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what it is, and how it is done / by R. Dimsdale Stocker.**

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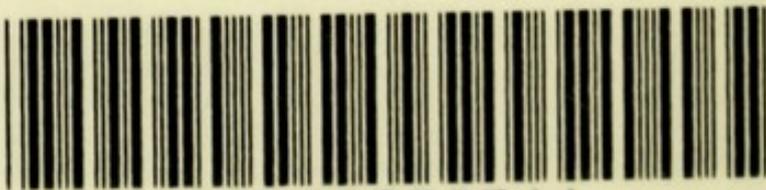
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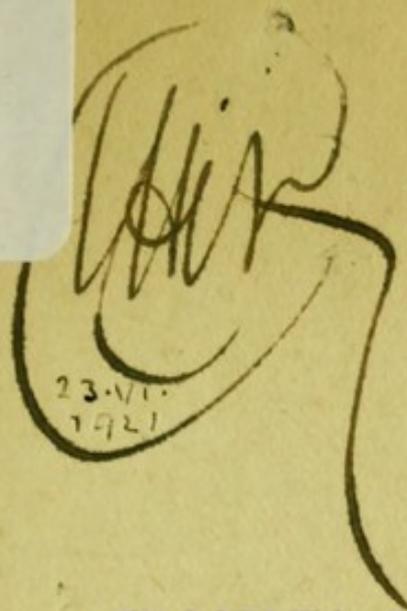
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BY
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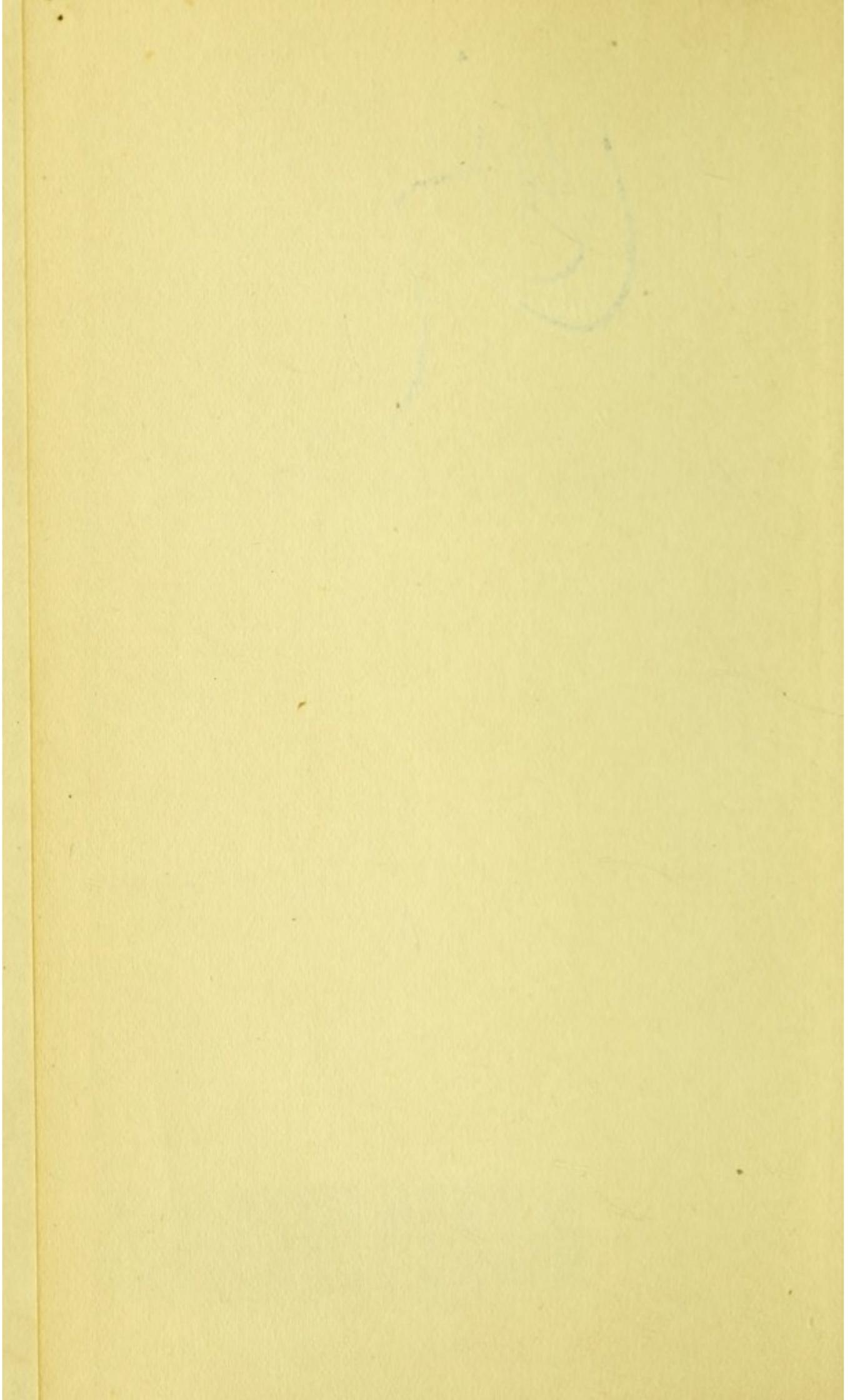


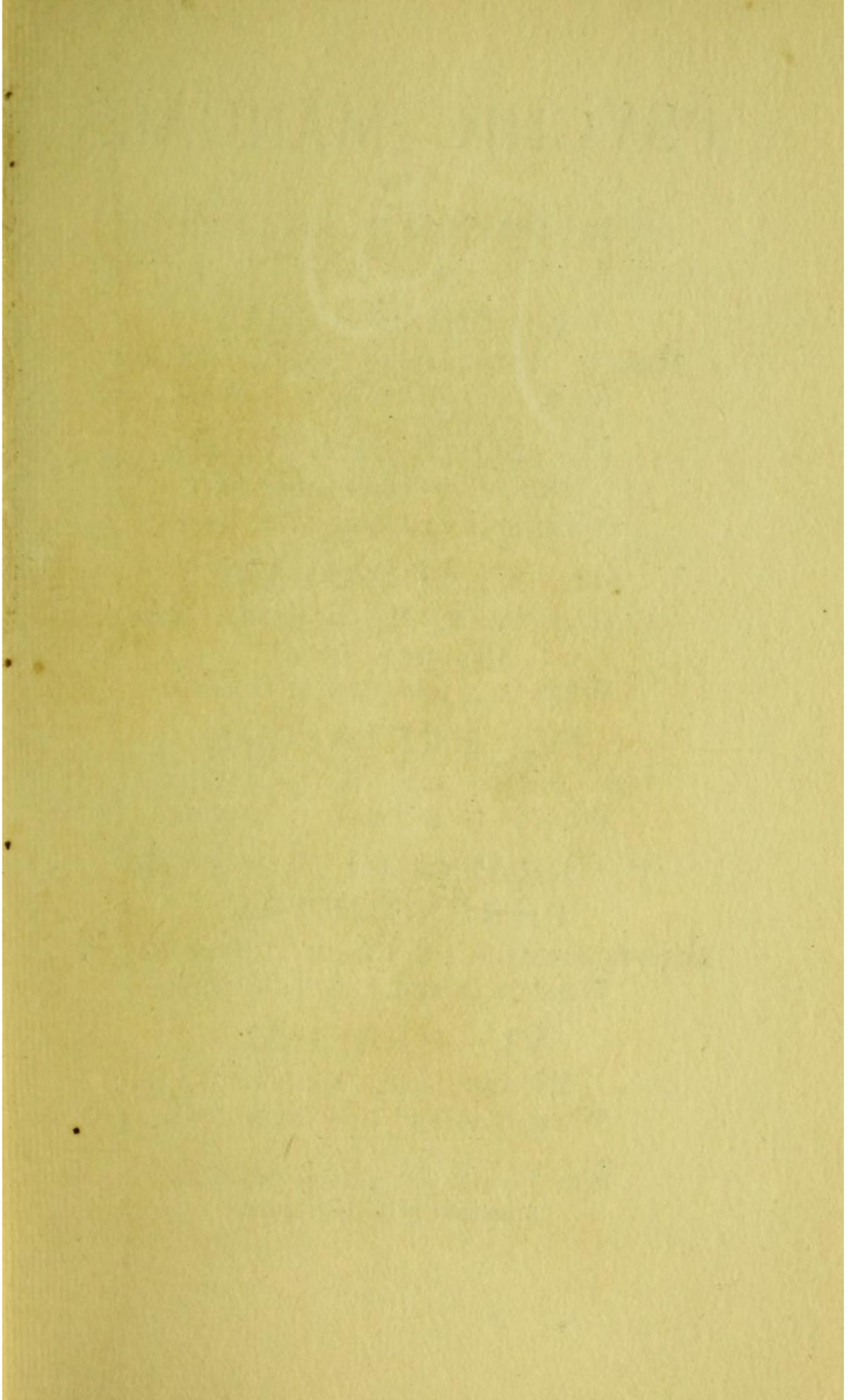
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BY

R. DIMSDALE STOCKER

Author of

*'Telepathy,' 'Soul Culture,' 'Clairvoyance,'
'Sub-Consciousness,' 'Healing, Mental and Magnetic,'
'Personal Ideals,' etc., etc.*

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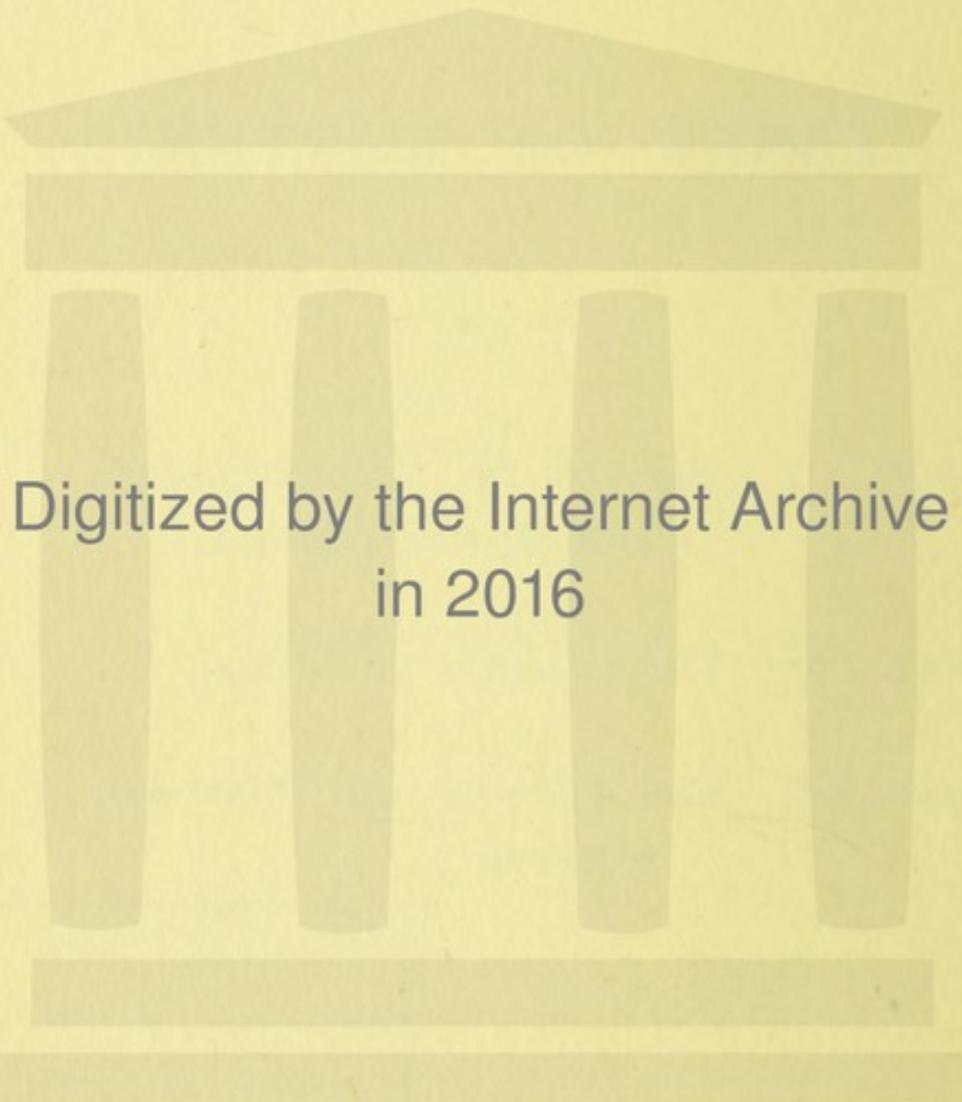
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CHAPTER I.

PHASES OF CONSCIOUSNESS AND BRAIN-ACTION.

IN attempting to deal with the conscious factor, it will be in the first place my duty to define the term "mentality," before I proceed to deal with certain of the diverse phenomena which are associated therewith.

To do this, it will be desirable if we bear in mind that mind, in the real sense of the word, is not alone a function of the brain, but is peculiar to every organic and inorganic thing in the universal plan.

Mental action may be conceived of, and defined as, *responsiveness to any stimulus or any set of stimuli from without*, and whilst the full-conscious condition may be elaborated exclusively by means of the

cerebro-spinal system, it is a mistake to assume, as is so often done, that the brain is the only seat of mental operations. For it is not.

Man's complex brain has been built up, it is true, according to the degree in which he has become a self-conscious being. But it is, at the same time, misleading to suppose that the brain is the only part of man concerned with his mental life.

Science—and phrenological science in particular—most assuredly shows us, in a most unmistakable fashion, that the structure of the brain is intimately related with the various intelligent processes incidental to sentient existence, that its form conditions the mind, and that it is the great co-ordinator of the psychic life of man.

Yet to make the brain anything more than an *instrument* for the purpose of self-expression is, at any rate at the present stage of our knowledge of mental science,

quite unwarranted. All mental states of any kind whatsoever, are somewhat organically conditioned. But we must at the same time remember that mind is not to be explained in terms of matter, and that, whilst the two may be parallel, they are not identically the same.

Man's inner Self, or personal centre, is, in point of fact, a deeper laid thing than many of us had bargained for, and research along more abstruse lines of psychological inquiry serves to demonstrate the fact that it is related, not alone with the brain, nor even the physical organism, but also with that little explored territory of being with which the investigations of the more philosophic psychologists, such as James and Myers, have served to familiarise us. If, in fact, it can be maintained that man has descended from the ancestral ape, with much greater certitude may we affirm that he is what Browning has claimed: a god, though it be in the germ.

Time was when those who were unaware of the true position of affairs were led to assume that anything in the way of genius or inspiration or sainthood, or other abnormal mental functionings, could be dismissed and accounted for by such terms as "degeneration" or "hyperæsthesia." But recent research has pointed most unmistakably to the conclusion that mentality, whatever it may be, is the supreme and ultimate disclosure of time—and that even if it be *expressed* according to the state of man's bodily condition, it is yet something which, whilst immeasurable, imponderable and intangible, is not accounted for by regarding it as a mere function or by-product of physical conditions, with whose nature no process of reason can demonstrate that it has any essential affinity.

Now, as I say, whilst recent enquiry has enabled us to appreciate the nature of the mind to a degree that was formerly nothing short of impossible, we must, at the same

time, admit that modern research has introduced us to innumerable problems which are urgently pressing for solution, and which become the more difficult as our studies proceed.

We find, for instance, that man is not alone the creature of sense—adapted to derive impressions through his organs of touch, taste, smell, hearing and sight. That he is not alone the animal—descended from his ancestors, the ape and the tiger—but that he is, on the contrary, adapted to function beyond the range ordinarily recognised—in short, that knowledge may enter the mind independently of the five channels which have been ordinarily regarded as the only means by which man is put into relationship with his environment.

Very pertinently, as it seems to me, Mr. Myers has remarked in his monumental work, “*Human Personality*” :—

Our “history of life on earth has been

a history, not merely of *adaptation* to environment known once for all, but of gradual *discovery* of environment. The dawn of new faculty has again and again manifested a wider cosmos to which life must re-act."

No truer saying, I venture to believe, was ever uttered by a philosophic thinker. And those of us who have found in man in one way or another the proper study of our life-time, will be prepared to endorse the statement with the utmost emphasis.

For what does our study of man teach us? What is it that we learn of man in the light of present-day enquiry?

First of all, that the brain is the mind's chief organ: that the nervous mechanism of the body, being the most sensitive and finely organised substance, is adapted to respond to those delicate orders of vibrations which reach us as light, sound, heat, and in other ways; and that reactions to such

sensations are wrought out into feelings, emotions, and thoughts.

Secondly, when we come to study the brain-form, we find that we are enabled to locate particular faculties in definite positions—to assign, that is, certain functions to particular areas of the cerebral cortex. And all of us who have made any researches in this direction for ourselves cannot but have been impressed with the fact that, whilst the bias of a man's mind may be determined by the formation of his cranium, the modification in the development of that head will always be determined by the response to the appeal which may be made to the possessor, and depend on his own capacity for manifesting such reactions as he may express.

In other words, it is not the brain so much as the *working of the mind within*, which gives the form to the head.

Certain researches of Professor Elmer

Gates, of Washington, who has been engaged in the brain-building of animals, tend to support this view as against the old, materialistic conception.

Directly we can disabuse our mind of the fallacy that the brain *gives* character, we are in a position to understand the far-reaching aims of real *phrenologic* science. It is of this that I propose to treat.

Now the true mind of man puts him in direct contact with at least three orders of existence—first, the sensuous, which answers to the *five senses* (whose areas physiologists have located in the lateral and posterior parts of the brain); second, the rational; and third, the super-rational faculties (which function through the superior convolutions, whose functions are a sealed book to physiologists), as we may designate them.

Doubtless, most of us are most easily influenced through the so-called animal—

or *sensuous*—faculties, since the reaction to sense-impressions has become so habitual to us.

But at the same time we must not overlook the fact that the man proper begins at his reasoning faculties. The very word man means “thinker.” Man is not man in virtue of his propensities and instincts. These the lower animals share with him. And these, therefore, have been bequeathed—*passed on*—as it were, to us, and so become *automatic* in man: they have been interwoven in our organisms, so to speak, and so fallen below the fully conscious threshold.

The automatic mind is the instinctual mind—mind working on the sub-conscious plane.

It is perhaps difficult to draw any hard and fast line of demarcation between the sub-conscious plane and the conscious. Because in certain people, what would seem

to be sub-conscious faculties, are conscious faculties. It is all a question of the amount of attention which is required to be bestowed upon any mental process.

Still, roughly, I should locate the sub-conscious mind in the basilar regions of the brain. And it is interesting to note that this phase of the mind has been recognised by phreno-psychologists as taking charge of the physical functions and as being more or less intimately concerned with the vegetative and vital department of man's economy.

Now, you will note that all the organs which are represented in this "group" not only lie closest to the body, but also are all concerned with the *physical* needs of a man (*see chart*): "Alimentiveness," "Executive-ness," "Vitativeness," the "Social" and "Domestic" propensities, for instance—all these act in an *instinctive* way, and do not call for much of a man's full waking in-

telligence or attention to direct their operations.

They are all more or less involuntary, and are expressed largely through the agency of the muscular system. And so express *outgoing* activities.

When, however, we come to the "organs" which are rather further removed from the body, and when we come in particular to those which have representation in the *forehead*, then not only do we encounter powers which are almost exclusively human, but we come to faculties which answer to deliberate and purposive mental action.

The lower of these—the so-called "perceptive" faculties—I incline to think, may be largely semi-conscious. And for this reason, that they are possessed more or less by every creature. Indeed, it may with truth be said that the human race *inherits* these powers from its brute-ancestry.

All animals are more or less observant—can recollect shapes, distances, and locality—though they may perceive by scent, as well as the eye—appreciate weight and momentum, colour, etc. Hence, the exercise of such powers in man is relegated more or less completely to the sub-conscious plane.

But when we arrive at the faculties of “Causality” and “Comparison” and “Discriminateness,” which engender judgment, power to apply principles and perceive cause and effect, and inductive reason, then we come to powers which certainly for us* are *not* automatic—nay, which cannot be so, in the very nature of things.

A man may certainly form *a habit* of reasoning. But he can never really *think*

* It is, perhaps, a legitimate speculation whether such faculties might not be sub-conscious with the “Superman” of Nietzsche and Mr. Shaw.

seriously unless he is *consciously* engaged—and unless he functions objectively.

So it is here that we may place the conscious or rational mind. All self-culture must begin from this place. It is the plane of equilibrium.

Even here, however, we have not exhausted human faculty. Some writers have thought that the terms “conscious” and “sub-conscious” will serve to designate every functioning of the mind. But they will not.

If we liken the mind to a spectrum we see that the red end may be compared to the sub-conscious plane—and the green (say) to the conscious plane. But to what may we liken the violet end?

Obviously it should correspond to processes which we may describe as *super-conscious* in their character—and which gradually merge themselves in invisible processes—processes, that is, which must

remain undetected until we arrive at a higher condition of being.

Now what proof does our study of man afford us that such faculties exist?

It shows us this : that as man has faculties which he shares with the lower animals and which function properly *below* the threshold of waking consciousness, and as he has faculties with which the objective or rational consciousness may be identified, and which answer to the human intelligence *per se*, so there are also certain other faculties possessed by man which are *above* his normal state—and these we may designate compendiously as either æsthetic, moral and religious, or “subjective,” according as we refer to the various organs which are adapted to express such faculties as “Sublimity,” “Ideality,” “Benevolence,” “Veneration,” “Human Nature,” and so forth.

Now, it is a remarkable fact that none

of these powers in man is exhibited directly during his objective experience. You cannot test their results except by observing with the closest attention and by exercising the greatest possible scrutiny. Only in a man's "better moments," when his "Higher Self" is manifested, do we find the super-conscious state directly expressed. It lies, as it were, outside the margin of full consciousness and is not greatly conditioned by the organic processes.

It is true that, indirectly, this plays its part in the daily life of a man—*hope*, for example, will make him speculative or cheerful; *veneration*, again, may be directed to the reverencing of parents, superiors, or old institutions.

But you will always find if you look deep down into the nature of man, that the influence of these faculties is seen far more in his *inner* life, and has reference more particularly to his inward or "abstracted"

states—rather than to the periphery of his personal life. Man is undoubtedly, essentially and potentially, a religious and ethical being. And the fact is that these “super-conscious” faculties, as we will term them, form what we may call the high water mark of mentality, however relative that high water mark may be.

Whilst men as a rule are fully awake, so to speak, only along the rational side of their nature—and not always even along that—it is to this higher department that we must refer all exaltation, all ideals, all reverie, all ecstasy—which alone will uplift a man—and for this reason, that it is by means of this super-conscious functioning of the mind that he is put into relationship with the larger life.

Now what is meant by the “larger life?”

Obviously, if it be more or less independent of the body, if it can be conceived

of as existing apart from, or as transcending the life of the organism, this life must include the *immaterial*—the “spiritual” life. And by that I mean the *fully-conscious* life.

It includes, in short, all the powers which are above sensation, above desire, above intellect—and which involve those finer, subtler processes which are beginning to receive attention at the hands of scientists of to-day.

One such power is the faculty to transmit and receive mental messages. This, a few years ago, would have been derided as a fanciful conjecture. Now it is proved to be a matter of sober fact.

The brain, it is found, radiates etheric waves—whose nature and intensity will depend upon the current of thought which may be playing in the mind itself.

Now, if you get one brain thinking hard along a certain line positively—projecting, that is to say, a succession of clearly-

defined vibrations — and then you get another brain attuned to much the same pitch, but in a negative, relaxed, receptive condition, you will find a case of thought-transference. That is to say, the thought currents which are propelled by the one brain will be collected and received by the other.

You may experiment in this direction for yourselves. It is quite easy to secure more or less satisfactory results along these lines.

Suppose you happened to be one of a party of friends, and that you desired to hold a few experiments of the sort, how should you begin?

Well, the best way would be to discover who would be likely to be the most positive member of your circle, and to constitute him the sender of the message.

Get him to stand near the wall, making a clear mental image of whatever thought he may be anxious to transmit, and to

endeavour to see the picture so visualized on the wall before him.

Let the rest of the company sit in a semi-circle round, and having made their mind a blank, let them endeavour to collect and jot down on slips of paper whatever impressions may occur to them.

It will be most interesting and instructive to all to compare notes afterwards.*

I remember one such gathering at which I was present only a short while ago. On that occasion one member was asked to remain passive and all the rest thought in silence upon a certain picture, which happened to be that of a dog jumping.

After the experiment was over, and we came to look at the results—there, sure enough, was the dog. But not in the attitude we had intended!

We asked why the animal was sitting

* I have dealt with the methods of transmission at greater length and fulness in my *Manual I*. "Telepathy," to which the reader may be referred.

upon his hindquarters instead of leaping, as we had projected it, and found that the idea had come all right but that the receiver was not draughtsman enough to depict the dog in the animated position we had intended that he should.

Now, of course, a slight error of that kind is insignificant in view of the fact that that was only one failure among several successes.

But the point that we must bear in mind is this: that to secure satisfactory results, clear, definite, precise thinking is a *sine quâ non*.

Telepathic communication is splendid training for the mind. And it is lamentable to think how few of us succeed with it—for it shows us how incapable most of us are in sustaining our thoughts for any length of time upon a single subject.

We are, for the most part, completely destitute of all concentration—and until we learn how to live interiorly we can never

attain to the higher levels of the super-conscious.

The facts of mesmerism and hypnotic suggestion are to-day receiving a large share of attention. All these phenomena serve to show us that man has within him deeper-lying strata of consciousness than the waking condition would lead us to suppose.

“Unconscious cerebration” is a term which will explain a variety of such phenomena. But when we have theorised and speculated and dogmatised—we find just this one fact remains—that *minds* are not isolated things—that each of us is more or less unconsciously in touch with everybody and everything else, in thought—and that we can influence one another at a distance.

And how? By what means? By *mental currents* — by concentration of will — by intensity of purpose.

The so-called “mental science” and “new

life" movements are very much to the fore just now. They profess to be able to demonstrate that the mental attitude corresponds with the material condition, which they tell us is dependent upon it.

And how so? Is what they tell us simply the outcome of extravagant nonsense?

Ask any person who has devoted his life to the cultivation of the higher aspects of the Self—the will and the spiritual nature—whether faith and sympathy and idealism are "simply subjective states."

The fact is, that there is more than a grain of truth in all these claims. And for this reason: that thoughts are *living facts*, sober realities, actual entities—and they tend to solidify and consolidate on the physical plane.

Thus the encouragement of particular habits of thought will affect not only the brain, therefore, but the face. And it will extend not only to the face, but to a man's

whole surroundings—wherever the conditions are not positive enough to repel it.

Take two minds thinking at the same rate—and what happens? The thoughts passing from one brain will radiate out until they reach the other, where they will effect an entrance and be reproduced.

All the various systems of “Higher Thought” enjoin a *positive* attitude. Negativeness, they tell us, is exceedingly prejudicial to health, success, and prosperity. And they are right, for negativeness is inconsistent with a perfectly ordered mind—and towards *this* all that is good gravitates.

Phrenology recognises no evil faculties. Phrenology is therefore a true system of mental philosophy. Since it shows us that a strong positive centre of personal energy will secure, in the long run, what *nothing* else can possibly ensure.

It shows us that *character* is destiny—

that within the man himself is resident the Secret of Power—and that when once he is adjusted to his environment, the environment will adjust itself to him.

Each man has to find his centre and to keep it.

Our concern, as students of mentality, is with ourselves.

We are vital facts—living souls—and it is by realising that it is our duty to multiply ourselves into each thought, act, and word, that we shall attain our coveted niche in the temple of Eternity.

To this end it is our duty to become fully conscious upon every plane of our being—to get all our faculties to unite into one harmonious whole. And when we succeed in so doing, then indeed we shall have conquered and achieved.

For heaven and hell are within us : Spirit—or consciousness—or response, in one form or another—constitutes the sum-total of existence. And having penetrated into

the recesses of Being, we shall have acquired the experience which will alone enable us to realize that the "angel heart of man" is the citadel of life and death—and that no man can lay claim to more or to less than he has, through his own effort, made his own, and so incorporated in his personal character.

CHAPTER II.

THE SCIENCE OF MIND.

THE science of mind is an extensive topic—too extensive in its entirety, or even under its wider aspects, to treat in a brief section of a small manual such as the present.

Properly, the science of mind comprises the science of being, since, from a certain aspect, the cosmos is simply a revelation of an indwelling mind or intelligence.

Mind or intelligence, from this point of view, lies at the root of everything : natural phenomena are simply the externalization or unfolding of the divine mind—or “the Word.”

Mind—the evidence of spiritual activities—is everywhere : in mineral, vegetable, animal and man. It cannot be excluded from a single corner of space.

For example : yonder apparently lifeless piece of coal is not, strictly speaking, inanimate.

It is one expression of the Infinite Intelligence. The several molecules of which it is composed are not (science assures us) in actual contact ; but they are, on the contrary, at infinitesimal distances apart—and the attractive and cohesive *force* is as surely mental (or intelligent) as is the infinite assemblage of instincts, sentiments, and aspirations of the human soul.

Whilst, however, mind is a universal principle, and whilst it is co-extensive with each and every manifestation of the Immanent-creative factor—mind reaches a supremely *specialized* state in the *animal* kingdom.

The plant and the mineral embody very beautifully and completely certain phases of the All-conscious Intelligence which is at work within them.

But neither of these exemplifies the dis-

tinctive attributes of the self-conscious inhabitants of the animal kingdom—and of man in particular.

This is, of course, partly to be accounted for by the fact that the grade of evolution reached at that stage is associated with an organization adapted to express an increased number of functions and powers.

A mineral and a plant, of course, have very much in common with a man. Thus a flower will absorb and assimilate nutriment, breathe and propagate, just as he. But man is possessed of particular organs and functions, which enable him to outrun his weaker brethren in Life's race.

And one point of superiority in the animal—and especially the *human* creature—over the vegetable and mineral kingdom, is the acquisition of a brain and nervous system.

Man is, for all practical purposes, what he is in virtue of his relatively large amount of brain and nerve substance.

Decrease that—and whilst certain of the vital processes might be carried on in an unimpaired state—his feeling, capacity for thought, his intelligence, volition, and *self-consciousness* would be *nil*.

Now—I do not ask you to regard brain and nerve as responsible for mentality. It is just the material with which mentality acts. That is all.

Science has shown us that if you educate and train the mind you alter the structure and arrangement of the brain-cells.

For instance—Professor Elmer Gates (of Washington) says :—

“ During five or six months, for five or six hours each day, I trained dogs in discriminating colours.

“ The result was that I found a far greater number of brain-cells than in any animal of like breed.

“ The more brains,” (he argues) “ can be given to either an animal or human being, the better for its mental activities.”

And this is true. *The more brain, and the better the quality of that brain, the more intelligence* we shall find.

Now it is not to my purpose to offer a disquisition upon cerebral physiology.

My aim is to be purely practical. I seek to interest you, yet at the same time to *instruct* you. And so, instead of treating the brain (in an abstract fashion) I shall confine my remarks to observations upon heads—to practical craniology, or “phrenometry.”

Before I commence, however, there are *one or two misconceptions* which I should like to clear up and remove from your mind.

The first is that craniology is “something about bumps.”

Whenever this subject is mentioned people fumble surreptitiously around their skulls (as if they were suffering from local irritation), and are surprised beyond measure when they find (as they often do) that no bumps are forthcoming.

Very frequently one sees a head as smooth as a billiard ball.

Indeed, *the ideal* head—like the ideal character—should be gently *rounded* off.

Now, if craniology is not a system of “bumpology,” what is it—and of what use is it to us?

A word, then, as to what craniology is.

- (a). It is the science which holds that certain parts of the brain are exclusively concerned with particular mental faculties.
- (b). And that special development of the brain in any given direction corresponds with the extent of certain propensities, sentiments and faculties—intellectual, moral or physical, as the case may be.

The science also teaches us that, as brain-growth and skull-measurement proceed hand-in-hand, and as the latter accommodates itself to the former, so the

configuration of the head as a whole indicates personal *character*.

Now, the acceptance of this fact does not in any way tend to fatalism. Quite the reverse.

We must recognise—if we are wise—that people in general are born with certain qualities, tastes, natural tendencies, temperaments, and so forth, uppermost. One person has a taste for figures, another a talent for music, yet a third the gift of the gab, and so on.

We have to recognise this sooner or later. And the sooner we do so, the better—both for ourselves and others.

All the trouble and anxiety which only too often arise from ignoring cranial indications might be spared if only we took into account one thing: *where the ears lay on each other's heads*—a very simple procedure.

I said just now, you will remember, that craniology is not a science of bumps;

and it is not. It is just a question of comparative brain-measurements.

The ears are to be your starting point.

“Why?” you ask.

Because their setting alone will enable you to estimate correctly the relative proportions of the various regions of the brain. And upon this everything will depend.

For instance—whilst all of us have precisely the same number of faculties, 42 in all (*see diagram*), with some of us the *forepart* of the brain comes further in advance of the ear-opening than it does with others.

Some of us are correspondingly *more intellectual* than others.

In the forehead we have the seat of the intellectual organs.

When, therefore, the ears show two-thirds of the brain in front of them the intelligence will exceed the animal instincts (which are located in the back head).

But foreheads vary in shape. Some may

be said to recede, others to project, others again to be perpendicular.

Others are wide, narrow, square; high, low, and so forth. There are endless examples.

Man, however, alone has a brow—and it is to the frontal brain-mass that he is indebted for his superior and “God-like reason.”

Yet with some human beings even, the ears show (comparatively speaking) but little brain in front of them.

In many heads the ears are set *centrally*.

In such cases the social and domestic faculties will be strongest—for in the back head lie the organs which show love of home-ties, friends, pets, animals, conjugality, and so forth.

A head of this type will be less intellectual than social, and fonder by nature of spending its time surrounded by associates and companions than books.

In other heads the ears are set low down,

and at a great distance from each other (owing to what is known as a deep, broad basilar lobe).

Here we shall meet with executive and self-protective tendencies uppermost. Destructive energy, resistance, force, commercial capacity, appetite, and self-preservative powers are indicated by such a type.

The narrow-headed people will be weak, feeble, negative, easily ruled by the broad-headed, incautious, have little of the saving faculty, and be possessed of little go.

Then again some heads tower above the ears in the crown: such are headstrong, stubborn, egotistic. Others fall off and are modest, meek, humble accordingly.

Still other heads show an elevation upwards of the ears. And such heads disclose well-developed moral and religious instincts — faith, hope, charity, reverence, and regard for duty. In excess, such heads disclose fanatical tendencies. Where-

as the low-headed are low—animalized, coarse, vulgar, and depraved. (For further information see my "A.B.C. of Phrenology," of the publishers, 1/-).

But head-forms are of almost infinite diversity—as are their possessors' natures.

In a manual such as this I cannot describe them all. You must examine them on your own account and draw your own deductions.

But, as I have previously said, *heads do not make or mar us.*

In the main, we shape our own heads. And though, in a general way, heredity may apply to the formation of the brain, the fact that this may be developed and modified by training, education, and culture, goes to show how great is our responsibility in the matter. The fact, too, is not without its encouraging aspect. For, whilst we are at liberty to argue that our tendencies, tastes, temperaments, and what not, are born with us, it is no less certain

that, if this fact be true, we have it in our power at least to control and direct these. In point of fact, if we are displeased with the configuration of our cranium, all we have to do is, to set about getting a new one. The materials for doing so are at hand. All we need to do is to apply the principles of phrenometry, and so, by stimulating the latent powers, express our hidden potentialities. To do this is simply a question of establishing harmonious brain-action, by initiating a process of rhythmic cerebral vibrations.

The only way for us to cultivate a beautiful head, is to develop a fine brain and a beautiful character. And this we can do only by harmoniously adjusting all our activities.

Assuming, therefore, that your head-shape does not satisfy your present requirements, I will proceed to tell you how you may alter it.

Say your head were in fair proportion,

but that your forehead showed a falling off in the higher, intuitive, sympathetic region, what would you do?

Concentrate upon—not the deficiency—but the ideal formation, and the qualities so indicated.

- (1). The best way for doing this would be to seat yourself quietly in your room, your feet touching the floor, facing the north. Place your hands easily on the lap, the fingers together (but the thumbs not in contact).
- (2). Now close your eyes.
- (3). Turn them up, and fix them, as it were, on the upper part of the forehead.
- (4). Then begin a slow, steady inhalation, carrying the breath (mentally) to this centre of the brain and holding the breath a moment or two.
- (5). Next form a mental picture of the tissues and cells, and keep this

steadily before you—in the mind's eye.

- (6). Think of this exclusively.
- (7). By this process you will increase the blood-supply to this part: and that will build up the brain-cells.
- (8). Having commenced your breathing exercise, and having fixed the attention upon the proper spot, next
- (9). Repeat the formula :

“Every particle of each cell of my sympathetic and intuitive brain is fully charged with the vital essence of inspiration.”
- (10). And afterwards exhale quickly—in puffs—and so get rid of the noxious gases, which have been accumulated in the process.

You are advised to take this exercise through three times at a sitting, and to accompany the affirmation by gentle rhythmic swaying of the body, backwards and forwards. Light friction with the

finger to the part will also assist in bringing about the desired end.

Now this system of development may be applied with perfect success to any department of cerebral evolution. For example, if hope, or courage, or faith were deficient, one would image the ideal appearance of the organs, and then, through the exercise of the will and the concentration of the mental currents upon the part in question—having substituted the right word expressive of the sentiment which is sought to be cultivated—induce the particular condition which it is desired to establish.

You must bear in mind that whilst the soul capacities are infinite—inexhaustible and illimitable—their *expression* requires steady and persistent effort on your part.

Soul-powers are no abstractions, and the culture of such powers demands the most practical utilization of your energies, and

the most persistent expenditure of your forces.

By such effort you will be able to develop yourself to almost any extent. It is a mere matter of concentration of purpose and expectancy of desire.

Such a method, I may add, is the only effective means to evolution of character.

The materials for character-formation are born with us; they are waiting to be builded into whatever structure we choose. But it rests with us as to what edifice we elect to erect.

As students of phrenometry we must recognize the supremacy of mind. We must necessarily realize that the initiative must come from within. *Yet we do not deny matter.* There is no need. Matter is so much crystallized spirit—the sum-total of habit and experience. And as such, it is for us to *assert the spirit in order to manipulate matter and bring it under the control of the will.*

This is to be accomplished only by the intelligent recognition and application of the laws underlying individual growth and expression.

We must needs work from centre to circumference, and establish a perfect interaction between each and every department of our economy.

Bring yourself, then, into harmonious relationship with "the Law," and by so doing you shall acquire both a balanced mind and a symmetrical brain; for :

*"Of the Soul the body form doth take,
For Soul is form and doth the body make."*

CHAPTER III.

THE SECRET OF PERSONAL SUCCESS.

IT is a significant fact that some people get on in the world where other people fail; that some succeed where others do not. Yet why should this be so? The fact is often ascribed to "fate," or circumstances. But, in point of fact, to adopt such a theory is no explanation at all. As Shakespeare has told us, the matter rests, not with our stars, but in ourselves.

And if this be true we may well enquire *why* in ourselves. For "getting on" is certainly not altogether due to ability, or even to personal merit. It is a question of something besides—if not something else.

Many apparently "clever" people go to the wall. That is strange enough, certainly.

But it is not more strange than the fact that many seemingly commonplace persons come to the front.

To what, then, is success due ?

Success, no doubt, is due to a variety of causes. With some, it may seem to be the reward of diligent and persistent endeavour. With others, it may appear to be the result of opportunity, and so depend very little, if at all, upon themselves. With yet others, it may be secured partly by means of influence and be attained independent of personal exertion.

All these factors, doubtless, and many more, contribute to a successful career. Both personal fitness, favourable surroundings and patronage, are of inestimable value to any man. Yet even these may be over-estimated. To strive is not necessarily to succeed : nor are chances nor influential friends the only things that are required to enable a man to get on. Success, in the truest sense, means something far more.

Real success can arise only through one thing: that is, *individual fitness*. This means, that a person must occupy a unique position—a place which he *alone* is competent to fill. In other words, he must have made—created—the place in which he happens to find himself. Otherwise, he must reckon himself among the failures in life.

Hence, real success may really be said to be synonymous with *personality*—more than anything. In the long run, we *make* success, rather than we can be said to attain it.

We hear of men like Gladstone, Chamberlain, Lord Cromer, Lord Kitchener, Lord Milner, Beerbohm Tree, Ellen Terry, Henry Ward Beecher, Lord Charles Beresford, or the Rev. R. J. Campbell—we know that their careers in the arena of politics, in the army, on the stage, and in the church, are successful.

But what is it gives them their special

ability, their charm, their glamour, their power over men? To what is their success in their various vocations due?

Gladstone (to take one remarkable example from the types which I have selected), of course, was a scholar, a theologian, a skilled tactician, and a wonderful orator to boot. No doubt his vast intellectual resources assisted him enormously. Yet brains alone do not yield success.

And I venture to doubt whether his *learning*, great as it was, helped him very much when it came to dealing practically with men. Gladstone would have been great in any sphere of life.

Men of action, as we know, are often not scholars—and many scholars, though they can think and write very beautifully and eloquently, do not succeed in *impressing* people with their undoubted ability.

And I venture to question whether any two people out of every million who came

into personal contact with Gladstone, troubled greatly whether he knew little or much about Horace or whether he was an authority on Church questions or no. I hardly suppose that the fact that he had written the "Impregnable Rock of Holy Scripture," able as that work was, secured for him the title of "G.O.M."

No; his intellectual achievements, great as they were, were eclipsed by the *personality* of the man.

And this I think you will find holds good in the other notable instances cited.

Now to what *personality* is due it remains for us to see.

If we were to ask for a *definition* of personality, I should be inclined to answer that it consisted in *the sum-total of the vital activities of a person*—the resultant, that is, of the physical, mental and moral conditions of an individual.

Have you never felt that you are more *drawn* towards some people than you are

to others? Do not some people *attract* you and others *repel* you?

That is all a question of what is known as "personal magnetism."

Now, some people are *magnetic*—or attractive—in a higher degree than others.

This is why they seem to secure the cooperation, the confidence, the goodwill of others. This, too, explains why they *succeed* where others (who are less magnetic) fail to do so. For success, after all, depends upon the power to focus these forces which are latent in humanity, and to which the great man always has access.

This was why Gladstone succeeded; why Chamberlain, Milner, Kitchener, and so many more have succeeded—where other mute inglorious careers have been doomed to suffer annihilation.

Now we may be apt to imagine perhaps that some people are *naturally magnetic* whilst other people are born to be deficient in magnetism. We are liable to cherish

the impression, in fact, that magnetism is a "gift" (like the gift of the gab—a talent for painting—or a faculty for drawing). And that providence *bestows* it on some and *withholds* it from others.

Such, however, is not the case.

Every body is a magnetic centre in a greater or less degree.

Those men whose names I have just given—one and all—have achieved their success far more by understanding the secret of *applying* their personal force than by any other means.

All of us have this personal force—either latent or active: some more; others less. But some of us do not know how to apply it.

It is to these I am particularly addressing the remarks which I am about to make.

Now, the first thing for us to do when we attempt to cultivate personal magnetism, is to know exactly the nature of the

element which we propose to set about to cultivate.

Ignorance on this point is bound to mean failure on our part. And so, first of all, let us be sure what we mean by magnetism.

What is magnetism?

Magnetism is a certain subtle, yet potent force. A force palpable to neither ears, eyes, nose, taste, nor touch. Yet *felt* quickly enough—a force which radiates from the nervous centres, and which is the product of the personal organism. There are people you meet you instinctively like. You are drawn towards them. They may be good or bad. But that makes no difference; they attract, win and compel you.

Love is said to be blind: but love can never be blind to this attractive power. It is the basis of *personality*. The people who *draw* you are magnetic.

Some people, again, repel you: you shrink from them; or perhaps you feel *indifferent* when you are in their presence.

Possibly they make no effect on you. They make no impression one way or the other. You can't help it, you don't *take* to them. You don't seek their society, you can't *care* about them.

Such people are deficient in vital magnetism, and they cannot in consequence get into true relationship with others.

These are non-magnetic people—just as the others are *magnetic* people. They are the people of feeble vital and mental powers—whose organisms are out of gear and whose personal ether is non-rhythmic in its vibrations.

Now how comes it that everyone we meet can be classified as coming under one or other of these heads?

Are some people born to charm and others born only to repel: is this magnetic quality a gift of the gods only—beyond human control? Is it bestowed on some only and not on others? Is it a gift which

some alone may have in abundance and others possess scarcely a particle of?

Why should there be these two classes of persons? Let us realize, once and for all :

There ought to be only one class

Further, that there would be only one class of people, viz., the "magnetic" variety—did all realize the principle upon which such depends. The question for each of us to settle is : To which class of persons do we belong?

It may be as well if we dwell for a moment or two upon the non-magnetic attitude. It is the consequence of too great negativeness : want of poise, balance, and self-appreciation. Such a habit of mind shows an utter inability to appropriate and employ the force of which we have been speaking.

Among the non-magnetic are those who cherish some chronic grievance—often purely imaginary. In their ranks, we shall

find the grumbling, the dissatisfied, the unsuccessful, the misunderstood. We all know these people. How often we hear them tell us that they are "ill-used"—everything is against them. When it is not "other people," it is "the season," or "the government," or "the weather," or "poverty"—anything but what lies under their own control. Such people tell us that they never seem to be successful. They are perfectly right. And, what is more, we may be quite certain that, so long as they take this view of life, successful they will never be. They have not realized the law of success: the fact that true success must depend upon themselves—upon *a sense of inner harmony with others and things in general.*

People often tell me they want to be liked; but when I ask them if they like other people, they tell me, No; other people are horrid and selfish and disagreeable. Well, there's an old saw to the effect

that like attracts like—and there you have, perhaps, a key to the problem.

There is a saying to the effect that “God helps those who help themselves”; and like many an old maxim, it is largely true.

God *does* help those who *know how* to help themselves. But these unfortunate people never *do* help themselves—and *they only hinder others*.

All this arises from the fact that they are ignorant of the nature of their own Being. They do not know *how* to command the success and esteem which would enable them to bring about the results which they say they cannot attain.

It is all a question of filtration of magnetism.

These people, whilst they are bemoaning their “hard lot,” *fretting, worrying, impatient*—(maybe losing their tempers)—are *exhausting* their supply of magnetism : it is oozing away : they have sprung *aleak*.

The cardinal principle for us to bear in

mind at the outset of all personal culture is—*Never squander your forces*. But how, you may ask, is magnetism to be conserved and developed?

I have already given you some of the distinguishing peculiarities of the non-magnetic man; you may now like to hear some of those of the distinctly magnetic individual.

I will therefore answer the question as to the method of cultivating magnetism by giving you a mental portrait of the magnetic individual.

Here, then, is *his* picture.

The magnetic man impresses you first of all by his composure and serenity. When you are in his presence you feel safe—reposeful—and a kind of quietude steals over you. He carries himself with an easy poise: is self-possessed, content, conscious of his power, so that one instinctively judges him to be equal to any emergency. There is something “irresistible” about

him. You don't know quite what it is—but his charm seems to come to a great extent from his utter lack of egotism. He never has to insist on himself—his affairs—or those of his acquaintances.

How some people bore us with such recitals! How much they talk—not only of themselves, but of their affairs and lot in life, their friends, their acquaintances, relatives, and their joys—AND their troubles. Oh! those troubles.

But if we want to become magnetic the first thing to be done is to *drop* the personal note!

If we want individually to develop our magnetic properties—if we want to resemble the ideal portrait which I have just delineated—we must cease to stand in our own light, and lose sight of ourselves. And the first thing to be done, is to keep the personal pronoun “I” out of the conversation. If it is worth anything, be assured its very mention is superfluous.

In the next place—avoid all admiration, as far as possible. This desire for applause, adulation and flattery is a subtle thing. It crops up at every turn: it induces us to push our petty concerns into everybody's way—and even to try to glorify ourselves at the expense of others.

So, directly you appear prompted to speak or act with the desire for approbation—reflect; and do not be induced to say or do anything from such an unworthy and contemptible motive.

Further, stop all mannerisms, as far as possible: the little “affectations.” People often bite their nails, shuffle their feet, twitch nervously: whilst men twist their moustache, or pull their beard, or play with their eyeglass.

Stop such habits; they exhaust the supplies of nervo-magnetism; they squander the finer forces.

There are other sources of leakage. Some people are living butterfly lives:

they are never quietly at home for an instant. They never think—"it's too much trouble"—they "have no time." They never sit still—"there isn't a chance." They must be on the go all the time. And they never do any serious work—"it isn't worth it."

People of this sort must "quiet down," put the "brake on" for a bit, and rule their minds, actions and words, instead of being carried hither and thither, ere they can hope to become truly *magnetic*. They must *conserve* their forces more, so that, instead of allowing other people to sap them, they can consume their own magnetism.

Another source of waste of magnetism is *worry*.

Don't grieve, don't fret, don't deplore!

I have known people who "deplored" so much they have never managed to do anything else.

Don't, of course, be imprudent or rash :

but *do* be bold and courageous. Learn to endure.

Forget how much *ill* you have done or how much trouble has befallen you. Don't grieve over spilt milk. *Get another penn'orth. It'll pay you.*

Don't think of the bothers that have gone—but of the good things in store—that *must come.*

Yes, that *must come.* Emerson, you may remember, said that, whilst fools believe in luck and chance, wise men believe in cause and effect.

And here we have it. Sow an act and you grow a habit, grow a habit and you reap a character, reap a character and you harvest a destiny. Luck and chance are words good enough to employ when we are ignorant of this; but, like many other terms which we use, they mean little or nothing when we analyse them.

A brave man has no use for such words

—neither has a sensible man — nor an honest one.

Wise men believe in cause and effect.

Here is the secret of the whole matter.

“ ’Tis in ourselves that we are thus and thus.”

If we would *see* virtue, happiness, faith, trust, love, contentment, happiness, prosperity, magnetism, and their corollary, personal success, let us be virtuous, happy, faithful, trusting, loving, contented, happy, prosperous, magnetic, and successful ourselves.

Let us affirm that we *are* these things; let us assure ourselves that these conditions are at our disposal, waiting to be claimed, if only we will take them; and let us live our lives, instead of wasting our time and neglecting our opportunities.

Let us make self-knowledge one of our principal objects of study and so *know* ourselves.

Thus we shall develop our personal magnetism, and become a centre of success, radiating joy, peace, harmony and love.

As we each develop magnetically—as we may, if only we put the methods of the preceding pages into practice—we shall find that our very glance becomes steady and piercing—and that our eyes, instead of being shifty and uncertain in their movements, gaze full at the person whom we may be addressing. Argumentative, aggressive mannerisms; bounce, bluster and “side” will disappear; and all trace of hurry, flurry, and nervousness will vanish. We shall be tranquil, calm and self-contained. Our very gestures will become less violent, and our words better adapted to convey the meaning that we intend to express; all chance of exaggeration and misconception will be avoided; we shall know just where we stand and how we are going to be taken.

In this way we shall become the visible and outward embodiment of all that is beautiful and blessed. And, by this means, realising that the root of success lies within—in our own keeping—we shall discover the truth of those immortal words: “The kingdom of heaven is within you.” Thus knowing, the highest and holiest things upon which our hearts may be set, are possible to us.



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