

"HOW TO READ TOP HEADS?"



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"THE FOUR GREAT SOURCES OF HUMAN MISERY."

"THE ARTIST."

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The Four Great Sources of Human Misery.

The fact that human nature is made up of elements cannot be too often told.

To understand it at all definitely is certainly to understand the individual elements of which it is composed. If it was something in general then there could be no way to understand it definitely. This is not true, however. It is constituted. We might say that it is a composition. This means that it is made up of compound elements. When

in themselves more selfish than others. There are four among these that have caused nearly all of the misery of the race. These can be specifically spotted. They can be individually pointed out. They can be perfectly understood. We are sure that by far the larger per cent of human crime, depravity, disease and misery spring from these four fundamental faculties unregulated. All students, teachers and philosophers ought to clearly understand these four faculties to certainly and effectively educate and reform. These faculties are genetic. They are in the constitution of human nature. Their names are Alimentiveness, Acquisitive-



Location of Three of the Misery Makers.

we understand all of these elements we understand the sources of all kinds of human nature. In fact we will clearly understand human nature the world over.

We repeat that it is many sided. The diversity of it is remarkable. It seems to be as many sided as the nature of the world requires. All of the elements of human nature are perfectly natural. They are all good. Some relate us to one side of life and some to another. Some faculties are

ness, Amativeness and Approbativeness. Each is a great center for good or evil when properly considered.

Alimentiveness is the center of intemperance.

Acquisitiveness is the center of monopoly.

Amativeness is the center of sensuality.

Approbativeness is the center of display.

These four elements lead mankind in to about all of the unhappiness that is possible to the human. They are veri-

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How Reformers Miss the Center of Vice.

table misery makers. The field of human depravity that they cover is Sensuality, Immorality, Vice, Intemperance, Avarice, Jealousy, Envy, Crime and all kinds of oppression. They are absolutely blind in their nature. Not a single one of the four has any intellect in it. Each is simply an instinctive feeling reaching out for selfish gratification. It is true each one is good because all faculties are God-given and naturally good. It is the unregulated action of these blind feelings that causes the great trouble. They are faculties to be regulated. They cannot be let loose and per-

mitted to govern mankind. If all had these four faculties in the lead the human race would be in a state of cruel warfare all the time. In fact each would look out for self in the most immoral, cruel, unjust sense. Suppose we take the faculty of Approbativeness. It is the center of ambition. That is, it gives one an ambition to do something in the eyes of the world for approval. It lives on approval and is crushed by criticism and censure. It is therefore the primary faculty of human display. It likes to show off. According to the development otherwise will one try to dis-

play. When this faculty is predominant some kind of display is the highest ambition of the individual. This is the reason why it leads millions into all kinds of unreasonable actions socially, politically, religiously, intellectually, mechanically and financially. It is one of the extravagant faculties of the human mind. It has caused millions to dress beyond their means. Quite a number of young men go to the penitentiary every year because this faculty is too strong in their minds and they cannot say no. Even young women have been known to steal to get money to dress to gratify this faculty. It leads to all kinds of ornaments and styles. Those who know how much misery, suffering and death has been caused by unnatural styles in dress will realize the terrible power of this faculty in human nature in the past and at present.



The Grasping Hand of Acquisitiveness.

Amativeness, while a great and good faculty in itself, cannot be permitted to act without guidance. It is that faculty that leads to licentiousness and all kinds of sensuality. The great danger and evil of this faculty is in leading young people astray. It gives one a great temptation to go down to depravity. Everything considered, this faculty will deprave one more quickly and thoroughly, when perverted or unregulated, than any other one. In fact there are many ways in which this faculty causes human misery. It wastes the finest forces of the body. It demoralizes one's self-respect and conscience. It causes thousands to passionately unite in marriage and find that they have been fooled. It is the center of polygamy and bigamy. It is closely related to Alimentiveness. The two go hand in hand. When both are predominant sensuality is the highest ambition of the individual.

To get an idea of the magnitude of the misery caused by the ungoverned, unguided action of Alimentiveness is to

think of how much intemperance in eating and drinking there is in the land. A large number of diseases come from the misuse of this faculty. Dyspepsia, gout, rheumatism, various fevers, etc., spring almost directly from over-eating. Many other physical troubles are indirectly related to the perversion of this faculty. When all this is considered in connection with general intemperance, one can somewhat realize the misery its unregulated action produces.

Acquisitiveness is a different faculty, yet it is one of the "Big Four" misery makers. It is the avaricious faculty. Love of money may not be "the root of all evil," but is of a great deal. Without question, this faculty is the center of the intense commercialism of the age that has gone to the extreme of monopolies and trusts. That the few may obtain great wealth and enjoy it, thousands if not millions are made miserable.

Our readers can clearly see now that these four faculties are the misery-makers of the human mind. By thinking of the nature of the other thirty-eight, one may see that it is impossible for the human mind to be very unhappy by means of any of the other faculties. In fact the other faculties have to unite with one or all of these four to produce much misery or depravity. Even Cautiousness (which is the center of fear) would not fear nearly so much but for Approbativeness and Acquisitiveness. Acquisitiveness would not be nearly so oppressive if Approbativeness was not so ambitious for power.

When these four faculties are universally governed, the race will be at least seventy-five per cent healthier and happier.

We have no hesitancy in saying from a life study of human nature and the causes of crime, depravity and unhappiness, that these faculties, if wisely governed, would comparatively abolish all crime, vice, immorality, intemperance, misery and unhappiness. To do this is the question of the hour. It is the problem of education. It is the problem of the family and of society.

We have pointed out specifically the sources of human misery and probably for the first time. Heretofore the causes of crime, vice, etc., have been treated in the most general manner. This is the reason so little has been accomplished. To prepare the children of the world for self-government and pure, happy lives is to principally develop those faculties that will govern these four. To do this is to give all children an intimate knowledge of all of their faculties and especially these four, and the dangers of their misuse.

We would advise all parents to specially inform their children in regard to the nature and danger inherent in these faculties.

When the home and society definitely deals with these faculties in training and education, then there will be a great deal more progress made in all lines of reformation and also in preparation for health, happiness and success.

Fortunately the human mind is so many-sided that it

contains inherent other faculties, by means of which these four faculties can be properly regulated.

When the faculties of Causality, Ideality, Human Nature, Benevolence, Spirituality, Conscientiousness, Self-Esteem, Friendship, Parental Love, Conjugal Love and Firmness are properly developed, and a thorough knowledge of these four given, they can be completely regulated. Then there will be something akin to the millennium on this world.

Creep Before You Walk.

Creep away, my bairnie,
Creep before you gang!
Listen with both ears
To your old grannie's sang.
If you go as far as I,
You'll think the road lang:
Creep away, my bairnie,
Creep before you gang!

Creep away, my bairnie,
You're too young to learn
To tote up and down yet,
My bonnie wee bairn.
Better creeping careful,
Than falling with a bang,
Hurting all your wee brow.
Creep before you gang!

The little birdie falls
When it tries too soon to fly.
Folks are sure to tumble
When they climb too high;
Those who do not walk aright
Are sure to come to wrang;
Creep away, my bairnie,
Creep before you gang!

—James Ballantyne.

How the Big Faculties Boss the Little Ones.

The mind is a mental family. It is very much like any other kind of family. The different members of it do not always agree. In fact they often wrestle, contend and fight. They have as much trouble as any other large family, if not more. There is such a thing as a monopoly in the mind. Big faculties try to run things their own way. They often whip the little ones into subjection. They take front seats. It is not only interesting but amusing to watch the contention of the forty-two faculties. Some of these faculties haven't any more sense than the dullest kind of pig. They simply want to do as they please. They do not know everything. For instance, Amativeness never did know anything. It never will know anything. It is not built that

way. Yet thousands follow it blindly into marriage—or misery. Cautiousness is another that has no wisdom. Yet it will try to take the place of the whole intellect. It often overcomes by sheer force of size all the other forty-one faculties. It does it simply by bigness and not by any strategy.

The faculties that quarrel the most with each other are Alimentiveness with Causality, Conscientiousness, Self-Esteem and Firmness. It takes very large sized faculties of the latter to handle Alimentiveness. They often struggle for years for the mastery. Then Acquisitiveness quarrels with Conscientiousness and Benevolence. These faculties have it up and down almost every day. Acquisitiveness is naturally hoggish and tries to take all it can get its hands on, while Conscientiousness and Benevolence try to prevent it from taking any more than is just and generous. Approbativeness has lots of trouble also. It gets into difficulty especially with Self-Esteem, Conscientiousness, Causality and Acquisitiveness. This causes a big war. Acquisitiveness does not like to give up money to dress up Approbativeness for dress-parade. Conscientiousness objects because it is not just. Causality puts in its logical objection that there is no sense in showing off. But the big faculties boss the little ones nevertheless. Why, even Destructiveness, which is absolutely blind, may want to force everything. It would like to rule all of the rest by direct force. It is heartless, too. Veneration and Mirthfulness have some fun of their own. When they are about equal they have a good deal of trouble. Mirthfulness would like to have some fun even in church, but Veneration says "Be serious and solemn." Mirthfulness often bursts out spontaneously, however, and has a good time anywhere and everywhere.

It matters not what faculties they are, if they are very strong, they will be inclined to, in some way, boss the little ones. They often cheat the little ones and then in turn cheat themselves. For instance, in study, the big faculties always get to the front and give special attention to whatever is going on and make the little faculties take back seats and therefore prevent the little ones from doing their special business, which is to observe and gather the facts of their departments. When the big ones crowd the little ones back they have not sufficient strength nor height to look over their shoulders to see anything and the result is they are shut out. Then when the time comes for consideration and judgment of any question, the big faculties are not supplied with the necessary information or data concerning all departments and hence form a conclusion without sufficient knowledge. This is a one-sided judgment. Again the little faculties are cheated because even if they are permitted to see a little bit they are denied enough so they cannot furnish a good memory of their departments, hence the whole mind is largely cheated because the big faculties have prevented the little ones from giving the necessary attention to retain their parts. This is the reason why a great many people have poor memories in part. In fact there are many kinds of monopoly in the mental family. There is no ques-

tion but the big faculties monopolize as much as they can. In fact they form trusts among themselves. When such faculties as Acquisitiveness, Firmness, Self-Esteem, Destructiveness, Combativeness, Approbativeness, Constructiveness, Causality and Human Nature join hands and form a trust they run things as they please. They make all the little faculties come to terms. What we would like to see for the highest human happiness is a trust formed of the best faculties. There ought to be some kind of a supreme court as authority in the mental family. If the faculties of Conscientiousness, Benevolence, Friendship, Parental Love, Conjugality, Spirituality, Self-Esteem, Ideality, Sublimity, Human Nature, Causality, Comparison and Firmness would unite to gether and form a trust, then the little faculties and all others would be treated justly. Then every faculty would be given a fair chance. No one would be crowded out or shut out. This kind of trust would not boss in any unfair, selfish, cruel manner. The rights of all the faculties would be properly considered and everything done for them that would enable them to reach their highest possible individual development and thereby cause the greatest good of all.

A Lesson in Courtesy.

"A point upon which I am strenuous," remarked a man who is the father of two little lads both under ten, "is that my boys shall invariably, when in conversation, repeat the name of the person whom they may be addressing. 'Yes, Mrs. Jones,' 'No, Mr. Smith,' 'Good morning, Miss Helen'—this formula goes on definitely with them. I train them to do this, not so much because of the courtesy and good form of the practice as because of my keen sense of the commercial value of the habit to them in later life. A handicap of my business life has been my inability to recall names, and it is one that I think might have been prevented if I had been carefully trained in my childhood. A quick and subtle compliment is conveyed in addressing a person promptly by name."—New York Post.

We commend every word of this to the attention of teachers and parents, especially "because of the courtesy and good form of the practice." One hears "Yes," "No," "What?" "What d'ye say?" etc., spoken in abrupt tones from children to their elders until the nerves fairly tingle. What an atmosphere of genuine warmth and courtesy would help to surround us if this rule would prevail!—Educational Journal.

The trolley stops; an Irish lady and ten children climb in.

Conductor—Are these your children, madam, or is it a picnic?

The Lady—They are my children and it's no picnic.—Schoolmaster.

Spirituality.

W. N. Holmes.

This is one of our higher mental faculties, and therefore should be one of the leaders of the mind. It is one of the religious faculties, being the center one of faith. Spirituality believes, it has faith in the unseen and unknown, it senses the spiritual. In connection with Causality it believes rationally; that is, it believes when there is a rational foundation, although the matter in question may not be fully comprehended or is at the time in an undeveloped state. Without Causality this faculty makes one superstitious, believe irrational things, and believe in happenings that are in direct contradiction to Natural Laws. Cause and effect are out of its reach; it simply believes what the other faculties allow it to believe.



Spirituality in Head and Face.

It is quite a study to find out exactly what we believe. Some things we positively know; many things we believe, but cannot know; many things we believe which with greater knowledge we can know; many things we think we believe, but find that we really do not as soon as we analyze this belief. We ought to know what we know and what we believe, and know why we have certain beliefs. It seems that we should have some reason for any belief we hold, and not accept any authority as infallible. If we have faith, let us have it alive and vigorous, and not in the shape of some

formula composed of words which we do not understand and cannot explain.

One person cannot force his faith on another because this is a matter of individual cultivation. We are directly individually responsible for the quality and quantity of our faith. We can have a rational or a superstitious faith, or in phrenological terms we can use and cultivate our faculty of Spirituality with or without using the faculty of Causality. If our faith does not act as an incentive to cultivate our faculties of Conscientiousness and Benevolence, making us honest, just, kind and sympathetic in thoughts and actions, it is of poor quality and small quantity.

Many people look for some authority to quote for their actions, thoughts and beliefs; this method of looking to others for the responsibility that they themselves should shoulder comes from a lack of self-confidence and aversion to clear thinking. In olden times kings and prophets were supreme authority in all matters of life; later on the Church controlled all things civic and religious; still later the political authority was slowly wrested from the Church and during the Reformation part of the religious authority was taken from it, and the Bible put in its place as supreme authority, and the latter is still supposed to occupy that position, although it is plain that the delegates of the Churches at their respective conferences in reality decide for those of their faith just how the Bible should be expounded, and these delegates at the conferences held at times during the past 1900 years have proposed and changed "articles of faith" according to their knowledge, which has advanced from century to century.

The latest advance puts Reason at the helm, with all the higher faculties. Everything must be decided only after the closest observation and research. Providentially we can use the knowledge that has been gathered through phrenological research, combined with all other knowledge of physical, mental and spiritual phenomena, as a firm basis for our beliefs. There is not the shadow of a doubt to a student of Nature that every physical, organic, mental and spiritual phenomenon is the result of inflexible laws, perfect in every sense, and when Christ's teachings are fully comprehended it will be found that they are so perfect because he understood these Natural Laws in their action, and taught accordingly.

When we invariably see the same effect as the result of a certain cause, what better proof can we want. It is the province of Casuality, our reasoning faculty, to observe these relations between cause and effect. Everything we know being governed by Law, it is obvious that the unknown also is subject to certain principles which stand in a certain relationship to the unknown. By Reason I do not mean my own reason or anybody's reason individually, but the best logical thoughts of the best and most thoughtful men of the past and present age.

I write thus lengthily to show that even Spirituality, the faculty which deals with the spiritual side of life must be

subject to Casuality, to reason. Spiritual things being subjected to Natural Laws, our faith in them must be subjected to the crucible of reason to come out rational. Unless we do this we are likely to try to live above the earth instead of on it, and thereby make ourselves and others miserable. Religious insanity is the result of this condition in its advanced state; the cause being large Spirituality overexercised, with Casuality and the Perceptives comparatively inactive. The religious insanity showing itself in a worshipping manner, is the result of inflamed Veneration.

The advance in religious views has been due to the advancement in knowledge of Nature and Human Nature, and a clearer view of their relationship. It is clear to one who studies this subject that *all* religion is man-made, and that even in this field evolution should take place. The only sound basis to build on is a thorough knowledge of the elements of human nature, or the faculties of the mind. With these as a foundation we can come nearer the truth than with any theoretic, idealistic support. Let us also remember that whenever we want the truth, we must approach the subject with a mind unbiased by prejudice of any description. But to return to the faculty of Spirituality.

It is a happy faculty. When we have faith that everything will turn out to be to our best and highest good, we are well advanced on the pathway of happiness. Happiness and Health being twins, makes Spirituality a good faculty to cultivate for Health. Through this faculty many of the faith cures are performed; this, as well as every other faculty having a wonderful effect on the body.

That Spirituality is without sense has been shown by the bigotry demonstrated by the burning of witches in the 15th century and later. All the petty superstitions in regard to number thirteen, black cats, dreams, breaking of mirrors, etc., are the outcome of this faculty, coupled with ignorance. It is the faculty that believes in luck, in things happening without any cause, or contrary to the natural. It is an element of the gambler's make-up. Let us use reason in regard to luck. As an illustration take two pearl fishermen. One may have so-called luck in bringing up pearls, while the other meets with no success during a week's or a month's time; but let both of them keep persistently and diligently at their work for ten years, and there will be about the same degree of success for both, providing their ability is the same. Persistence and a steady increase in knowledge in the performance of one's duty will bring greater success than can ever be attained by looking for luck. Luck and ill-luck also are comparative terms, and that which one considers lucky, another will consider very bad luck, and many people's monetary luck was the basis of their downfall, and they would have been "luckier" without this so-called luck.

There is no such thing as chance; everything results in accordance with its cause. A willow-tree will not grow from an acorn. If we fail in any of our plans, it is as the result of some cause which we can trace as soon as our knowledge is

sufficiently advanced. If we cannot understand it, it is due to our ignorance. Let us strive for more knowledge, and we will have less superstition.

Spirituality has been and is the faculty that has caused the inspiration of poets, painters and musicians. Dante used it in connection with Cautiousness, Veneration and Destructiveness principally; his writings should not be read, therefore, by people whose faculties of Cautiousness and Veneration are very strong, as they would affect this class of people too much. Spirituality also shows itself clearly in Sir Walter Scott's works, as well as Shakespeare's and others. It has been the cause of many beautiful paintings and entrancing music, combining with Ideality, Form, Constructiveness, Size, Color, etc., in the painters and Ideality, Constructiveness, Time, Tune, Order, etc., in the musicians, of whom Handel was the greatest in this line.

All inventors possess this faculty to a large degree; it makes them believe in the unknown, and they study and experiment until they accomplish their work. It is one of the idealistic faculties, and in connection with Ideality is never satisfied with the present. It is, therefore, one of the faculties that gives us that feeling of noble dissatisfaction which has been one of the causes that has effected the evolution of mankind to its present comparative excellence, and will lead it onward to that state of existence called "Heaven" in this world or in the next.

The Girl Who Laughs.

The girl who laughs—God bless her!—
Thrice blesses herself the while;
No music of earth
Has nobler worth
Than that which voices a smile.

The girl who laughs—life needs her;
There is never an hour so sad
But wakes and thrills
To the rippling trills
Of the laugh of a lass who's glad.
—John Howard Todd, in Ladies' Home Journal.

The foundation of all knowledge consists in correctly representing sensible objects to our senses, so that they can be comprehended with facility.—Comenius.

Two ladies were passing along the street, the other day, when they saw one of the new-fashioned baby carriages. "Why in the world should they have steps to a baby carriage? The child couldn't step up in it," asked one. "Why, this is for a step-child, of course," answered the other; and the first debated with herself whether to laugh or not.—The Wellspring.

How to Read Top Heads.

To read heads one must know what forms heads. He must know the builders of heads. A head is not designed; neither is it a haphazard production. It is *formed* and *built* by faculties. This is an absolute truth. The sooner the world knows it the better for the world. Heads mean much, very much. They mean as much as talent, disposition, success, failure, imagination, reason, originality, fear, self-reliance, love, intemperance, crime, self-control, education, honesty, memory, vitality, marriage, progress, history, health, happiness, etc., etc., mean.

Heads are representative. They stand for the minds that build them—and they tell no lies. Normal heads always tell the true character of people. No one is superior to his head. Neither is he inferior. His head in its shape, quality and size represents him. It is his mental measure—his character measure—his possibility measure.

When we fully read heads we fully read all kinds of men, women and children. Our heads are our mind duplicates. They duplicate us. As is the head so is the mind, and as is the mind so is the head. Heads explain our temperaments, our physiognomies and our bodies. To understand temperament is to understand the head and to understand the head is to understand mind. Mind is the cause, head the product.

What is mind?

Mind is the sum total of the human faculties—the mental organism that these faculties, united together constitute.

The whole mind does not build any particular part of the head. All the faculties take a hand in building a head. Each builds its own section—if it is built at all. Some heads are poorly built. Some are built long and narrow and others are built broad and short. Others are built very uneven. When a head is built this way it shows that the builders were very unequal in size and power.

The faculties in one mental family often differ more in size than the children of a large human family.

They are inherited in this way.

They use different places in the brain.

Some make their homes in the back brain and some in the fore brain. Faculties that are very strong build large, convex brain organs. Faculties that are very weak build small brain organs. This is the reason why heads are uneven.



Fig. 1.

The skull corresponds with the shape of the brain. It simply grows over or around the brain. Hence, when a head is formed like Figure 1 (it means that the faculty of Benevolence is positive while the faculty of Veneration is negative. Such a person will be more humane and tolerant than devotional and orthodox.

Figure 2 shows a negative development of Benevolence. There will be little kindness and charity in such a soul. If Destructiveness is large such a person will be stern and probably cruel.



Fig. 2

Figure 3 shows a very strong faculty of Veneration. One with a top head like this will be very reverential, serious and inclined to cling to the old and venerable. He will feel the presence of a Supreme Power very acutely.

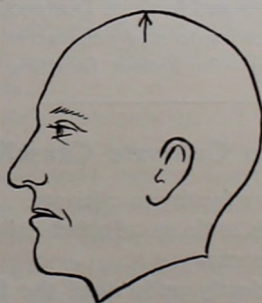


Fig. 3

Figure 4 shows a negative degree of Veneration with a strong intellect. Such a man or woman will be irreverent and smile at the serious devotions of one like Figure 3.



Fig. 4

Agnostics, liberals and atheists nearly all have negative Veneration.

A very important part of the top head to study is the back part. Here is located the faculty of Conscientiousness—the chief factor of human reliability.

Begin at the back part of the ear and rise directly up till over the ridge between the side head and top head and you will be on the external location of the organs of the faculty of Conscientiousness. When you are about one and one-half inches from the center of this part of the top head, stop and you will be on the area of Conscientiousness. Study the two large figures and you will get a good idea of the location of this important element of human nature and also when it is large and small.

Figure 5 shows a positive degree. One with a head like this at this locality will have a strong sense of truth and right. While this faculty is not all that makes general honesty, yet it is the chief ingredient. To be honest from principle, one must possess a strong degree of this faculty.

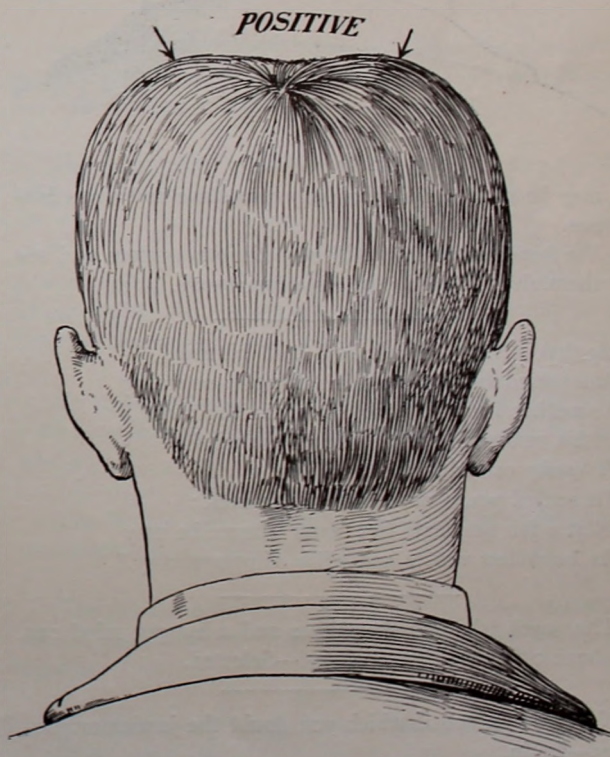


Fig. 5

When the faculty is weak the head looks like Figure 6 from a back view.

Then there will be a negative condition of the feeling of obligation and truth in the mind. If the party should have predominant faculties of Acquisitiveness, Approbativeness and Amativeness and a negative condition of this faculty,

NEGATIVE

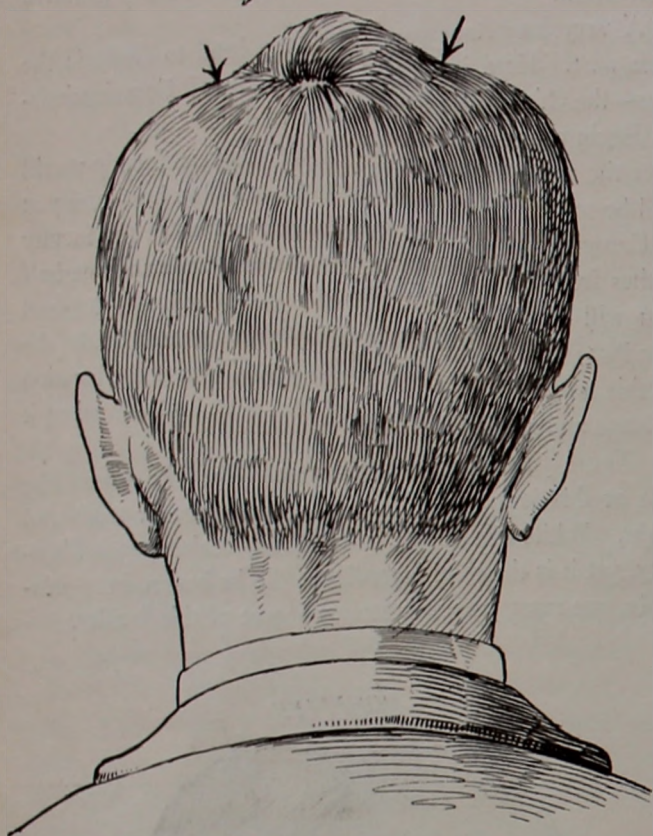


Fig. 6

he may be set down as positively unreliable and even dangerous.

We hope our readers will keep their eyes open and see for themselves how true these statements are.

“He that of such a height hath built his mind,
And reared the dwelling of his thoughts so strong
As neither fear nor hope can shake the frame
Of his resolved powers; nor all the wind
Of vanity or malice pierce to wrong
His settled peace, or to disturb the same;
What a fair seat hath he: from whence he may
The boundless wastes and wilds of man survey.”

The youth who has sharp eyes and a hungry mind can now have culture without college.—Selected.

Never do an act of which you doubt the justice or propriety.—Latin.

He only is the learned man who knows enough to make him live well.—Proverb.

Education in the true sense is not mere instruction in Latin, English, French or history. It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility.—J. N. Clarke.

Faculties in Action.

Human action is human faculties in motion. All action comes from one or more faculties. Faculties act and the eyes, lips, hands, feet, head, voice or body moves. Faculties are the movers. But what causes the faculties to act? They may be so strong that they act *spontaneously*. Strong faculties like to act. That's their pleasure. Take very strong Mirthfulness and it will “laugh itself,” as the boy said to the teacher when he had laughed aloud in school.

Strong faculties are already primed. One can set fire to a whole string of them with one match. One excites another. Pull the trigger of one faculty and a dozen may go off. One can get into a veritable hornet's nest by simply poking fun at one faculty. Get a good joke on Approbativeness and it will call out Combativeness and Destructiveness quicker than you can say Jack Robinson.

Listen to the faculties in the voice. Hear the cooing of Amativeness and Conjugalitv; the baby talk of Parental Love; the danger signals of Cautiousness; the affectation of Approbativeness; the importance of Self-Esteem; the gentleness of Benevolence; the reverence of Veneration; the thunder of Destructiveness and the honest straightforward ring of Conscientiousness.

Watch the faculties in gesture. See the graceful curves of Ideality, Tune and Time; the measurements and pointedness of the Perceptives; the expansions of Sublimity and the stamps, shakes, strikes and hurls of Destructiveness.

Verily, it is interesting to study character in action, when you know the sources—the human faculties.

How to Cultivate Causality.

This is a very easy faculty to cultivate. There are hundreds of opportunities to do so. In fact daily life furnishes all the opportunity necessary.

You must first clearly understand the function of the faculty. Its function is to always think from cause to effect and never jump at conclusions. A given cause will produce a given effect. The cause is always equal to the effect and vice versa. This faculty recognizes the law of universal causation. So far as we know, cause and effect are universal. Every effect must have an antecedent cause. The cause must be exactly in correspondence with the effect. You can cultivate this faculty by thinking, reasoning and acting from cause to effect all of the time. To do this you will have to prevent your feelings from governing your intellect. Then you will have to make all of your mental actions connected. Do not permit a single break in your thought that you want to respect. You may let yourself drift if you want to, but if you are to be a person of judgment and know what you are doing, you must never permit a break in your mental action. If you do, you do not proceed logically and therefore do not use this faculty. Begin immediately to do everything logically.

Let one thought follow another connectedly and in logical order. Do not permit yourself to think in a disconnected way. Your mind has been in a topsy turvy state. Break this up immediately by proceeding in a connected, logical, cause and effect way. This will immediately bring out Causality. You will cause special action of it which causes special growth. Now remember that this faculty is the only one that enables one to think at all. It is the only faculty that can say "The sun shines." It is the only faculty that enables one to understand the subject and predicate of a sentence or proposition. When we use it continuously in this way then we carefully consider our own thought and prevent it from being disjointed, illogical, irrational, disconnected and unreliable.

How to Get Well.

Perhaps everybody has heard of the man who tried to lift himself over the fence by pulling on his boot-straps. He pulled and tugged, got sweaty and mad; he wrenched and struggled until he finally pulled his boot-straps off, but he had not succeeded in raising himself from the ground.

This seems like a very foolish and ridiculous attempt, and so indeed it was. There are thousands of people, however, who are doing about the same thing in principle. Trying to get well or trying to get good involves the same absurdity as trying to lift yourself over the fence by your boot-straps. It is no use trying to get well. The way to get well is to forget that you are sick and try to resume a normal life of usefulness.

There was once a chronic invalid who tried in vain to find some nervine or quieting medicine through which he could get rest and sleep, but he sought in vain for many weeks. One day his wife was shelling peas near him and a sudden impulse seized him to assist her in shelling the peas. He was bolstered up in the easy chair, and, to his wife's surprise, asked the privilege of helping her. Before he had finished his task he felt a soothing weariness and a natural inclination to sleep, for the first time in many weeks.

Every day after that he set about to do something to assist others. He helped about the house, about the yard, and in the stable. Every day he took the medicine of doing some useful thing, and discontinued all other medicine. It was this sort of thing that cured him. It cured him promptly and permanently.

The same might be said of those people who are trying to be good. The habit of introspection or spending time in regret for past misconduct will never lead anyone to goodness. The way to be good is to do good. Commence doing good things; forget the past; don't try to be anything except natural. Do the natural thing, the helpful thing, and you will be led to a normal state of mind and body.

Ecclesiastical medicine for the soul is to be viewed with the same distrust as the doctor's medicine for the body. Beware of them both. The mind and body are alike de-

pendent upon normal activity. The only way to regain a healthy mind or body is to resume their natural functions.—
Medical Brief.

Glimpses of the Truth.

By Henry Wood.

The twentieth century will usher in a rapidly increasing spiritual consciousness.

* * *

Life cannot die. Forms perish; but the great stream of vitality surges on, unspent and undiminished.

* * *

There are modern as well as ancient prophets.

* * *

The loftiest biblical phraseology must receive soul-assimilation before it can be more than ancient history.

* * *

Heaven and hell are very real, but they are states of mind.

* * *

As well thrust an active vigorous animal into a cast iron mould, as once for all to exactly define Truth in external formula. In either case life is extinguished.

* * *

The spiritual is as natural as the material, and equally subject to orderly law.

* * *

The grand cycle of life starts with an involution of primal energy from God, and returns to the "Father's House," after the educational unfoldment of divinity in the self-consciousness.

* * *

To most men only those places which have been consecrated by human ceremony are sacred, but God is everywhere.

* * *

The human body is really a temple. Let us beware of its desecration or defilement.

* * *

The present misfits of existing creeds to real conditions should be corrected. The church cannot afford to dissemble.

* * *

Altruism is a privilege rather than a duty.

* * *

The scientific way to conquer an enemy is to transmute him into a friend.

* * *

In the end moral ideals are more compelling than arms and coercion.

* * *

One life permeates all things, and there is no corner of the cosmos too remote to feel its heart-throb.

—The Herald of the Golden Age.



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ARTICLES NOT CREDITED ARE THE EDITOR'S.

A Series of Special Articles.

I will begin a series of special articles in the August Human Faculty. These articles will be exhaustive on the subjects considered and of great importance. They will be specially illustrated also. L. A. Vaught.

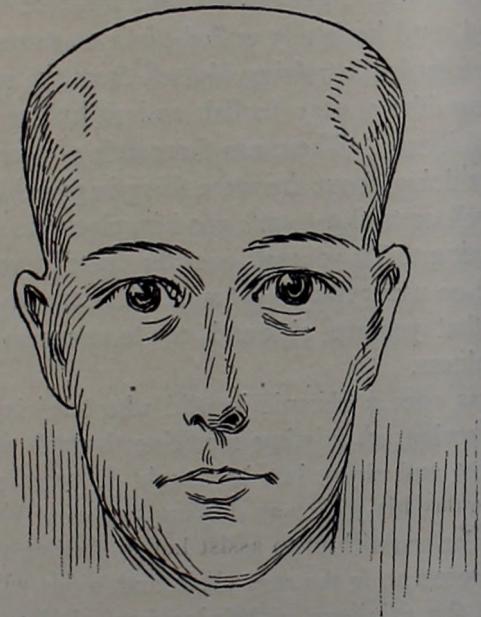
The Artist.

A lesson given by Professors L. A. Vaught and V. G. Lundquist, April 2, 1902, at The Chicago Institute of Phrenology.

Prof. Vaught spoke in substance as follows:

"I shall not speak at length on this subject, for Prof. Lundquist has mainly prepared for this lesson and intends to go into the matter somewhat in detail. I shall only make a brief delineation of the faculties mostly essential in the artist. Considering the artist in his collectivity, we would be compelled to admit that his field of operation is very

broad, necessitating very nearly all of the mental faculties, and giving the phrenologist considerable of work in the direction of observation, reflection and research. We have artists of all kinds, one requiring a somewhat different talent from the other; yet, on the main, we find that certain faculties prevail in the generality of the artists. An artist, for instance, who paints the human form and portrays the expressions of the human face must first be disposed to pay close attention to the physiognomical expressions, as delineated in the face, and to do this, he requires the faculty of Human Nature, without which he would neither be disposed nor able to take cognizance of the physiognomical lineaments displayed in the face, by the internal operations of the soul, nor able to understand, interpret, represent and portray these with his artistic instruments. If he paints children, he must first be disposed to look at children, to study their features, to appreciate them, delight in them and generally devote himself to the juvenile generation from artistic standpoints, and to do this, he must be endowed with a strong



Positive Ideality.

development of the faculty of Parental Love; without which he could never have a true conception of the appearance, nature and peculiarities of a child. So, also, with the animal painter, unless he be interested in the animal creation, he would know nothing about animals, and, therefore, would not be able to paint them or represent them on canvas, however pronounced his artistic talent may be. There are at least eight fundamental faculties necessary in every finished artist, and unless these faculties be well represented, he would not be successful in artistic directions. The foundation faculty in the artist is Ideality. This faculty gives him a true conception of beauty and finish and gives him that artistic, beautifying and decorative tendency so essential in every true artist. Another important helper is Sublimity, which causes him to love nature and to be disposed

to represent her as closely as possible. A third helper is Form, which enables him to observe, fashion, configurate, draw contours and perceive form and shape. A fourth one is Size, enabling him to judge of distances, perspective, lines, proportions, mass and volume, which conditions he is constantly called on to represent on wood, cloth, metal, paper, etc. A fifth one is Human Nature, which is the character reading, character representing and lineament interpreting faculty; which, if weak, would cripple him as an artist. A fifth one is Color, giving him idea of tinctorial, colorific and complexional hues, colors, tints and shades. A sixth factor is Comparison, which enables him to compare contrasts and to represent comparative conditions on paper, wood, stone, metal or cloth. Constructiveness serves as a seventh helper, giving him a true sense of structural conditions and giving him, in part, that manual dexterity and skill, in handling the brush, so essential in every tool-using artist or workman. Order is the eighth helper, endowing him with orderly arrangement and systematic method in all his artistic productions. Order, it has been said, is Heaven's first law, which is also the case with the artist. He must be a man of arrangement, of order, of system. Many other faculties are essential to enable him to execute successfully in artistic lines, such for instance as Weight, Eventuality, Casuality, etc., which, however, I leave to Prof. Lundquist to clear up, who is loaded with matter relating to the artist. I shall give you an idea on this blackboard, and show you a stroke of the pencil or of the chalk may change the appearances and the accompanying character of the person represented. See the changes in the representation of this picture as I illustrate with the chalk. (Illustrations on the blackboard.) * * * * This will give you an idea. I thank you this evening for your kind attention, and leave the rest for Prof. Lundquist to clear up." Lesson continued by V. G. Lundquist, who spoke as follows:

"Students and Friends:

"We shall not be able, as Prof. Vaught has already remarked, to consider the artist in all his details, for in order to do this, we would need two weeks instead of one hour and one-half to two hours. Prof. Vaught has already enumerated the principal faculties of the artist, but, as he said, so say I also, very nearly every faculty in the mind is necessary, when we consider the artist in his collectivity. The phrenologist pretends to understand how, where and why to place people in a certain trade, according to their talent, health, station, education, physical strength, age, means, and other factors having an important bearing upon the individuals selecting occupations for themselves. He is also the only one who has devoted himself to mankind in this direction, and, we are here to-night to study these conditions from phrenological standpoints, which means simply that we study them from common sense standpoints. Science is, in reality, nothing else than common sense, reasoned truth, verified facts, actual experiences, applied and classified

knowledge, practical facts founded on real observation and on analogical conclusions or founded on the phenomena of mind and matter. The mental faculties represented on this canvas, which you see here on this wall, have all been discovered by Dr. Gall, a German scientist, and by some of his fellow-workers, and they constitute all that man has been, all that he is now, and all that he will ever be, for all the future ages to come. Each faculty has been discovered, recorded, named, studied and verified millions of times; each has a history of its own, a sphere of action of its own, a function of its own, a memory of its own, a perception of its own, and is a sort of a republic of its own in the mental world, which is capable of being strong or weak in mental strength without interfering with its sister republic. Phrenologists know of the existence of these mental republics; they study the national relations and the international inter-relations of these mental republics and are, therefore, qualified to judge of the internal and the external manifestations of the same. The phrenologist has observed these faculties in thousands upon thousands of men, women, children and animals, in all the various walks of life and manifestations of animal phenomena. He has observed artists and different kinds of artists, doctors and kind of doctors, mechanics and various kinds of mechanics, teachers and different kinds of teachers, and in fact nearly all of the twelve thousand different tradesmen, officers, business men and operative workers in the world. He has observed and recorded, written and explained, investigated and stored up data until the data-gathering Darwin sinks into insignificance when compared with the untiring efforts of the phrenologist in mental and in vocational directions of fact-gathering. He has gone into the fields where these data grew and has piled up millions upon millions of vocational facts until he can say with a degree of certainty that I *know* what faculties are used by each and every workman, what each artisan has to do, and what each one has to study. Do you think the phrenologist is an assertive, self-deluded, guessing and hypothetical dogmatist in this respect? Do you think that he is sitting ignorantly at his desk formulating dogmatic theories? Do you think that he thinks of nothing else than the size of his pocketbook? Do you think that his blood is frozen for humanity and the welfare of the same? Do you think that he is nothing else than a charlatan and a fraud who knows and thinks and dreams of nothing else than defrauding the public? Do you think that he knows *anything* about the mental faculties, the trades, the professions, the arts, the brain and the mind? Read his productions and see; they will speak for themselves. When we go into such fields of investigation where vocational data grow and gather the data there, then we will know positively what a certain set of workmen has to do, what mental faculties such workmen require, and what each workman has to study in order to become competent in the execution of his duties as a skilled workman. We are here tonight for the purpose of considering the artist in

general, and to some little extent in detail and, therefore, we shall proceed to examine him from vocational directions.

The word art, in its broadest sense, has a very extensive meaning, and is often applied to the scientific arts, the professions, the mechanical and the technical arts, the literary, the nautical, the military and the social and is even applied to the sciences themselves, as well as in many other directions. The word springs from the Latin root *ars, artis*, the primary sense of which conveyed the idea of strength and skill, the application of knowledge to practice, the improvement made by man on nature, perfected manual labor, dexterity, skillful execution, decorative aptitude, mental production, etc. The arts have been divided into esthetic or fine arts and useful arts. The fine arts have been divided (1) into free arts, whose objects are to produce, fashion, mold, carve, model and represent figures and statues for their own sake, embracing painting, engraving, music and poetry, and (2) into dependent arts, having for their objects the formation, casting, carving, production and cultivation of forms that shall minister to the practical utility in the various affairs of life, and consisting of architecture, decoration, ornamentation, ceramics, floriculture, glass-making, landscape gardening, the goldsmith's art, designing, upholstering, lettering, decorative heraldry, artistic construction, etc. The useful arts require industrial, technical and mechanical skill, ingenuity, dexterity and manual labor, while the esthetic arts require the exercises of the mind to a greater extent, in the sense of imagination, fancy, invention, designing and mental production. The seven liberal arts include (1) the trivium which consists of grammar, rhetoric and logic, and (2) the quadrivium which consists of languages, history, science and philosophy; these being the fundamental factors of study for every student wishing to acquire a liberal education in a modern sense. These are founded upon the Pythagorean system of education, according to which, educational studies were divided into (1) the trivium, consisting, in their schools, of grammar, rhetoric and logic, and (2) the quadrivium which was composed of geometry, astronomy, arithmetic and music.

In a more modern interpretation, it would be rather difficult to say who is or who is not an artist, since one artisan may be considered only an ordinary workman by some people, while the same one may be considered an artificer or an artist by others.

Enumeration of Artists.

Portrait painter, scene painter, sign painter, art painter, landscape painter, fresco painter, oil painter, flower painter, painter in genre, lithographic artist, artificial flower maker, modeller, artist in pottery products, printing and publishing artist, carving artist (sculptor), designing artist, engraving artist, trimming artist, milliner, wax worker, ebonist, art turner, draughtsman, artistic instrument maker, chalcographer, polisher, zinkographer, vignette drawer, embroiderer, dyer, photographer, colorist, window trimmer, hair worker, lace maker, lacquerer, landscape photographer, pic-

ture restorer, calico printer, silk printer, paper designer, woolen printer, decorator, finisher, enameler, paper-box designer, gilder, tile artist, animal painter, glazer, jewelry artists, jewelry engraver, historic painter, furniture designer, interior decorator, letterer, glass and china decorator, ornamental designer, embosser, penman, caricaturist, xylographer, etc.

These are a few of the artists at the present day who have to do with artistic productions in some capacity, and although they differ from each other in the execution of their work to some extent, yet there is a certain set of predominant faculties found in all, when we consider them from general standpoints. By throwing the tradesmen into certain classes and by generalizing them, we enable the phrenological student to study the vocational talent of a certain class of workers quickly and efficiently, and to understand, both from phrenological and vocational standpoints, what faculties are required and what work is pursued by the various workers, collectively considered. When the phrenological student becomes acquainted with the general talent required by each and by all of the above named seventy different artists, he can readily determine the talent required by all others operating in artistic directions and, also, determine scientifically the *special* vocational differences in the talent of each one. A person having an artistic talent can use that talent in hundreds of different directions, as long as he stays within his appropriate sphere (the artistic sphere). The various occupations of the world are so numerous that it would take fifty years for a phrenological student to study them in their detail, and, therefore, it becomes necessary to teach the occupations by first classifying them and then afterwards convey this classified vocational knowledge according to groups and classes of the occupations; otherwise the phrenological student would never be able to learn to what extent and why a certain phrenologaphee (patron) is or is not adapted for a certain occupation.

What the Artist has to do in a Collective Sense.

He must learn drawing, the use of the pencil, pen and brush, the use of and application of ink, charcoal, paint, water colors, oil, etc. He must learn grouping and lighting of models, blackboard methods, history of art, modern evolution of art, perspective and elementary drawing, drawing from nature, designing, the use of artistic instruments, orthographic projection, inking, tinting, shading and lettering, isometrical drawing, conventions, elementary designing, industrial drawing and art, modelling, designing, training of the hand, control of the muscles, outline drawing, elementary perspective, object drawing, sketching, drawing from casts, proportion, harmony, outlines, lines and angles, location of parts, decorative art, illustration, textile and ceramic designing, line drawing, tracing, blue printing and coloring. He has to do with conventional section lining, projection, beautifying effects, laws of harmony, beauty of curves, folding, forming, framing, fashioning, representation of beauti-

ful forms, coloration, representation of mass, volume, size, proportion, distance, appearances, colors, tints, shades, numbers, positions, lines, figures, images, beauty, comparisons and contrasts, etc., of all kinds of objects. He must learn to mix objects on paper and yet preserve the harmony and the perspective relations. He must make, fix, trim, adorn, arrange and judge of all kinds of productions. He has to do with all kinds of beautifying, illustrating, sketching, representing, ornamenting, decorating, embossing, imitating, designing, inventing, modelling, caligraphic and lithographic work, whether it be on paper, on canvas, on wood, on metal, on cloth, on structures, on pottery, on carpets, on furniture, on tile, on coins, on glass, in wax, on jewelry or on anything else, and whether it be done with the pencil, with the brush, with the pen, with the chisel or whether it be done only in thought. He must be and is a beautifying, creative, imitative, illustrative, inventive, decorative and artistic workman. He must be able to map out in the mind concrete or abstract objects and designs, and to represent the same in matter according to beauty, form, space, color, proportion, position, appearance and relation. A design may be executed in hard substances, in pliable substances, in soft fabrics or only in thought. It may be done technically when it is used for some useful purpose in the utilitarian arts; it may be done decoratively or for the purpose of beautifying some object; it may be done illustratively or for the purpose of representation; it may be done pictorially in which case pictures or drawings are graphically represented; it may be done in inventive lines, when new formations, contrivances, mental productions or designs are to be actualized; or it may be done for some other purpose, or in some other line of work or of thought, but whatever be the purpose, the same faculties are used with but few variations. The artist must be inventive, imaginative, decorative and suggestive. He must be artistic, skillful, accurate, steady, orderly and neat. He requires to be particular, esthetic, planning, creative and intuitive. His nature must be idealistic, fanciful, exalted, tasteful, lofty and sublime. He should be able to represent on paper, on canvas, or in clay anything seen with the eyes or conceived by the mind.

Children should be led to make their own investigations and draw their own inferences. They should be told as little as possible, and induced to discover as much as possible.—Spencer.

When Willie Got Home.—“Mrs. Knox,” said the hostess at dinner, “your little boy doesn’t seem to have much appetite.” “No, he doesn’t, that’s a fact.” “Don’t be bashful, Willie,” the hostess urged. “Won’t you have some more of anything?” “No, ma’am,” Willie replied, “I filled up on cookies before I come, ‘cause I heard ma tell pa we wouldn’t get much here.”—Philadelphia Press,

Lines.

What care I for cast or creed?
It is the deed, it is the deed;
What for class or what for clan?
It is the man, it is the man;
Heirs of love, and joy, and woe
Who is high and who is low.
Mountain, valley, sky and sea,
Are all for humanity.

What care I for robe or stole?
It is the soul, it is the soul;
What for crown, or what for crest?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope,
It is the brain and eye to see,
One God, and one humanity.

—Ainslee’s Magazine.

The thoughts a man thinks are mirrored in his eye, that “he who runs may read.” In the glance of a man’s eye is readily discernable the cause of the shabby coat on his back. “Clothes do not make the man,” but the man makes the clothes, and the cut and texture depend altogether upon the man and nothing whatever upon the Fates.

The thoughts a man thinks not only fashion the expression of his eye, the cut of his clothes, but the house he lives in, the wife he chooses, the family he raises, and every circumstance that comes to figure in life.—Cassia Pratt Cantelon in June Suggestion.

Dogs vs. Children.

Some years ago when in Dixon, Illinois, I met a man who owned five dogs, namely: a bull dog, mastiff, coon dog, greyhound and rat terrier. He knew all about dogs and told me what each dog was good for according to his “breed.” This man had five children, four daughters and a son, and when I asked him what they were good for according to their “breed,” he admitted that he didn’t know. When a man knows more about dogs than he does of his own blood and flesh, it is time for him to quit raising children and go into the dog business exclusively.

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PROF. L. A. VAUGHT, Teacher

The Will in Relation to Health.

By Sheldon Leavitt, M. D.

(Continued.)

Alcohol, as it is found in the various beverages of the day—a stimulant of considerable power, falsely reckoned by some as a food—while preventing decomposition in dead tissue is a veritable destroyer of living structures. Not only does it excite the nervous centers, perverting the moral sense and modifying nutritive processes, but it is prolific of structural change in vital organs and constitutes a powerfully depressing influence in the direction of lowered constitutional tone—a condition that renders the subject of it an easy prey to disease.

I shall mention only a few more drugs that may justly be regarded as common elements of disorder in the physical economy. Most prominent among these are tea and coffee, though flavoring extracts, when used immoderately, and cathartics and "spring medicines" are deserving of notice. Many persons that shrink with horror from the suggestion of a lengthy course of simple medicine through fear of permanent ill effects complacently indulge in their morning coffee and evening tea, seemingly without a thought that these are drugs. People willingly admit the baneful effects of nicotine, but they forget that caffeine and theine are equally pernicious. I have seen most distressful symptoms vanish as the evident result of prolonged abstinence from the use of the popular drinks that contain them.

There is a prevalent notion that there exists a physiological demand for the imbibition of blood purifiers in the spring, which notion, it may be superfluous to add, is a mere delusion. Those who ignore the practice of drugging, so much indulged in on the strength of current report, are always the gainers. The doctor does not know, and much less does the patient, in what respect the blood is impure, since impurities are not revealed under such examination as we are able to make, save in exceptional instances; hence, we have no intelligent basis for a purifying prescription.

Abrupt changes of temperature are charged with being the prolific cause of physical disturbances, and justly so, I have no doubt. Sudden check of perspiration is dangerous, yet less so when the action is general than when it involves limited areas. What one should seek to avoid above everything else is a disturbance of the even balance and harmonious action of *parts*. I am fully convinced, however, as the result of repeated observation during a practice of many years, that symptoms that we commonly attribute to "cold" are often the result of digestive disturbances or of atmospheric conditions not yet understood.

Muscular exertion, when properly performed and kept within physiological bounds, is health producing; but when unwisely put forth, or when carried to the degree of ex-

haustion, either general or local, it is health-destroying. There is so wide variation between the powers of endurance in people who may be accounted well, that precise physiological bounds for guidance in the matter of muscular exercise cannot be set. Nor can the individual always make his sensations a safe guide in the matter, for the reason that those of a nervous temperament do not always experience a gradual development of fatigue as do those of an opposite temperament, but may be suddenly overtaken by complete exhaustion of which they have had little or no warning. I have seen girls, delicate, yet well, who walked and played and danced and practiced music many hours daily, greatly surprised to find themselves, after a few months, utterly broken down in body and profoundly dejected in mind. What could they have expected? On their own confession they had found themselves, day after day, too tired to eat or sleep, and yet day after day they have renewed their physical dissipations. Nature is of patient mood, and of fertile resource; but under protracted misuse she at last falls in syncope.

In this our day, and among this our people, the delicate balance between the various organic systems and individual functions of the body is often lost through overstimulation of the intellectual energies. These are times of intense activity and little sleep. It is business, business, business from the moment our eyes open upon the light of morning until they close upon the darkness of night. People work no harder with their hands than they did a century ago; but they toil far more laboriously with their minds. The mental strain of the average man is greater now than it has ever been. He is laying new plans and developing fresh methods. But there finally comes exhaustion. The bow that is continually bent loses its spring, and the brain that is on a continual strain loses its resiliency. We meet many cases of what is known as "nervous prostration." The jaded horse may wince at punishment, but it cannot run. Stimulation may excite a ripple of energy, but it is soon lost. The body may be as bulky, and sometimes the natural appetites and passions as strong as ever; but the processes that ordinarily follow faithfully upon moderate indulgence of these, and cause them to minister to health and comfort, do not operate in a vigorous and orderly way. There is grit among the cogs, and the machinery of life runs heavily.

The harmonious action of *all* parts, as we have seen, constitutes health. Every faculty must be brought into action, but no violence should be done and no exhaustive burdens imposed. These simple rules of health are, in the main, easily applied; but sometimes incidental contingencies arise that oppress and disorder the physical forces, without consulting the judgment or being subjected to the control of the individual object of the attack. Still, these latter occurrences are exceptions that serve only to establish the rule. *It certainly is true that our manner of life is subject to our own wills, and hence should be wisely ordered. If we allow environment and the dictates of mere inclination to*

control us, we shall never attain to continued physical health and the wealth of comfort that it brings.

In reviewing this subject we are to recollect that there is both an objective (or conscious) and a subjective (or subconscious) mind or will characterizing every human being. The subconscious will acts mainly through the medium of the sympathetic nervous system, serving as a motor of organic action and a wise conservator of individual interests. Its action is automatic. If some one pricks my finger, this *will*, acting with electric speed and energy, orders the hand withdrawn—and the voluntary muscles act with celerity. All this is done before *conscious* will has time to act. If a thrust is made at the face, the eyelids, in obedience to the command of the subconscious will, wisely close. Indeed, so watchful, so prompt, and so resolute is the subjective mind that the most powerful efforts of the conscious will are sometimes unable to bring it under control. Furthermore, so efficient and trustworthy is it that, over vital organs, it has been granted automatic sway. *But it is important to remember that the conscious mind is capable of re-enforcing or modifying subconscious action as occasion may require.*

The conscious will is the dominant power in the realm of voluntary action, though the effect of the subjective mind in the matter of hereditary tendencies and acquired habits is observed even there. Discretion should teach us, then, to do no part of our physical being harm. But we shall soon learn that in taking such a position we make ourselves conspicuous, for the mass of mankind is guilty every day of sins against the physical self. Persistently to refrain from committing such transgressions makes one an exception to the rule.

But we can do more for the health of our bodies than merely to lay restraint on the impetuosity of passion and appetite. We can bring to bear the re-enforcement of our objective will to establish and maintain harmony and physiological activity among the various organs that constitute the perfect whole that we call self. By a quiet but forcible exercise of will a thrill of energy can be projected to the very tips of one's extremities. I have repeatedly demonstrated the power of mental concentration over the various vital functions. The will is supreme, and he who keeps it vigorous through proper use is the one whom disease seldom attacks and at last finds it hard to overthrow.

Choose a quiet hour and, for thirty or sixty minutes daily, let the will rest with energy upon one and another of the vital organs and upon the nervous system, urging them to steady, faithful action, and you will not fail soon to discover evidence of unwonted strength and activity. In this physical organism of ours conscious will ought to be on the throne, giving general and specific direction, subduing overaction, augmenting underaction, and harmonizing all the forces. If we thus dignify it we shall be astonished but happy witnesses of its marvelous powers.—*Mind for April.*

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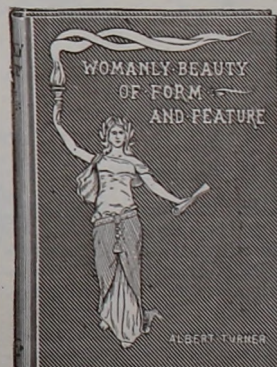
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Edited by ALBERT TURNER

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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.