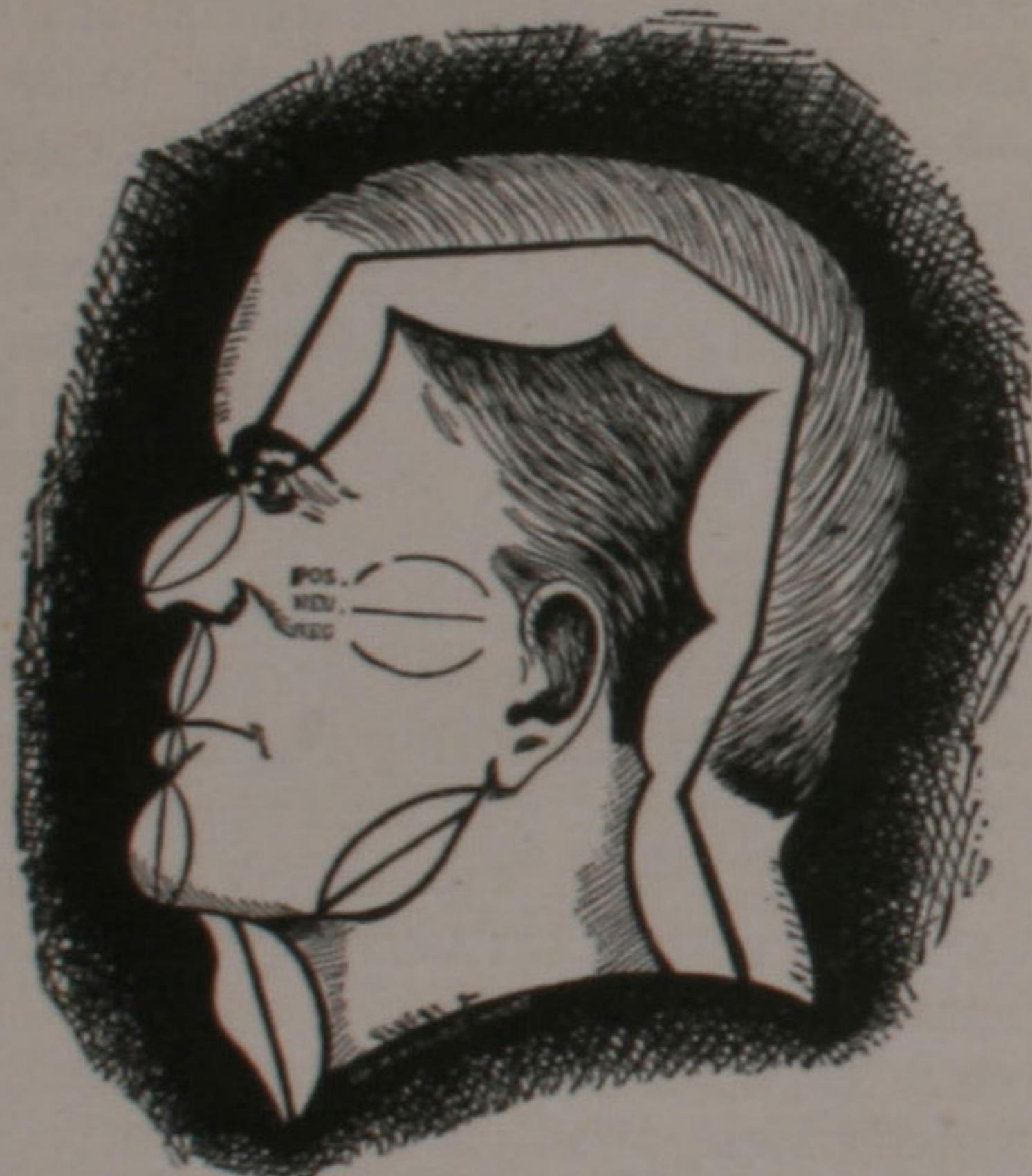


organs. The positive organs always come to the surface. They not only come to the surface but project themselves. In shape they grow into **convexity** of form. **This is a universal law.** Everything that is **positive** becomes **convex** in form. Convexity of form, therefore, is **universally** indicative of a **positive** power back of it. It could not take the convex form without this positive power back of it. A positive faculty, therefore, builds positive brain organs which **necessarily** become convex in form. Above the brain organs is **the skull**, which in **every healthy, natural** case is simply a protective **covering** of the brain. In a healthy child, man, or woman it **exactly conforms to the brain.** It is the servant of the brain. It does not grow into any shape **of its own accord.** There is no hereditary design in it. It is simply formed according to the **needs** of the brain beneath it. If there is a positive faculty, there will be positive brain organs, and these positive brain organs take convex forms, and above these convex brain organs there will be skull **formations** that are correspondingly convex. If this special faculty is very positive the brain organs will **necessarily** be the same, and if the adjacent faculties are neutral or negative the external head over the organs will be flat, and hence the positive organs will stand out boldly in a convex form simply because they are so much stronger than the surrounding organs. If an adjacent faculty is negative, there will be a negative development of its brain organs, which will fail to come to the surface of the brain in the round, convex way that positive organs do, and hence will fail to build convex formations of skull above. Instead there will be distinct concavities. Natural concavities, then, are universally indicative of negative faculties. If any faculty is simply neutral in strength it will build brain organs that are correspondingly neutral. Above this the skull will be plane. It will be neither convex nor concave. These three principles will explain completely all kinds of head shapes. If all of the forty-two elements are positive, they will build positive organs, which results in a convex skull **all around.** If one group of faculties is positive it will

build that part of the brain that it inhabits correspondingly strong. This may be the social faculties in the posterior lobes, the selfish faculties in the temporal lobes, the intellectual faculties in the frontal, or the moral faculties in the coronal. When this is true there will be one section of the external head that is convex and which stands out boldly. The unequal degree of the forty-two faculties is therefore the cause of the **unequal** formation of the **brain** and **skull**. There is no other **natural** cause. Head shapes, then, are absolutely, when natural, the **products** of the **various** faculties.



Cut Illustrating the Three Principles.

THE GREATEST REPRESENTATIVES OF INDIVIDUAL FACULTIES.

The forty-two men and women named below represent the strongest degree of each human faculty so far manifested by the human race.

To give our readers a pointed illustration of the highest or strongest development of an individual faculty in the human race, we have sought to find men and women who have been so predominantly endowed with a single faculty that it determined their genius.

Amativeness	Brigham Young
Conjugality	Mrs. W. E. Gladstone
Parental Love	Frederick Froebel
Inhabitiveness	John Howard Payne
Continuity	Herbert Spencer
Combativeness	Admiral Dewey
Destructiveness	Sitting Bull
Secretiveness	Aaron Burr
Cautiousness	Gen. Geo. B. McClellan
Alimentiveness	Roman Emperor Vitellius
Calculation	Zerah Colburn
Color	Rubens
Weight	Blondin
Form	Michael Angelo
Order	George Bancroft
Constructiveness	Thomas A. Edison
Locality	Christopher Columbus
Time	Alexander Pope
Tune	Beethoven
Eventuality	Thomas Babington Macauley
Comparison	Henry Ward Beecher
Causality	Daniel Webster
Mirthfulness	Mark Twain
Sublimity	William Cullen Bryant
Human Nature	Shakespeare
Imitation	Blind Tom
Benevolence	Florence Nightingale
Spirituality	Emanuel Swedenborg

Conscientiousness	Abraham Lincoln
Firmness	Prince Bismarck
Self-esteem	Roscoe Conkling
Approbativeness	Napoleon
Individuality	Charles Darwin
Language	Max Muller
Hope	Ella Wheeler Wilcox
Vitativeness	John Tanner
Size	William Herschell
Acquisitiveness	J. Pierpont Morgan
Friendship	James G. Blaine
Ideality	Edgar Allen Poe
Veneration	Jonathan Edwards
Suavity	Lord Chesterfield

ESPECIALLY WATCH THE TOPHEAD.

No human being without a good tophead need ever claim to be honest, kind, religious, moral, spiritual or philanthropical. So in every case, whether it be in business, love or church, if anyone claims to be good, generous, honest, sincere and trustworthy, you may put it down as an absolute fact that he is a hypocrite unless he has a full tophead. One cannot get something from nothing.

LIARS.

Liars lie by means of certain faculties, and always so.

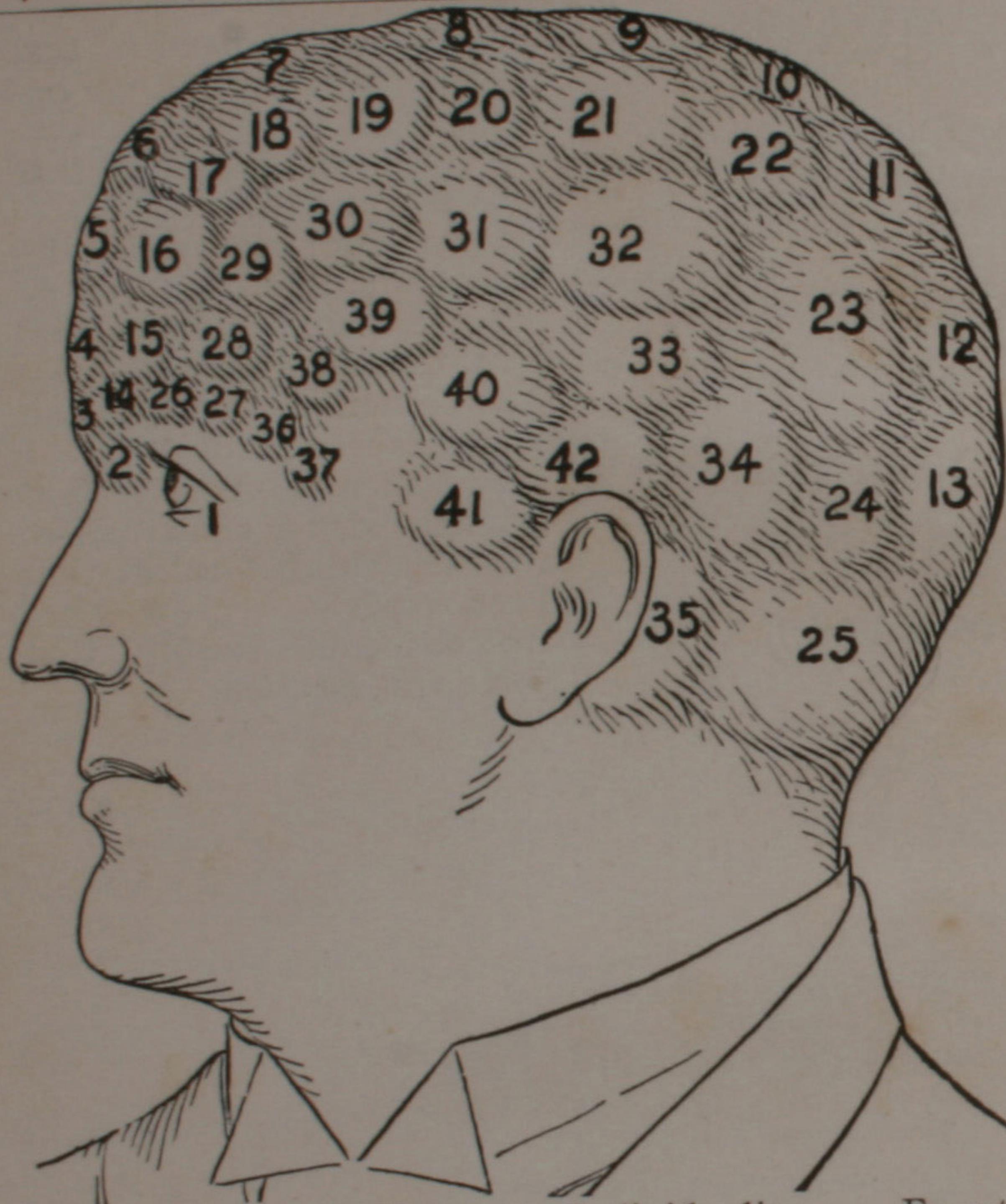
The positive lying faculties are Approbativeness, Sublimity and Secretiveness. These faculties, unless governed, will instinctively stretch the truth. They will exaggerate. They will not tell a lie of their own accord of a mean, selfish, vicious kind, but will simply lie for fun and from an innate desire to exaggerate. These three faculties are the chief ones in the "sea-serpent," "big fish," "big snake," "big battle" and all kinds of colossal lying.

THE ELEMENTAL FACULTIES DEFINED.

INDIVIDUALITY:	An elemental faculty that perceives the individual existence of things and thoughts.
FORM:	An elemental faculty that perceives shapes.
SIZE:	An elemental faculty that perceives dimensions.
COLOR:	An elemental faculty that perceives colors.
EVENTUALITY:	An elemental faculty that notices events.
TIME:	An elemental faculty that watches time as it passes.
TUNE:	An elemental faculty that senses the concord of sound waves.
NUMBER:	An elemental faculty that perceives number.
ORDER:	An elemental faculty that likes orderly arrangement of things.
WEIGHT:	An elemental faculty that senses the attraction of an object to the center of the earth.
COMPARISON:	An elemental faculty that compares thoughts and things.
SPIRITUALITY:	An elemental faculty that senses that which is spiritual.
HOPE:	An elemental faculty of cheerfulness.
APPROBATIVENESS:	An elemental faculty that seeks the praise of others.
SELF-ESTEEM:	An elemental faculty that esteems self.
FIRMNESS:	An elemental faculty that persists.

CONSCIENTIOUSNESS:	An elemental faculty that likes right and truth.
CONTINUITY:	An elemental faculty that desires to continue that which the other faculties have started.
INHABITIVENESS:	An elemental faculty that loves the place where one lives.
FRIENDSHIP:	An elemental faculty that forms friendships.
CONJUGALITY:	An elemental faculty that loves one.
PARENTAL LOVE	An elemental faculty that loves babies.
CAUSALITY:	An elemental faculty that conceives the cause and effect relations between things.
IDEALITY:	An elemental faculty that perceives beauty.
HUMAN NATURE:	An elemental faculty that perceives character.
VITATIVENESS:	An elemental faculty that gives an inherent desire to live.
COMBATIVENESS:	An elemental faculty that combats opposition.
DESTRUCTIVENESS:	An elemental faculty of forceful action.
SECRETIVENESS:	An elemental faculty that likes to hide thoughts and things.
CAUTIOUSNESS:	An elemental faculty that feels fear.
ALIMENTIVENESS:	An elemental faculty that enjoys eating.
ACQUISITIVENESS:	An elemental faculty that desires to possess property of some kind.
BENEVOLENCE:	An elemental faculty that sympathizes with suffering.
VENERATION:	An elemental faculty that worships.

AMATIVENESS:	An elemental faculty that gives amative love of the opposite sex.
SUBLIMITY:	An elemental faculty that senses grandeur.
IMITATION:	An elemental faculty that desires to imitate.
SUAVITY:	An elemental faculty that gives the suave feeling.
MIRTHFULNESS:	An elemental faculty that senses the comical.
CONSTRUCTIVENESS:	An elemental faculty that gives the idea of construction.
LANGUAGE:	An elemental faculty that likes words.
LOCALITY:	An elemental faculty that perceives location.



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

SOME INSTRUCTION IN REGARD TO THE EXTERNAL LOCATION OF THE EIGHTY-FOUR ORGANS OF THE FORTY-TWO FACULTIES.

The lowest faculty in position is Amativeness. This is located in the cerebellum and can easily be detected externally. Start directly backward from the orifice of the ear and about one inch back of the bone behind the ear you, as a rule, find the location of Amativeness. There is often a fissure that can be seen and felt immediately above it. This 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 backhead of many.

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

Inhabitiveness 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 can see this distinctly.

Immediately on each side of Inhabitiveness and just where the backhead rounds off forward and backward is the location of Friendship.

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

Directly behind your ears, under or internal from the mastoid bones, is the location of Vitativeness.

About one and one-half inches from the center of the tip of the ear backward is the location of Combativeness.

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

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

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

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

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

Directly up from this sufficiently to be over the curve and on the side of the tophead is the location of Conscientiousness.

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

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

Continuity is directly downward toward Inhabitiveness, while Firmness is directly forward and upward. Continuity, however, is above the suture that is often found between it and Inhabitiveness.

To help locate Firmness, 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 tophead sidewise and lengthwise, forming the central part of the arch, is Veneration.

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

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

Directly in front of Spirituality is Imitation.

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

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

On each side of Human Nature directly in front of Imitation is Suavity.

Directly downward from Suavity causing a square formation of the forehead is Causality.

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

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

Below Eventuality covering the two inner corners of the brows is the location of Individuality.

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

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

Directly outward from the corner of the eye is the location of Number.

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

An 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.

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

Size may be found directly between Weight and the faculty of Individuality, which has already been located.

Locality is diagonally up from the location of Size.

Time 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.

Tune is directly outward from Time and over the ridge that may be found on the majority of angular craniums and upward and inward from Calculation and Order.

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

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

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

Directly back of Ideality, over Acquisitiveness and in front of Cautiousness, is the location of Sublimity.

This instruction, with a thorough study of the location of the organs indicated upon the model head, will enable you to approximate their location.

DEALING WITH YOURSELF.

Reader, to deal with yourself is to deal with forty-two faculties. To handle yourself is to handle forty-two faculties. To develop yourself is to develop some of these forty-two faculties with others. To deal with yourself definitely is to understand each faculty of which you are composed. To deal with your passions is to understand whence these passions spring. To deal with your despontencies is to understand the faculties that cause despondency. To deal with your fears definitely and effectively is to understand the faculties from whence they come. To deal with your imagination, is to understand the sources of imagination, which may be found in elemental faculties. To deal with your thoughts is to understand the thought faculties and the faculties that stimulate these to action. When you fully understand the exact nature of each faculty you can definitely and successfully deal with yourself. Not understanding these elemental faculties of which you are composed and the degree in which you possess these individually and relatively is to deal with yourself blindly, vaguely, uncertainly and unsuccessfully. If you are to deal with yourself in the way that results in happiness, health and success, you must deal understandingly with all the faculties that constitute you. Study the nature of each faculty. Master these elements that constitute you. Know exactly the causes of all of your mental moods. In this way you can begin to rectify all unhappy conditions. You can correct any defect of memory, concentration, thought, judgment, will, decision or self-reliance in the most definite and certain manner.

A MENTAL INVENTORY.

FOR THE USE OF EXAMINERS.

Showing the Positive, Neutral or Negative State of
 Each of the Forty-Two Faculties of which
 One is Composed.

Amativeness:	Positive	Neutral	Negative
Conjugality:	Positive	Neutral	Negative
Parental Love:	Positive	Neutral	Negative
Friendship:	Positive	Neutral	Negative
Inhabitiveness:	Positive	Neutral	Negative
Continuity:	Positive	Neutral	Negative
Vitativeness:	Positive	Neutral	Negative
Combativeness:	Positive	Neutral	Negative
Destructiveness:	Positive	Neutral	Negative
Alimentiveness:	Positive	Neutral	Negative
Acquisitiveness:	Positive	Neutral	Negative
Secretiveness:	Positive	Neutral	Negative
Cautiousness:	Positive	Neutral	Negative
Approbativeness:	Positive	Neutral	Negative
Self-esteem:	Positive	Neutral	Negative
Firmness:	Positive	Neutral	Negative
Conscientiousness:	Positive	Neutral	Negative
Hope:	Positive	Neutral	Negative
Spirituality:	Positive	Neutral	Negative
Veneration:	Positive	Neutral	Negative

Benevolence:	Positive	Neutral	Negative
Constructiveness:	Positive	Neutral	Negative
Ideality:	Positive	Neutral	Negative
Sublimity:	Positive	Neutral	Negative
Imitation:	Positive	Neutral	Negative
Mirthfulness:	Positive	Neutral	Negative
Individuality:	Positive	Neutral	Negative
Form:	Positive	Neutral	Negative
Size:	Positive	Neutral	Negative
Weight:	Positive	Neutral	Negative
Color:	Positive	Neutral	Negative
Order:	Positive	Neutral	Negative
Number:	Positive	Neutral	Negative
Locality:	Positive	Neutral	Negative
Eventuality:	Positive	Neutral	Negative
Time:	Positive	Neutral	Negative
Tune:	Positive	Neutral	Negative
Language:	Positive	Neutral	Negative
Causality:	Positive	Neutral	Negative
Comparison:	Positive	Neutral	Negative
Human Nature:	Positive	Neutral	Negative
Suavity:	Positive	Neutral	Negative

POR TS OF ENTRY ON THE SEA OF LIFE.

ARTISTIC	Sculptor	LITERARY	Surveyor
	Designer		Naturalist
	Draughtsman		Mineralogist
	Photographer		Physician
	Modeler		Phrenologist
	Crayon Artist		Chemist
	Portrait Painter		Assayer
	Decorative Artist		Occulist
	Musician { Vocal		Surgeon
	Musician { Instrum'l		Dentist
COMMERCIAL	Landscape Painter	MISCELLANEOUS	Geologist
	Dressmaker		Aurist
	Tailor		Botanist
	Milliner		Anatomist
	Art Goods		Geographer
	Musical Instruments		Astronomer
	Dry Goods		Microscopist
	Drugs		Optician
	Coal		Housekeeper
	Clothing		Statesman
EDUCATIONAL	Flowers	MECHANICAL	Collector
	Speculation		Agent
	Real Estate		Manager
	Insurance		Farmer
	Publishing		Stock Raiser
	Banking		Manufacturer
	Hardware		Nurseryman
	Boots and Shoes		Politician
	Jewelry		Professional Nurse
	Confectionery		Seaman
SCIENTIFIC	Books	Clerical	Negotiator
	Lumber		Poultryman
	Produce		Superintendent
	Brokerage		Hotel Keeper
	Commission		Fruit Grower
	Fancy Articles		Detective
	School Teacher		Organizer
	Music Teacher		Salesman
	Kindergarten Teach'r		Bookkeeper
	Teacher of Elocution		Stenographer

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