties. It is the center of sensitiveness and very prolific of worry. It will lead men to sacrifice truth, friendship, love, money and health in its mad endeavor to carry out its ambition.

Another faculty which may either be a source of good or evil is that of Firmness. This faculty gives stability, perseverance and fixedness of purpose. A person with this faculty strong must first get the right start as it will persist in the wrong as well as in the right. There are many people with this faculty strong who frequently make failures on account of their inability to let go. This is especially liable to be so when a person has a large degree of Approbativeness also. Some are afraid to stop on account of being thought too vacillating. Lowell said: "The foolish and the dead alone never change their minds." Firmness should be con-

trolled principally by Causality, Human Nature, Conscientiousness and Benevolence.

Cautiousness is a faculty that is constantly on the outlook for danger. When it is not too strong relatively in the human mind it is a very good faculty, as it will make a person prudent and make provision for the future. When this faculty and Approbativeness are strong and the faculties of Combativeness and Self-Esteem are weak the result can be seen in the timid and nervous individual. He foresees all kinds of danger and troubles for himself and his reputation. When parental love is strong there is a worry about children and others who may be dependent on him. I have seen persons who were almost scared to death by some imaginary trouble or danger.

Benevolence is a faculty which people generally like. It is very strong with individuals in this country and works well with the faculty of Approbativeness, as is evidenced by the fact of the large subscriptions that are given to any popular movement. We all have met the man who would defraud his creditors or pay his employes starvation wages and then give large sums for charitable purposes. This is a popular faculty and a person who has it strong will be liable to have many admirers, in spite of his defects of character. This faculty should be under the control of the intellectual faculties and Conscientiousness, Firmness and Self-Esteem.

What I have written about the foregoing faculties will apply with equal force to the rest of them and that is that their action should all be controlled and balanced by others.

Escanaba, Mich., May 1, 1902.

## MENTAL CULTURE.

The subject of mental culture is one that attracts three kinds of students—the curious, the enthusiastic and the scientific. The first will not believe without a practical demonstration on the blackboard; the second cools off suddenly as he began, but the third possesses the rare faculty called application. The latter commences deliberately to work and wait patiently, plodding along in the dark for a proper length of time, persisting until the light dawns upon them. When the light does come, it seems to break all at once.

Faith is necessary to the successful outcome of any undertaking. Faith does not necessarily mean a blind acceptance of anybody's statement, but it does mean a conviction that it is necessary to wait, and work while you wait, in order to reach the truth.—*Hugo F. Pruessing in Symmetrical Development for April.*

To me the essence of character means self-possession. If I can fully possess and fully use all that is in me, I have fulfilled my destiny. I have indeed sometimes risen to the heights of my Being, but never have been able to make my abode there.—*Mozoomdar.*

## YOU HAVE A CLOCK IN YOUR HEAD.

By V. G. LUNDQUIST.

"Speaking of the brain," said a well-known neurologist the other day, "one of its most striking peculiarities is that in the soundest sleep of which we are capable some part of the brain organism takes upon itself the duty of measuring time.

"You may sleep your soundest, sweetest sleep and be awakened suddenly out of it. Almost your first mental prompting is that of time; there is an involuntary attempt on the part of the brain to tell you just how long you have been asleep. You will get some idea of the time, too; you can make a pretty intelligent guess as to whether it is nearer 12 o'clock than it is to 3 o'clock.

"But when one has lost all consciousness, whether through violence or ether, or fainting, there is absolutely no knowledge of time. A man coming from under the influence of ether does not know whether he has been unconscious an hour or a month. He has no sensation that will suggest it.

"In sleep, however, it seems as if the brain's time card can be thrown off completely. For instance, a person, unexpectedly, may go to sleep on a warm summer day. It is morning, we will say, and the sun is shining. When he awakes the sun is still shining, and most frequently, unless sleeping in daylight is common to him, he will have no idea whether the next meal will be a late breakfast, a luncheon, or a dinner; he has lost his bearings completely.

"Another faculty of the brain in time keeping is that in many individuals it is possible for them to go to sleep and awaken at almost any hour they may decide upon. In some persons this ability to awaken at pleasure is marvelous. As this brain timekeeper works in man, subconsciously, all through the day, we may well wonder how and when it gets its period of rest."

The above has been copied from The Chicago Tribune, of April 6.

Yes, "you have a clock in your head," a natural time-piece, and an inherent faculty which senses time and its relations. The kitchen maid knows this fact as well as the learned neurologist, but neither of them has located this faculty. This faculty is located in the middle frontal convolution of the cerebrum, beneath the center of the lateral region of the frontal bone, immediately over the orbit, or above the central part of the eyebrows. This time-faculty was localized, studied and verified by Dr. Spurzheim some seventy years ago. It takes cognizance of time, thus enabling one to perceive the succession, duration, relation and order of time, of periods, of years, of seasons and of ages. This faculty enables man to *know* instinctively, as it were, *when* a certain period arrives, *when* to be at a cer-

tain place, *when* a certain event took place, *when* some special person died, *when* to awake up in the morning, *when* changes in rhythmic movements take place, *how long* it takes to do a certain work, etc. In "Bibliothèque Universale" is recorded a case of a man who had this faculty strong and keenly active. We quote from "Human Science," page 1,061: "J. D. Chevalier, on a steamboat on the Lake of Geneva, told how many minutes and seconds had passed since they left Geneva; soon attracted attention by remarking how many minutes and seconds had passed since we left such and such places; soon promised to tell the crowd the passing of the quarter of an hour, or as many minutes and seconds as anyone chose to request, even during a conversation the most diversified with those standing by; and farther, to indicate the instant the hand passed over the quarter minutes, half minutes, or any other stipulated division of time; which he always did without mistake, though his attention was often distracted, and clasped his hands at the end of the time specified. He said he had, by imitation, labor and patience, acquired an *internal movement*, which neither labor, thought, nor anything else stopped, similar to that of a pendulum, which, at each motion of going and returning, measured three seconds, twenty making a minute, and these he added to others continually. On trying him for a number of minutes, he shook his head at the times previously appointed, altered his voice at the quarter, half, and three-quarter minutes, and arrived at the precise end of the time specified. He obviously assisted himself in a slight degree by mnemonics, and applied religious names to his minutes, up to the fifth, when he commenced again. He admitted that this 'internal movement' was less sure and constant at night, yet daylight rectified it for the day, if necessary. He said he had acquired this gift by means of labor and calculations too long to be described. His internal movement indicated minutes and seconds with the utmost accuracy."

Every human being has a clock in his head, full of "wheels," which timepiece will be perfect or imperfect in proportion to the development or want of development of the chronometric centres of the brain. If this time faculty be out of order, it needs adjustment to "position, temperature and isochronism."

To live truth is better than to know it. True human progress is progress in living and becoming and not merely in knowing.

## SOMETHING GOOD FOR EVERYBODY.

A human being is a constitution of forty-two or more faculties.

We propose to present each month in the near future numbers of Human Faculty, something good for as many of these faculties as is practically possible.

Be ready.

## SOUL GROWTH

BY THOS. A. EDWARDS.

The world moves forward, civilization advances, knowledge increases; but what moves the world forward, what advances civilization, what increases knowledge? Thought does; the power of mind to originate thought, to generate new ideas. In the brain of man is written all the possibilities of the human race. In the six cortical layers of his brain all knowledge is deposited. All poetry, all music, all literature, all invention and all everything, outside of the rude elements themselves, originate in these gray layers. Thomas Carlyle has well said "the present is the sum total of the past." Man is an evolved being whom nature has toiled thousands of years to create, and who now stands forth as the intelligent human being and broad-minded citizen of the twentieth century. Nature sometimes takes a backward step with some individuals, but none collectively. An individual here and there many deteriorate, but humanity in general always has advanced and always shall. In the development of his brain is written progress. He is a futurist and stands facing the coming century full of ambition, possibilities and hope.

The most perfect man or woman enjoys life the most. He or she who lives closest to nature shall be rewarded. Improvement, education, development, are the watchwords of progress; but where shall education begin, what shall it consist of, and what is education? These are the questions of vital importance and should demand the attention of every thinking man and woman. The right answer is the key to reformation. The power that shall uplift the world and clear away the dogmas of superstition and doubt. All idiosyncrasies, all crime, all insanity and all suffering are but diseased conditions of the cortical layers of the brain, an abnormal or a deficient development of the same, caused by repeated acts in any given direction which may have been for good or which may have been for evil. Every thought builds new brain cells (nervous) in that brain center which is being exercised, thus forming a new path for another thought and makes it that much easier to repeat the act, hence we become a slave to our oft repeated acts. A thought produced and reproduced and impressed upon the mind is never lost, but stored away for future use, serving as something to draw from when a duplicate is required, even though it be years afterward. It is said that when General Joe Wheeler was following the Spaniards in close pursuit at the battle of Santiago, in that moment of excitement he exclaimed, "Forward, boys, forward! the Yankees are on the run!" thus showing that what brain path created in the sixties had never faded from his mind. A thought never wears out, but brightens with use like the first primordial

cell which subdivided and produced another. So one thought creates its duplicate.

If character corresponds with brain development, and if by the conformation of brain we are enabled to determine character—discover deficiencies and abnormalities—then we also understand how to reconstruct the brain and how to change the character. Our education must begin by brain activity, by brain development, by building up the deficiencies in the cortical layers and not in the studies of text books.

Education does not consist in merely committing to memory, but rather in originality and harmonious soul growth as well, and will never be complete until we have that true educational system which not only discovers the deficiencies, the cause and the cause of the deficiencies, but also answers how such deficiencies can be counteracted, overcome and developed.

When is the time of mental development? There is but one answer invariably. The earliest possible moment. The younger the child the more plastic the mind; hence the more readily it will be able to receive impressions and conform to the external laws of soul growth conditions. We are naturally influenced by our surroundings, the environment has much to do with the shaping and moulding of character. Yet there is an influence far greater and more transcendent in importance than mere post-natal surroundings.

The laws of heredity and prenatal culture must of necessity in the near future demand the attention of the intelligent thinking world. What shall be the future system of our education, of development, of reformation and of character building?

The human brain will determine and that science called phrenology will be the inaugurator of that system. What other science enables us to determine, learn and study the laws of soul growth? To answer why one person is a prodigy in music, another a natural thief, why one has an excellent memory of names, yet forgets occurrences; why one is a natural mathematician and another a historian; why one is bright, quick and intelligent, another is a natural dullard, careless, slow and dull of comprehension, one must accept the philosophy which Dr. Gall held up to the world little more than one hundred years ago. It is indeed sad to learn that the world has offered him nothing but intense ridicule and inimical criticism. No other science but his attempts to explain the phenomena of life nor hold out to an intelligent world any grand opportunities for soul growth. The human brain is the highest organized substance known, and as a man advances in the scale of intelligence, as he becomes more refined and sensitized he will naturally study the human brain and the laws of soul growth, and his intelligence will naturally gravitate in the direction of the mind.

He naturally studies the lowest organisms first and advances step by step by a series of evolutionary studies from the lowest to the highest, studying the metals and the rocks, the plants and the animals first, and lastly the human being, who stands intellectually at the "head of the creation" as the crown of the toil of nature.

## HOW TO PERFORM IMPOSSIBILITIES

FRANK CRANE, D.D.

Three men go to church. One man comes to form an opinion, to listen to a preacher about which he has heard some remark that has excited his interest. He is satisfied if he goes away with his opinion formed. Another man comes with a theological turn of mind. When the minister begins to talk, he listens very attentively to see what kind of doctrine is being preached. He keeps his hand tight hold on the Vicarious Atonement, and eternal damnation, and the Trinity, and the creation of the world in six days of twenty-four hours each, and all the other comforting doctrines that form the basis of his belief. He wants to orientate the sermon, to see where the preacher belongs in the scale that slides from ultra-orthodoxy to ultra-heterodoxy. When he has located the preacher he goes away contented. The third man comes to church for what he can get out of it. He is not forming any opinion; he cares nothing about his own opinion, he uses the help. One man will say when he goes out, "A very good service." Another, "A very good sermon." This third man says, "God helping me, I am going to try to do better." That's the man that gets the good out of the church.

Three men read the Bible. One man reads it, sooted with superstition. He doesn't know what it means; he doesn't care much; he reads it because he believes God wants him to read it and he is pleasing God by reading it. Another man reads it with a critical eye. He examines into contemporaneous literature, he reads books on higher criticism; he wants to find out if the miracles actually occurred. He is reading it to form an intellectual opinion. The third man hasn't enough religion to be superstitious; he hasn't enough learning to be critical; he reads it because he feels he needs something, and he has heard that there is something here for men who need. As he reads the book a tear falls on the page. That's the man that the Bible was written for. Any man that will read the Bible right, will read it with this great leading question always in his heart, "What is there in it for me?" That's the man for whom the Bible was written.

Now, take this story that I read you about the conquest of Jericho. Is there anything there for you? You have heard the story at your mother's knee; about how the children of Israel walked around the walls of Jericho seven days and then blew with the ram's horn and with the trumpet, and the walls fell down flat. Is that just a tale like Grimm's Fairy Tales, or is there in it some great, helpful, vital thing for your profit and mine? Is there not a Jericho in every man's life, some goal, some citadel of impossibility before him upon which he has set his hopes and which he must gain and take or be a failure? There is the school boy. Success is before him, yet he doubts that he shall ever attain it; it seems to be impossible. Is there any way by which he can have the walls of Jericho fall down

flat so that he can go up? In your town where you live, you stranger from Iowa or Indiana, your people are trying to build a church. It's beyond your means, you think you are not able to accomplish it. Is there any way by which that difficulty shall melt and you shall do the impossible? There is a young lady that's studying music; to be a musician seems sometimes to be utterly beyond her; days and hours and weeks she has practiced. How often she is discouraged! Is there any way for her to see that dismal Jericho fall down? And, more serious than that, yonder is the young man with a bad habit; it grew up with him in the ignorance of his youth, and, now when he has come to manhood, it is coiled all around his heart like a great snake. He has prayed, he has struggled, he has worked to get that bad habit out of him and away from him. Is there any way for him to accomplish this impossibility?

The art of life consists in accomplishing impossibilities. There are plenty of people that can do the possibilities. You can hire them for three dollars, can get them for their board; but the people who are in demand in the stress of this civilization are people who can do impossibilities. When Stevenson proposed that he would run a steam car over his railroad at the high speed of thirty miles an hour, they laughed at him. Why, they said, a man couldn't live going that fast through the air, it would take his breath away, suffocate him. It was impossible. Yet he did it. The man that stands greatest among his fellows as a king of men, whether for good or for evil, whether in commerce or in the world of thought, is not the man that does things that can be done, but the man that does things that cannot be done.

You open this Bible and you will find it crowded with commands to do impossibilities. We sometimes take it as a matter of fact, a trite saying, that God doesn't expect an impossibility of a man. That is where we are mistaken. He doesn't require anything else. His commands are all for things you cannot do. The book is full of them, and it is because its commands are impossible that it still leads the race on to higher and higher effort. There are the Ten Commandments. Can you keep them? Not a soul of you! There wasn't but one man that ever put his foot on the earth that could keep them. Yet we are commanded to keep them. The Israelites were commanded to cross the Red Sea. There was no way to get across. Nevertheless, when they marched down to the water's edge, with the hosts of Pharaoh behind them and those curling waves before them, God made the path dry. The old negro preacher had it right when he said, "If God tells me to jump through a stone wall, it's my business to jump; it's God's business to make a hole in the wall."

Open the New Testament. Here is a man with a withered hand hanging lifeless by his side. Jesus was going to cure it. Now mark you how he cures it. He says to the man with the withered arm, "Stretch forth thine hand." He couldn't stretch it forth; it was withered; but he went at it anyhow, and as he stretched it the power came into it

and it was healed. You remember the lepers that came to him and asked for healing. "Go and show yourself to the priest, as a proof that you are healed men," he said. They were not healed at all, but "as they went they were healed." A great multitude is sitting around Jesus out there by the side of the sea; the day is far spent and they have only a few loaves and fishes, and Jesus gives command to his disciples and says, "Give ye them to eat." Now, does he make all the bread first into great big pyramids and say, "There is plenty; feed them?" No, but he says, "Just take that one loaf and feed those thousand people over in that section," and as the man began to obey and do the thing he couldn't do, he got the power to do it.

What are the commands of this Bible to you this morning? You are commanded in here to repent. "Why, I can't repent. I am not sorry for my sins; it's impossible for me to feel contrition for an evil life." Yet the command comes to you, "Repent!" Another command, "Trust." "I can't trust; I can't realize there is a God; it's all so vague and unreal to me." "Believe! Trust in God!" Remember the man with the withered arm. Trust, and as you trust, you will be enabled to trust,—no other way. You are required to make a life of sacrifice. "I can't live a life of sacrifice. All my life runs in a train of self-gratification." Sacrifice yourself, and as you do so you will be able to sacrifice yourself. You are commanded to be happy. "Why, my life isn't happy; I can't be happy and peaceful; I am torn up with a thousand distracting things." Rejoice; be happy; put up your chin; smile, and as you begin to try to be happy, you are enabled to become happy.

Now, that isn't any legerdemain; that's just common sense, and it's true in all the region of life round about you. To accomplish an impossibility, a man must have confidence. You are never going to do any great thing till you believe you can do it. I remember when I was a boy, down in central Illinois, we used to go barefoot in the spring. The little Irish boys across the street had been going barefoot for some weeks, and their feet were heavily coated with protection. I would take off my shoes and walk carefully and gingerly around, afraid I would step on something,—and I always stepped on it—because I was afraid I would! And those boys, that never looked where they stepped, never cut their feet, never stepped on any nails or any pieces of glass. There is a profound truth in that. If a man will think he can swim, your swimming teacher will tell you, he can swim. The human body is lighter than water. Confidence is the teacher. When General Grant was asked what had helped him most in all of his career as a soldier, he said, "It was when I came to the conclusion that the enemy was just as much afraid of me as I was of him; then I hit first." Doubt never did anything; hesitation never achieved any result; it is confidence that wins.

Now, that which is confidence in ordinary life is just what this Bible calls faith. "Without faith," it is said, "ye can do nothing." "Without faith it is impossible to please God." You are saved by faith. Faith can remove moun-

tains. Faith, in the language of the hymn, laughs at impossibilities, and that faith is of the same quality as confidence.

Then we come to another law, that no man ever gets the power to do an impossibility before he does it; the power comes to him as he does it invariably. You can't sit down and tell a boy how to live his life. You have had a great deal of experience and a great deal of sorrow and made a great many mistakes, and so you say to your son, "My son, I have made a great many mistakes. Here is my sad experience; read it, and you need make no mistakes." He has to make them! He can't get the wisdom of life before he begins. The wisdom comes to him as he does the work of life, and thus only. I can test a steel bar before I put it to use. Not so a man, not so even his body. I don't know how strong I am. You never can tell the strength of the human body until it is put to a crucial test. Sometimes a frail and tender woman will develop wonderful powers of resistance and of courage as she rushes, perhaps, into a burning building to save her child, and performs physical feats that no strong man could do. When she gets through she faints. You remember the story one boy told another about the ground hog. A ground hog was chased by the dogs, and they chased him right to the edge of the sea; so the ground hog climbed up a tree to get away from the dogs. "Ah, but," said the boy, "the ground hog can't climb." "Well," was the answer, "he *had* to climb the tree; the dogs were after him!"

The application is very clear to you, I am sure, my friends, as it is to me. Go home and tell the sick woman on her bed, that cries out to God at night, "I can't stand this; I can't live this life. Why am I a burden upon all of them that I love?" Tell her for me that it is possible that from that sick bed there can come the sweetest lesson of all the family, and that pillow of pain can glow as the shekinah of the household, and when she dies every one in the house will feel that the glory of God has left them. It can be done. You have failed in business. You are forty years old. How can you begin at the bottom of the ladder and build up another fortune? Your heart is sick within you and your brain is tired with the problem. My friend, you can do it. You can do anything. You can do that. Go out from this place, if you will hear this lesson, and remember that the only enemy that can stifle a man is his own fear of himself, but the man that believes in himself and believes in God can accomplish anything.

There is a woman that's living under a fire of constant irritation at home, aggravated, distressed, her life almost harried out of her by domestic difficulties and infelicities. You have come to the conclusion, have you, that it's impossible to preserve your truth and honor and sweetness and light and integrity under those circumstances? This can be done, and right in the midst of that fire of affliction and tribulation can come out the purest gold, clear and rich.

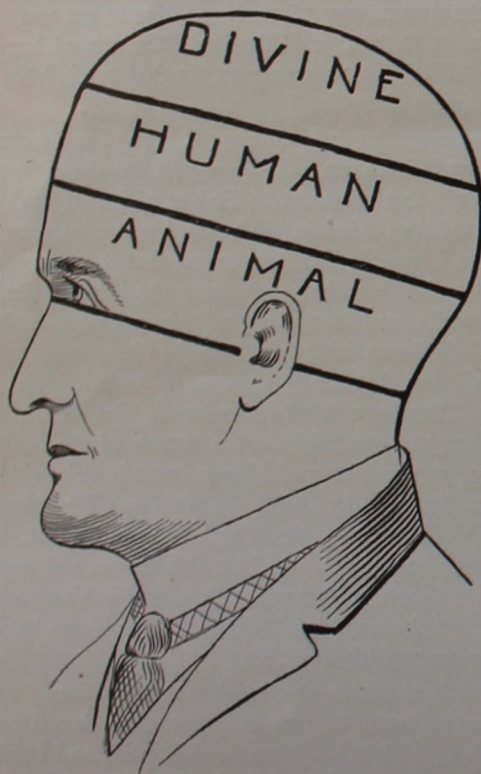
And you, O young man, with the snakes of habit coiled

all around your life, stifling you, you are greater than the snakes. The power of hell is in them, but in you is the power of God, against which the gates of hell shall not prevail. Only one man can send you to destruction, and that is yourself. You, young men and women, that are before me this morning, let me tell you this to remember, if you remember nothing else, that you are never going to accomplish anything worth while in this world with your hands or your heart or your brain till you have struck from hand and heart and brain the shackles of fear, and have learned to say with old John Wesley, that you are "ashamed of nothing but sin and afraid of nobody but God." Sons and daughters of God can do anything.—The American Weekly.

### A GREAT TRINITY

A human being is a peculiar threefold intelligence. At the base he is animal. All of those faculties included in the animal division of the brain at least, are possessed by the lower animals in common with man.

The second division is distinctly human. By means of



the faculties in this division a being is enabled to *logically* plan, build and reason.

The faculties in the higher division relate a being to the moral, religious and spiritual. This is the divine side of human nature. By it he is lifted up.

A wonderful trinity

### THE FORCES OF LIFE

By V. G. LUNDQUIST.

(Continued from April)

What these forces are we do not know; but we do know that they exist, and that we can study them by their living, acting expressions. The variations of life from the plant cell to the monera, from the protozoa to man throughout their endless embryonic onomatopaeia of growth, is infinite, indeed, in the great cosmic archetype of form. From the simplest cell and up, the forms of life widen at every step until the perplexed student of this question is left in a labyrinth of confusion and unable to solve the problem of the cosmic operations in the creative laboratory of nature. Many are the scientists and the philosophers who have endeavored to explain what these forces of life are, operating so intelligently in the maternal matrix of nature, yet their explanations have been nothing but puerile efforts, a play with Greek and Latin terms, and interpretations of the METHODS pursued by nature. These forces cannot be explained; cannot be understood, nor interpreted. They are a mystery, an enigma, an unsolved problem! We may study the expressions of these forces, we may delve into the mysteries of the organization of life; we may study the methods of the evolutionary processes; we may study the cosmic activities of the forces of life; we may be able in many instances to interpret the laws by which these forces and these organizing methods are governed; we may observe and record the phenomena of the acting and the centralizing energies as observed in nature; we may write essays and books on the cosmic operations; we may study the structural conditions of fossil remains or of the organic remains of beings having undergone change of form and life at the present time; we may study tissues in the scientific laboratories and determine with mathematical accuracy the chemical composition of each part, and we may speak learnedly in scientific terms about all these and hundreds of other cosmic conditions, but we can never, never explain what underlies it all, what produces and what causes it all! What that is which gives rise to these phenomena of the universe and to these creative forces causing such cosmic manifestations is hidden from our ken, and with all our boasted science and learning, we are compelled to acknowledge that we are nothing but scientific ignoramuses. No one can deny that the expressions of life differ in the different beings when we consider life from the standpoints of intelligence. No one would say that an idiot or an animal has the same amount of intelligence as a philosopher of the present century. Yet either of them has life. Either of them is organized by the same forces and by the same means; and the chemist can see no difference in the chemical composition of their brain. Each is composed of precisely the



same substance as far as the gray or the white matter of the brain is concerned. Why this difference, then, in the forces, in the expressions of life, and in the intelligent action of different beings? You say that it is a question of brain or of volume of brain. This may be true relatively; but an elephant has more brain than a philosopher; and since this is the case, why then does not an elephant have more intelligence than a philosopher? Must we not conclude that the brain, while it may be an instrument of intelligent expression, is yet not all there is of the forces of life? These intelligent, acting and organizing forces may be operating in an organism *before* that organism has a *brain*, as is the case with low forms of life and even with the human being when he is in an embryonic condition; and again, these intelligent forces may *not* be there, although a human being is in possession of a perfectly developed brain, as is the case with a corpse. Why is this? If the tissues and if the brain contain the forces of life at one time, and if these forces are inherent in the cell itself, why then do not these tissues and this brain continue without interruption with the phenomena of life; and what becomes of these acting forces of life when an organism is in an exanimated condition? What are they? Where did they go? Why are they not there? When a person or an animal gets in this kind of a condition, the scientist takes the corpse for the purpose of studying the conditions of life, and the results of his investigations are called chemistry, anatomy, physiology, biology, evolution, etc. The evolutionist is a learned gentleman, who studies life and the forces of life from evolutionary standpoints, informing us that the forces of life are inherent in matter, that all life begins in protoplasm, that evolution is the method, that it began there in the unrecorded ages of the past, that it has developed from the monera to the hydrozoa, from the gasteropoda to the amphibia, from the reptilia to the vertebrata, and up to the mammalia, the quadrupeds and the bipeds (man), and that man is but a highly developed animal, with a form resembling that of the animal, with higher instincts and with more intelligent senses. This is all true comparatively, for all life begins in the cell and perpetuates itself in its own way, ever actuated by the forces of life; but did he explain anything regarding the forces of life? No. He only explained the METHOD employed by the forces of life. At the side of the learned evolutionist are two scientific gentlemen, one having a knife in his hand by which he, in a bending condition, traces the course of the fibers, the nerves and the veins, and studying the location, the form, the connection, the relation, the attachment and the position of the bones and of the muscles, describing every anatomical part very accurately, giving each part a Greek or a Latin name, and thus becoming familiar with the structure and with the names of that wonderful and mechanical contrivance, which the forces of life constructed, besides giving us the results of his patient anatomical investigations in the form of anatomical books;

and the other one of these scientific workers is a physiologist, explaining and defining the various functions and uses of the body, and explaining each part separately and combined. After having completed their work in the dissection room, they explain to us that the human machine is fearfully and wonderfully made; that cerebration takes place in the gray neuron layers of the cortex; that the bile is secreted in the liver; that the follicles of the alimentary canal are the instruments of lacteal absorption; that the food is digested in the stomach; that the blood flows in the veins to all the various parts of the system; that the heart is the pump of the circulating fluid (the blood); that the cranium contains the feeling and the thinking brain; that the nerves are the instruments or wires of touch, smell and taste, etc. The chemist, also, studies the forces of life or the tissues of the human body, in his laboratory, by resolving them into their elementary constituents, by weighing them by his accurately adjusted scale, so finely adjusted that he can tell to the thousandth part of a grain, by analyzing the proportions according to chemical analysis, and by separating the tissues in his crucible with mathematical accuracy, until he can tell the analytical proportions as accurately as can be wished. After all this is done, he places the results into a number of jars and vials, in one of which he has from eight to ten gallons of water, in another one he has a portion of lime, in a third one he has some siliceous earth, in a fourth one we find a little sulphur, in a fifth one is some traces of iron, etc., and all these constituents are the original elements constituting the material composition of that human machine, with its impulses, tendencies, fears and longings—namely, the human body. Through the investigations of these scientific workers we become acquainted with the construction, the relation, the appearance, the composition, etc., of the human body, both internally and externally; but, what the forces of life are in a human body, or in any organism or matter, they do not know. The forces of life which operated in that human body during life had fled when these scientists made their investigations, and, therefore, they only studied organized matter, such as the forces of life had organized. It is very pleasing to read and study the results of scientific investigation, for by so doing we at least become acquainted with the formational structure, with the chemical composition, with the anatomical relation, with the cellular condition, and with the physiological uses of the tabernacle of life, in which the forces of life operate or operated; but after we have read and studied it all, we know no more regarding these forces than we did before we started in with our studies, and the only way we can study these forces is to study them in their living and acting phenomena. He that studies their phenomena, studies the forces of life as they are, although he may not know what they are. The forces of life are the organizing principles in matter. They are the life of the human being, of the animal, of the plant, and of the protoplasm.

## THE PETTINESS OF HAVING A TEMPER

To manifest temper is a very small business. It is positively petty. It does not come from any noble faculties. In fact, it springs from a single faculty—one that is away down in the scale of intelligence and very low in position in the brain. All ought to regard temper as a very low manifestation. They should think of it as springing from a single faculty acting in conjunction with some other one. It is a fractional matter—a very small fractional matter. It is comparatively little. There is nothing noble about it. There is no dignity in it. The higher faculties never get angry.

The majority get angry at others. Others should be helped, not damned. Some get angry at animals. This is still more petty, and others get angry at inanimate objects. This is worse still. If they knew how small an affair it is in a mental and psychological sense they would rectify it in great haste. No one who truly understands himself will permit temper of any kind. There are those who hate, even. This is still worse.

When one understands his mental make-up he can readily see that it is only the faculty of Destructiveness acting in conjunction with some other faculty that permits temper. Think of the blind animal passion resulting from Destructiveness running over 40 or more faculties, running headlong over reason, overcoming kindness, silencing conscience, breaking down Firmness and Self-esteem, running rough-shod over the affections. The whole thing is nonsensical. Anyone has sufficient power to regulate it if he understands his case. None of our readers believe in the philosophy of the tail wagging the dog. All who permit their tempers to govern them longer than thirty seconds believe this. Temper ought to be nipped in the bud. The way to govern any of the lower passions is to prevent their action. They can all be nipped in the bud. There is no intellect in temper. There is no moral nature in temper. There is no dignity in it. There is no will in it. There is nothing in it but blind feeling and passion.

I don't care how much a man says so long as he says it in a few words.—*Josh Billings.*

Requisites for success in business: *Insight*, energy, perseverance, and SYSTEM.

Never let a customer feel that you have promised more than you have fulfilled.

Not what I have, but what I do, is my kingdom.—*Carlyle.*

50,000.

Will not all of our subscribers do their best to help us increase the circulation of Human Faculty to 50,000? We are sure they will.

## ONLY ONE SIDE

The human mind is the most marvelous thing in the world.

What we mean by the term "mind" is what the great majority call "soul" or "being."

The mind is the mental or spiritual man, woman or child. It is all that is included in the words "You" and "I." Your body is *yours*, not you. My body is *mine*, not me.

The mind is many-sided. It should be dealt with as it is, and if dealt with *fairly* it must be.

No *one* is cruel—only one side.

No *one* is sensual—only one side.

No *one* is ambitious—only one side.

\* \* \*

Let us be definite.

Let us be specific.

Let us hit the nail on the head.

Why should we deal with a *plural* thing in a singular way. We don't deal with other things in a general way. We deal with the body as an organization. Why? Because it *is* an organization. The mind is an organization, too; then why should we not deal with it accordingly?

If a human mind is detective at all, it is defective in some *part* or faculty.

One cannot be totally depraved, defective or idiotic. He can be so only on one side.

One cannot be *totally anything*. He can be so only on one side.

Would a body be a body if it were all eye or ear or nose? Why, we have enough respect even for the nose to treat it *individually*. Then why should we not treat such important faculties as Causality, Constructiveness, Spirituality and Conscientiousness individually?

"A knowledge of what to avoid is frequently more valuable than capacity to create original ideas. It is currently reported that the directing spirit of one of the largest trusts in existence recently said that a man who could contribute one new good idea a year to that business would be easily worth \$15,000. The enormous extent to which a thoroughly good idea can be exploited would make it very profitable. It may be safely assumed that this man turns down fifty ideas that seem equally good to the persons suggesting them to one that he accepts. It is a question then when a good idea is accepted and successfully exploited whether the man who suggests or the man who gives opportunity for expression of the idea by making it his own is most to be commended. Mr. Artemus Ward, the very successful advertiser of Sapolio, in giving Mr. J. K. Frazier credit for the clever creation of Spotless Town advertisements, gives evidence of his own genius in preventing Mr. Frazier from exploiting in the series a minister, 'which would, of course, have drawn us into a dangerous zone of creeds.'" —*Mahin's Magazine.*

## FOOD, FACULTY AND PHYSICAL DEVELOPMENT.

BY L. H. WOMACK, WACO, TEX.

It would seem that physiologists and others had lectured and written enough on the food question, but there is still something lacking. There is a "missing link."

I shall not say anything in this paper about the kind of diet we should adopt, whether a fruit, vegetable, nut, cereal, flesh, or any combination of these, or whether we should fast any number of days each week, month or year; or whether we should have one, two or three meals per day, etc. Others have said, can and will say enough on these questions. But I want to say something on the relation of food faculties and physical development.

I do not say that a good deal of truth is not contained in the writings of the "Beauty hint" editors, the anti-fat and anti-lean and all other kinds of doctors. But I do say they all fail to give proper credit to the faculties.

They talk about what this, that and the other food will do in the way of developing character and the physical body without even a hint of the faculties existing even.

It is a popular belief that some foods will make bone and muscle, others fat, others nerves, etc.; that one food will develop a certain kind of character and physical body, and another kind of food another kind of character and body; that one food will make us soft and tender, another strong and another coarse, another refined, etc. There is some truth in the belief. There is enough to entitle it to careful consideration. But there is more to be considered than merely the food consumed.

Did you ever see a family of children have the same foods served to them and one child grow to be a fine, strong, healthy, vital man or woman, and another into a bony, muscular, motive temperament, and still a third turn out to be a thin, lean, scrawny, long-necked, nervous individual? I have seen such families. Why is it? The relative development of the faculties mainly is the cause. Change that and you change the development of the body.

Did you ever see one of these obese individuals vainly trying to reduce his or her avoirdupois by fasting, or eating dry, toasted stale bread, lean meats, etc., wearing belts, drinking Vichey and Kissingen, riding a bicycle, walking six miles a day, massaging the body, taking hot baths, etc? Why were they unsuccessful? Because Amativeness and Alimentiveness are relatively positive and on duty. Exercise the motor faculties or Causality and Ideality vigorously enough, and continue it long enough, and intelligently direct the exercise of the vital faculties, and there is no doubt but that the weight can be *permanently* reduced. What are called bone, muscle, and nerve-making foods, may be made to assist very much in bringing about the desired change, by partaking of them and avoiding the fat-producing foods or what are termed fat-makers.

We, all, have seen the lean, nervous individual who is intellectual, spiritual, refined, aesthetic, etc., but who has

very little vitality—looks like a living skeleton—largely run to neck—making vain efforts to pick up a little. They eat fats and all fat-making foods they can hear of, and fret and worry day in and day out, and grow leaner, if there is any change at all. Why?

Because of the relative development of the faculties again.

If the three vital faculties, Amativeness, Alimentiveness and Vitativeness, are negative in any man or woman, and the faculties of Causality, Ideality, Spirituality, Cautiousness and Approbativeness are positive in development, it would be "moonshine" to talk of building up a good, strong, healthy body with any kind of food unless the vital faculties are brought into vigorous action and the other five just mentioned are intelligently *controlled*.

So sure am I that I am not wrong in the above statement that I will give twenty-five dollars to any one who will send or bring to me a genuine "before and after" *photograph* of any normal man or woman who has such a relative development of the eight faculties mentioned, and has been developed into a physically strong, healthy individual by *any* system of diet, any kind of *bone, muscle* and *fat*-producing foods, without, consciously or unconsciously, following the *faculty* method of development.

It all amounts to this: Bone and muscle-making foods will make bones and muscles if the motor faculties are exercised properly. But if they are not exercised then all the oatmeal, lean meats, etc., in existence will not build up the motor system. Try it and learn that this statement is true.

And all the fat-producing foods one may consume will not make one *plump* unless the vital faculties are made leaders in action.

If one desires to refine himself he cannot do it by a change of food only, as some have said; but the refining faculties, with Ideality as the central refiner, *must*, in some way, be brought into action. Then the refining elements of the refining foods will be appropriated.

It matters not so much what we eat as what is appropriated after it is eaten. So if we desire any particular physical development from any food we must learn what faculties control that development and then use them—make leaders of them—and the development will follow just as certainly as effect follows cause.

Do not say all that you know, but always know what you say.—Claudius.

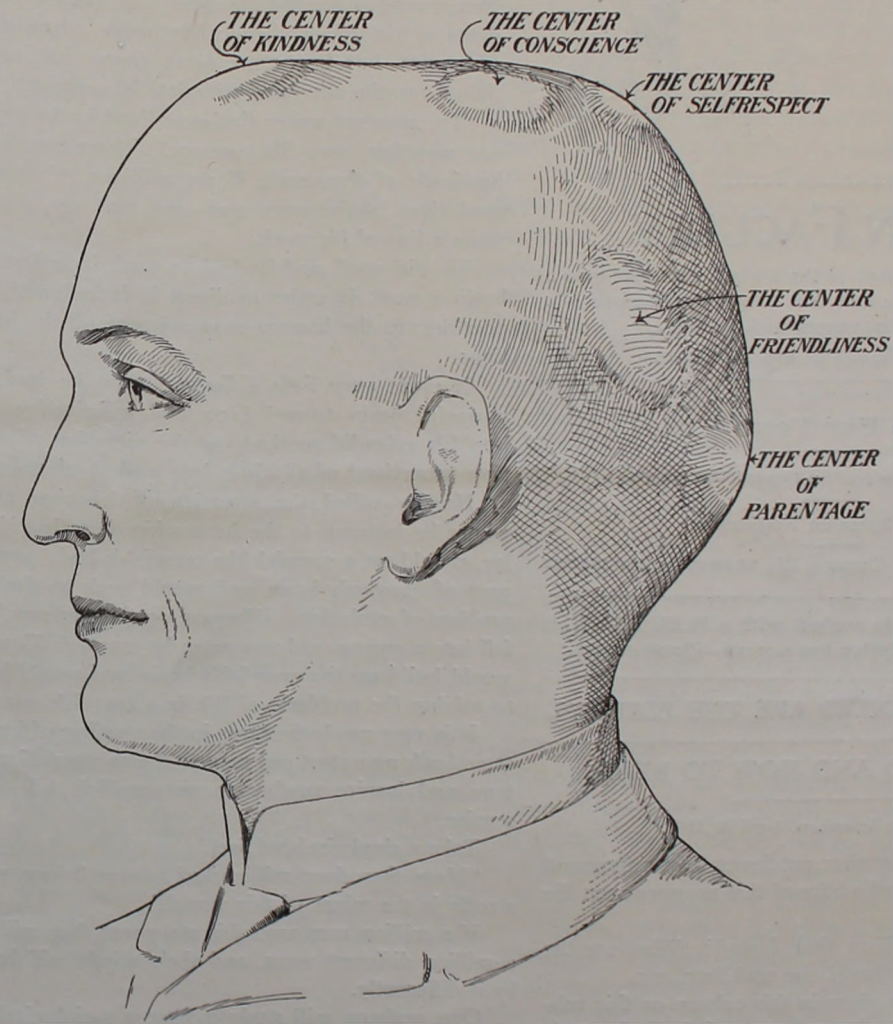
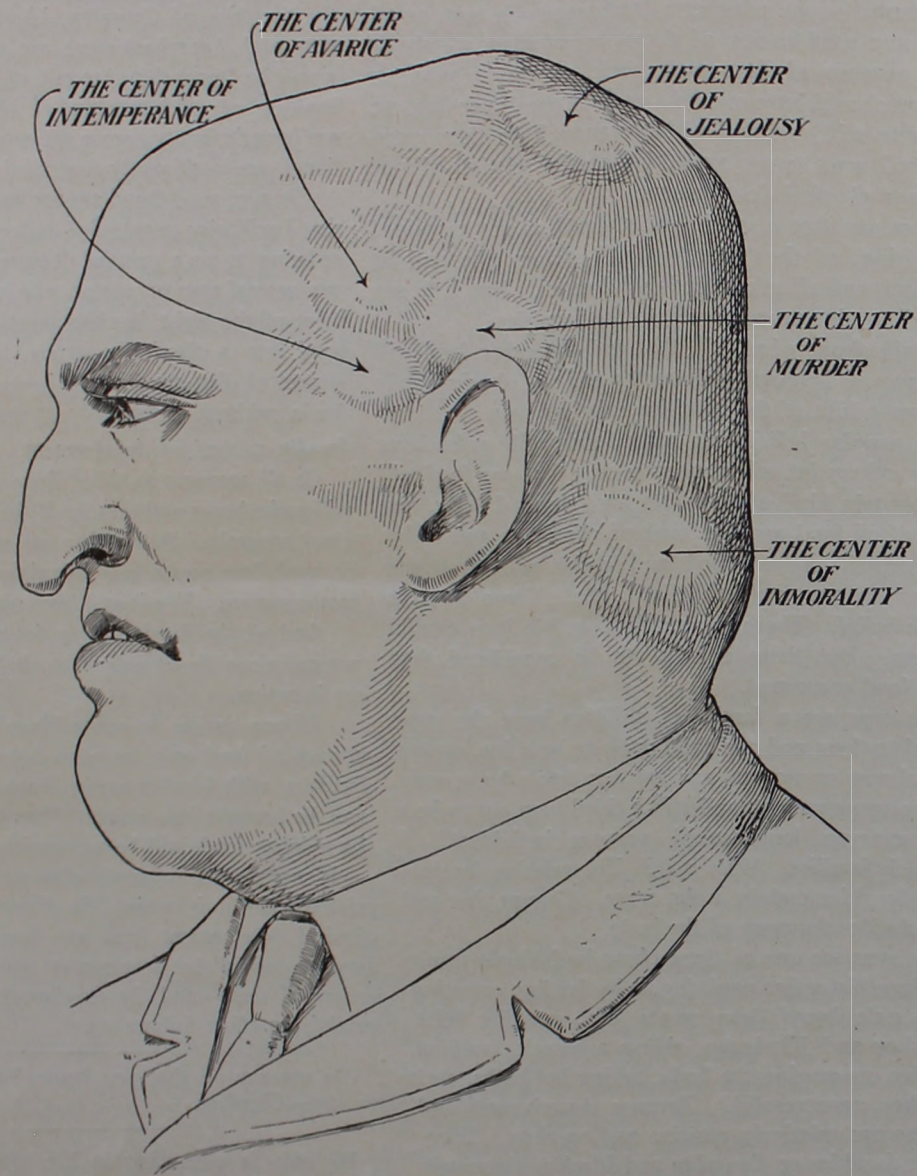
He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—John Ruskin.

It is better to *live* rich than to *die* rich.—Samuel Johnson.

## A CORRECTION.

In the April number of Human Faculty, page 74, figure 5 on the cut represents Conjugality, not Combativeness as stated. Also on page 86 "Brannigan" should read "Brangwin."

# A GREAT OBJECT LESSON.



## Two Minds, Two Heads, Two Faces.

AS IS THE MIND SO IS THE HEAD AND AS IS THE HEAD SO IS THE FACE.



## HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties, and how to *measure* them in all kinds of men, women and children.

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ARTICLES NOT CREDITED ARE THE EDITOR'S.

### WHAT TO READ AND HOW TO READ.

Hearst's Chicago American, April 22, 1902.

In the course of a short time not fewer than a thousand men and women have asked advice of this newspaper on the subject of reading.

What shall I read? How shall I read? What are the best books? How much should one read? etc., etc.

Advice has often been given in this column on this subject, and many books have been commended. It is gratifying to know that of these many have sold very largely, and that the majority are always in demand at the public libraries.

It is impossible to answer in detail all the questions that are asked by thoughtful readers, and to-day it is hoped that something may be said to comfort those who fear that they are reading on the wrong track.

In the first place, remember that when a human being reads a book the important thing in the operation is not the book, but the brain that reads it.

When a sculptor models a work of art it is not the clay that is important, but the shape which it takes in the sculptor's hands.

The reading of a book is useless if it only fills the mind without producing results.

The man who reads as a sponge sucks up water is useless to himself and to others.

The young, well-formed brain contains within itself possibilities of achievement accumulated during thousands of generations. A book which the brain reads acts at best as a suggestion, a stimulant, an incentive.

Whatever you read, try to read the truth, and above all things seek to accumulate facts. By facts we do not mean dates in history, or chemical formulas, or meaningless lists of names, but important facts, those that suggest fresh thought to the mind and stimulate its activity.

The greatest writer that ever lived in the world, beyond any question, was Shakespeare. There are living to-day hundreds of thousands, if not millions, of men far better read than Shakespeare was—and not one of them could write a line of his work.

He did read, and he had to read, in order to give his brain a start, in order to divert it from boyish interest in poaching to the literary expression of all the human emotions.

It made very little difference what he read. His all-powerful brain turned facts and imaginative suggestion into his splendid product, as the digestion of a powerful man turns food of all kinds into well-developed muscle.

Huxley called the attention of laboring men before whom he lectured to the interesting fact that if he, Huxley, should eat a crawfish's body would become part of Huxley's brain and would seek to deal with the problem of evolution. Whereas, on the contrary, if Huxley fell into a swamp and was eaten by crawfish Huxley's body would build up the crawfish's brain and would be devoted to solving the problems of life in a crawfish swamp.

It is very much the same in the reading of books. The same book may start one man to the accumulation of a fortune and inspire another to an unselfish life of public service.

Take a single isolated fact.

"More than four millions of human beings work constantly in the mines of this world."

If a million men read this statement they will see it in a million different ways, and their minds will be affected by it differently.

One, perhaps, will study it from a sociological point of view, and think of the sufferings of those who never see the sun.

Another will think simply of the amount of money so many men and women must dig out inside of the earth.

Another will be impelled to write an interesting play or novel, founded upon the lives beneath the ground.

Another will invent a fantastic theory about a race of beings dwelling at the center of the earth.

Another will devote his energies to perfecting machinery to enable these millions of human beings to do their

work without going beneath the earth's surface.

It is with this fact as with all others. By itself, it contains nothing. Everything depends on the brain which absorbs it.

Whatever you read, try to find the truth, either in books or your own reflections, and remember that in reading your own thinking is the important thing. It is ten thousand times as important to you as is what you read.

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### THE HUMAN MIND.

The human mind is complex, many-sided, organized, self-acting, self-regulating, progressive, selfish, social, sentimental, perceptive, reflective, intuitive, imaginative, moral, volitional, concentrative, executive, retentive, constructive, prescient, indestructible, immortal.

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### THE LAW OF DEALING WITH MEN.

Men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love; but you cannot deal with men without it, just as men cannot deal with bees without being careful. If you deal carelessly with bees you will injure them, and will yourself be injured. And so with men. It cannot be otherwise, because natural love is the fundamental law of human life. It is true that a man cannot force another to love him, as he can force him to work for him; but it does not follow that a man may deal with men without love, especially to demand anything from them.—From Tolstoi's "Resurrection."

A reputation for good judgment, for fair dealing, for truth, and for rectitude, is itself a fortune.—Beecher.

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### A New Era of Prosperity for Human Faculty

Human Faculty is beginning a new era. Many new things will appear during the year. Look out for the next number.

### MY EXPERIENCES IN THE SERVICE OF THE PSYCHOLOGICAL TELEGRAPH COMPANY.

(Continued.)

Commenced in October, 1901.

By V. G. Lundquist.

Speech continued by the operator Self Esteem.

"Every nation, kindred, tongue and people must be subjected to government, authority and rule, when we consider national, communal and corporate affairs; but rulership is not only necessary in the affairs of national life; but also when the internal activities of this plant are to be considered. Every corporation, industrial society, private company or organization must have a leader to lead, direct, govern and control all internal or external operations of the same; and unless a nation, a company, a corporation, or a plant has a supreme ruler, the affairs of such nation, company, corporation or plant will be in a state of chaos. Of this plant, I am that great and supreme ruler. I am the one to lead, govern, direct and control you all; but hitherto you have not obeyed, nor listened to my dictations. Silently, I have sent my telegrams of authoritative rule to the various stations of this plant, but I have been overpowered by the clamor of a confused mob of operators who have been too wild to listen to the dictations of my authoritative voice. You are not conscious of your condition, for you have no conception of dignity, loftiness, nobility and self-command, nor do you perceive how shabby, mean, paltry, abject, ignoble and despicable you render yourself by your cringing, serving, submissive and mob-like methods in every word, expression, thought, deed and operation. You have no sense of self-value, no ability to rule yourself, no individual independence, no self-complacency, no autonomic desire, no personal dignity, no self-poise, no desire for dignification, no lordly gravity, no self-reliance and no ability to decide, direct, dictate, lead and govern your own affairs nor those of anybody else. Can you not see that you are small and paltry instead of magnanimous and noble? Can you not see that your telegraphic affairs are those of a confused mob instead of those of the lordly nobleman and the kingly monarch? Dignity, nobility, dominion and rulership are essential everywhere in all the works of man, whatever be his station in life, whatever be his lot. You should dignify your every action, your every thought, your every movement, your every utterance, your every feeling, look, appearance, motion, laugh, work, study, sorrow, pain, gloom, temper, joy, touch, etc. You should dignify your telegrams, your exercises, your person, your manners, your conduct, your sympathies, your hatred, your sport and your frolic, your eating, your drinking and your everything. Do you do this? You feel like a menial and act like a mob, thus

causing me to view you with lordly scorn. Sometimes you notice my glances, especially that little fop, with his gold cane and his patent leather shoes, living at the fame station, who cringes under my authoritative glances; yet, it will take some time to bring you all under subjection and make you see the necessity of autonomy, nobility and dignification. The operator Veneration thinks that it is necessary to be humble— Well, I differ with him. When he

kneels and prays and humbles himself before beggars as well as before kings and gods, I hold my head up and dignify my person. I do not like undignified, humble, submissive, self-depreciative and servile attitudes, whether it be in the church or anywhere else."

At this time the operators Mirthfulness, Comparison, Human Nature, Form and others went to the atelier of caricature, where they perfected a cartoon of contrast between



"When he kneels and prays and humbles himself before beggars as well as before kings and gods, I hold my head up and dignify my person."

the operators Veneration and Self Esteem, as seen in church during the time of prayer, which we insert into the journal for the benefit of our readers.

When Veneration saw this cartoon, he said: "It is not the first time I have seen that you are stiff-necked, but

the Lord says, in His Holy Scripture, that before me all knees shall bend, and you will yet be compelled to acknowledge that the Lord is the Supreme Ruler, and not you, as you stated a few minutes ago."

To this Self Esteem made no answer, but continued his

speech with a lofty gravity. "Rule yourself," continued he, "control your actions, govern your affairs, ennoble your character, dignify your person and listen to my authoritative voice and you have no need to humble yourself to the dust. Be a man, be a nobleman, be a self-directing, self-ruling and self-elevating ruler, and be an independent, self-acting, self-exaltative and imperative monarch, capable of dignity, nobility and self-rule, and you will have no occasion to become a diffident, familiar and servile menial. I said, I am the supreme ruler, and this I am, and shall remain so, until I can rule myself, rule you, rule the affairs of men and rule the whole universe, if need be. I am born to rule, born to decide, born to direct and dictate, and born to exalt, ennoble and dignify myself, yourselves and all the affairs of men, in whatever capacity it may be; and until you listen to and obey me, you shall never be anything else than ignoble, condescending, advice-seeking, vulgar, familiar, simple-minded, servile, self-depreciative and abject menials, unable to appreciate your self-value and your important mission in life. To accomplish my mission, I require your mutual service, and *must* be obeyed in every respect; therefore, I *demand* your strictest attention from this on. One of my nearest neighbors, Conscientiousness, recognizes the necessity of law, and he is devoted to the legislative part of my affairs, being a very valuable servant in my service, requiring the strictest attention from you all, when legislative rule be considered; but I am the only one in this plant, in any other plant, kingdom or universe recognizing the necessity of government and rule, being the true ruler, leader, dictator, king and monarch in this or in any other plant. Without me, you would become a confused mob, a nation without a ruler, a party without a leader, a body without a head. Do you recognize my value and the importance of my presence? As I said, when I began my speech, if my station be defective—which is doubtful, but if it be—build it up, and I shall superintend the reconstruction."

Self Esteem having concluded his speech, the various operators began to consider the methods of reconstruction, which, however, seemed beyond solution, since the operators could not agree regarding the means and methods to be pursued in the reconstructive work of the three defective stations. The operator Spirituality, being a Christian Scientist, argued, in conjunction with Ideality, that heavenly inspiration is the best means for all kinds of reconstructive work, in a psychological sense; and that, said they, this Psychological Telegraph Company has its roots of nutrition and growth in heaven; therefore, we must get in touch with the Spirit of God, or with the Infinite Spirit of the Universe, as much as possible, in order to accomplish any lasting work in reconstructive directions.

Veneration argued that the best means of accomplishing reconstructive work would be by fasting, by prayer and by attending mass as much as possible. Combativeness and Destructiveness argued that energy, work, activity and phy-

sical culture were the best means. Bibativeness thought the water-cure the best means. Amativeness thought that dancing, and hence exchange of the vital and magnetic currents of the sexes and a building up of the creative functions would most assuredly accomplish the work. Self Esteem, Secretiveness and Continuity argued that self-rule and conservative methods of the energies of the plant would lead to excellent results. Firmness said that *will* is the principal consideration. Cautiousness maintained that prudence and safety would be the most efficient means. Alimentiveness argued that dieting would most assuredly bring the best results. Comparison, Form, Individuality, Eventuality, Size, Weight, Calculation, Time, Tune, Color, Order, Locality and Constructiveness argued that the best methods would be to study the properties of food, of the blood, of drinks, etc.; to study the currents of the blood, the cell of the human system, the way it is attracted to special places in the system, how it is deposited and removed, how the molecular vibrations and the currents of life respond to the impulses of life; how changes are effected; how complexional hues and changes are effected; and in short, they argued that scientific and comparative methods would be the most effective in a work of such a scientific nature as this. Causality and Human Nature having studied old psychology to some extent, and having manufactured an "excellent mental philosophy," as they called it, claimed to be experts in reconstructive work, and said that it was very essential to read and to study their "philosophy," in order to effectually and philosophically repair the stations. Thus, the operators argued to and fro about means and methods, each and all desirous of repairing the three defective stations, but unable to come to any conclusion regarding the methods.

At last the operator Human Nature turned to me and requested me to explain the means and methods, according to my knowledge and experience in the service of the company.

Accordingly I arose before this venerable body of operators and spoke as follows:—

Operators and Friends: I have eagerly listened to your earnest discussions regarding this great and noble work in reconstructive lines; and I must admit that there is a great deal of truth in the different statements made by the various operators, when considered collectively. Figuratively speaking, however, this Psychological plant has its roots of nutrition and of growth in the soil of matter and sucking its life and impulse from the cosmic universe. You must study nature; you must study her means and methods of developmental and reconstructive work before you will be successful in the repair of your three defective stations. The ideas of the Christian Scientists, Spirituality and Ideality, are good, but they are not complete. The soul has its roots in the soil of matter.

At this point some of the operators desired to make a



drawing for the purpose of illustrating some striking scientific contrasts. This time it was the more scientific operators of the company, who, in conjunction with Mirthfulness, Comparison, Amativeness, Vitativeness, Alimentiveness and Bibativeness, went to the room of caricature, where they perfected the cartoon seen below. The psychologists

Causality and Human Nature, and the mental scientists Spirituality and Ideality, grew red in their faces when they saw this cartoon, and murmured something about "faith-cure," "attention," "philosophy," etc.

When the operators were through, I continued my speech as follows:

*To be Continued.*



"The soul has its roots in the soil of matter."

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81. What causes nervousness and sleeplessness?
82. Tell us something about energy and activity.
83. What gives rise to laziness and plethora?
84. How can you tell whether a person has ability to oxygenize the blood?
85. What is the meaning of a pallid face and blue lips?
86. What are the signs of consumption?
87. Is a large head a sign of a large brain?
88. Where are the grey neurons principally found?
89. Are all people having a large frontal lobe apt to manifest talent?
90. Describe a person who is distinctly of the Motive Temperament.
91. Do the conscious faculties have helpers to operate the physiological functions?
92. What is the disposition of a person being of the Vital Temperament?
93. A person having a high-keyed voice, cold hands, and a hot forehead is of what temperamental makeup?
94. What faculties affect character mostly?
95. What special faculty would a person have strong in development when he is inclined to doctor himself and to take a great deal of interest in his own health?
96. Name the principal faculties essential in a doctor.
97. What faculty attends to the nutritive needs of the body?
98. What faculty is at the foundation of food industries?
99. What faculty gives man food sense?
100. What are the signs of poor digestion?
101. Why would a person be apt to forget the needs of his associates in a food sense?
102. What causes gluttony?
103. Can a person love drinks, but not food, and why?
104. Can a person be a glutton and yet not a drunkard?
105. Are the sensations of hunger and thirst distinct?
106. The blood is composed of plasma, red corpuscles, white corpuscles and blood-plaques, and such being the case what faculty superintends the absorption of plasma (fluid) and what faculty manufactures the white corpuscles (the feeders)?
107. Why are some persons as dry bodily as sticks?
108. What causes clogging and hardening of the system?
109. What gives rise to the lymphatic system?
110. What faculty perceives the value of things?
111. What enables a person to learn to become shrewd in bargains?
112. Why do some people thirst for gold?
113. Why would a person tell everything that he knows?
114. What renders the cat sly, the fox foxy, and some persons artful?
115. What is the meaning of slow gliding foot steps?
116. Why are some persons imprudent?
117. What causes gloom?
118. Fears arise in what special faculty?
119. Why are some persons cowardly?
120. Saving industry springs from what faculty?
121. What renders a person patriotic?
122. What faculty pays attention to sex and gender?
123. What would prevent a person from becoming a wanderer, an idler and a tramp?
124. Why would a person prefer settling in one place?
125. Why do some people bankrupt themselves by moving and by traveling?
126. What faculties would render a person a nation hater?
127. What mental units would render a person steady, domestic and permanent?

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Canned blackberry-pie an' goose-  
Berry, squashin'-full o' juice;  
An' rozberry—yes, and plum—  
Yes, an' churry-pie—'um-yum!

Peach an' punkin, too, you bet,  
Lawzy! I kin taste 'em yet!  
Yes, an' custard pie and mince!

\* \* \* \* \*  
An'—I—ain't—et—no—pie—since!

—James Whitcomb Riley in the Century.

## SELECT YOUR JOURNAL

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Edited by ALBERT TURNER

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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. Conjugality. 38. Inhabitiveness. 39. Friendship. 40. Continuity. 41. Approbativeness. 42. Self-esteem.

**HOW TO FIND THE ORGANS.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Directly in front of Spirituality is Imitation (21).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Locality (10) is diagonally upward from Size.

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

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

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

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

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

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

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