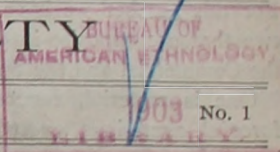


HUMAN CULTURE

FORMERLY HUMAN FACULTY

VOL. 5.

CHICAGO, ILLINOIS, JANUARY 5, 1903.



THE STUDY OF CLASSES.

—L. A. Vaught.

MENTAL FORMATION EVERYTHING.

—L. A. Vaught.

DO THE BEST YOU CAN.

—Dr. I. L. Dunham.

SELF-CULTURE.

—James Forbes.

PHRENOLOGY

—W. N. Holmes.

THE POSSIBILITIES OF THE MIND.

—Roland Miller.



THINKING

MENTAL ACTIVITIES PHOTOGRAPHED.

—L. A. Vaught.

HINTS ON CULTIVATION.

—L. W. Potter.

CULTIVATE EFFORT AND ENERGY.

—Margaret Stowe.

HEAD, FACE AND BODY BUILDING.

—L. A. Vaught.

INERTIA.

—Supt. A. C. Butler.

THE SEVEN LAMPS FOR THE TEACHER'S WAY.

—Hon. Frank A. Hill.

\$1.00 PER YEAR.

10 CENTS PER NUMBER.

L. A. VAUGHT, Publisher,
CHICAGO.



THE STUDY OF CLASSES.

The elemental study of classes is extremely interesting and instructive. Human minds being made up of elements of unequal strength, makes possible the existence of classes. There could be no characteristic classes if the mind was only a single power. Unless there was more than one primary mental element, human diversity would be absolutely impossible. Classes of humanity then can only come about by means of the plural make-up of the human mind. Any particular type is so by virtue of the predominance of certain elements over others in the individual. A number of individuals with the same elements predominant constitute a class. The number of possible classes is large. The actual number is also large. We shall deal with the most pronounced of these from month to month in this journal. For this number we have selected two prominent classes; two that are opposite in character or mental constitution: the Commercial and the Spiritual.

One is material, concrete, worldly, shrewd, physical, forceful, avaricious, executive, domineering and commanding.

The other is gentle, refined, intellectual, moral, ideal, subjective, generous, open-hearted, mental and philanthropic.

Each class is so because of a *predominance* of certain mental elements. When any particular class or combination of mental elements predominates, a specific part or parts of the head predominates. Minds *form* heads. Particular kinds of minds form particularly-shaped heads. Heads differ just as much as minds differ.

The Commercial class have the broadest heads from ear to ear. This is a very striking fact. Why? Because the temporal lobes of the brain are the seat of the selfish, commercial and industrial faculties—Acquisitiveness, Alimentiveness, Destructiveness, Secretiveness, Combaticiveness and Vitativeness. These are the faculties that make heads broad in the middle, lower sidehead. They predominate in the Commercial class. They cause and characterize the Commercial class. There would be no Commercial class without a predominance of these selfish elements. Always look in the middle, lower sidehead for inherent commercial tendency and talent. Their heads are always *convex* here. They are particularly so just forward and upward from the tips of the ears. They have corresponding broad faces. Their mouths and noses in particular are broader. Their eyes are usually large, but nearly closed and thick lidded. They hold their heads a little forward and down, as a rule. When their heads are very high in the crown they are ambitious for *commercial power*, and if endowed with enough intellect, become great leaders in the business world, as Hill, Gates and Morgan.

These are positive facts. What is the use of being so general and blind in the study of human nature? Get at the *elements* of human nature and get at their *homes* in the *brain*. Look for special character where special character stays. The commercial elements of human nature "hold

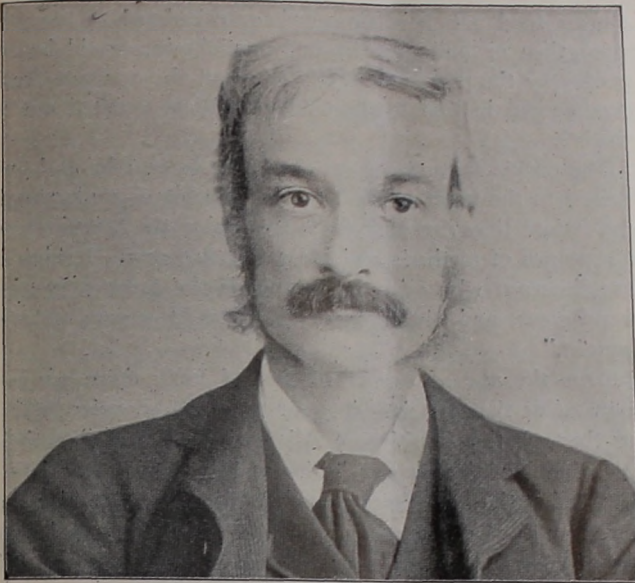


Andrew Carnegie, the Business Man.

forth" in the lower side head. Here is where they rendezvous. You can find them actively engaged in business here. Where is Wall Street? It is not where Broadway or Fifth Avenue is. What and where Wall Street is to New York City, the commercial faculties are to the human mind and head.

We illustrate this article with two representative characters. One faithfully represents the positive Commercial and the other the positive Spiritual. What a marvelous difference! What a striking contrast! Our readers can see for themselves. They can see plainly.

The Spiritual class have the upper side head and the top head more strongly developed than the lower side head. This is an exact, positive, projecting, incontrovertible fact. The reason is in the fact that the idealistic, moral, religious and spiritual faculties occupy and build these sections of the brain and thereby determine the shape of the head. No one can be spiritual without a well-developed top head. The top head should not only be high and arched from a side view, but should be *high* and nearly level. No one is *spiritual*, strictly speaking, who has a conical head in shape, however religious and benevolent he may be, because to be spiritual-minded truly is to have a strong faculty of Spirituality, which is located on each side of the central line of the top head, which helps to make it full and nearly level in formation. One can be quite spiritual and at the same time have a good deal of the commercial, but to be spiritual enough to be classed, he must have more of the faculties of Ideality, Sublimity, Conscientiousness, Hope, Veneration, Benevolence and Spirituality than of Vitativeness, Combaticiveness, Secretiveness, Destructiveness, Alimentiveness



Andrew Lang, the Poet.

and Acquisitiveness. He will then have more brain in the upper side head than in the lower and particularly more in the whole top head.

Each class is so by virtue of mental formation. As is the mental formation so will be the brain formation, head formation, face formation and body formation. To scientifically study head formation is to study mental formation, because the latter causes the former. When one understands the *elements* of human nature and the localization of these elements he can go about the study of classes with a definiteness that is incomparably more scientific and practical than the empirical methods in vogue outside of the scientific class of phrenologists. We make this distinction in the phrenological ranks because of the large number of unscientific phrenological practitioners who have done immeasurable harm to the science.

Fix these illustrations clearly in your minds and particularly master every word of this article and you will be ready to observe and study the two above named classes with great profit and pleasure.

(Continued next month.)

The Highest Authority.

The highest authority, the supreme court, the tribunal of last resort, is the CONSTITUTION OF HUMAN NATURE.

Mental Formation Everything.

Complexion is nothing.

Temperament is nothing.

Sex is nothing.

Nationality is nothing.

Race is nothing.

The MENTAL MAKE-UP or FORMATION OF MIND of both sexes, all nationalities, all races is EVERYTHING.

All tendencies, dispositions, peculiarities, idiosyncracies and talents are fundamentally and *wholly* the result of *mental formation*.

All habits, customs, religions and institutions are naught but the result of *mental formation*.

All natural heads, faces and bodies are simply the result of *mental formation*.

The head is shaped, the face is shaped, the body is shaped by the *formation* of the mind that builds it.

At the beginning of an individual life a certain mental formation takes place. Heredity, marriage and all of the conditions at the time of conception have to do with the *particular* formation of the mind of the individual child. Mental formation is a particular proportion of the forty-two faculties. When one has inherited the vital faculties, Alimentiveness, Amativeness and Vitativeness, in a stronger degree than all of the other faculties, he has a certain mental proportion and a mental formation in which the vital faculties predominate. What is the result? A head, face and body that are round in shape and what is called the Vital Temperament. This is as simple as two plus two equals four. No one can have a round face or head or body any other way. There is no other way to have a Vital Temperament.

Hereditary mental formation, then, decides the temperament. There is nothing more in temperament than there is in a predominance of certain faculties in the individual mental constitution. What is true of temperament is true of physiognomy, sex, quality and *everything* else.

Mental formation decides the disposition, character, talent, tendency, masculinity, femininity, belief, plane, health, endurance, concentration, progress, success and genius of any and all individuals among all races. It is the first thing to be considered in character reading and the selection of a vocation. The first thing to be considered in the study of heads, faces, temperaments, walks, actions, voices and bodies. The first thing to be considered in the study of classes and races of people. It is pre-eminently first.

Individuals, classes, tribes, nationalities and races all become wonderfully clear when we thoroughly understand their MENTAL FORMATION.

Do Your Best.

DR. I. L. DUNHAM.

Every man should think just what kind of a man he would like to become, and should keep this thought constantly in mind; should keep his ideal ever before him. Then he will find that he is, without consciousness or effort, gradually grasping every available opportunity that will advance or carry him onward toward the desired goal. The constant mental entertainment of this ideal condition, this desired development, will likewise cause him to shun the habits, the ways of living, and the associates that will have a tendency to retard his progress, or to interpose obstacles in the way of his advancement. If you know your aim is an honorable and worthy one, do not be discouraged by ridicule. Bear in mind that ridicule is often the shaft that ignorance hurls at the things it does not understand. Morse, the inventor of the telegraph, was ridiculed by members of Congress, while attempting to obtain a government appropriation for the purpose of making a test of his invention. Goodyear, the inventor of the process of vulcanizing rubber, was ridiculed; and so was Elias Howe, the inventor of the sewing-machine. And think what the inventor of the Atlantic cable had to endure in the way of gibes, ridicule and misfortunes resulting from his first attempts. Occupying a high position does not prevent a man from exhibiting ignorance when he steps outside of his sphere and position for which he has been trained. So I say, if your aim is a high and worthy one, be not deterred by criticism and ridicule from men in any position; they may mean well but they do not understand.

There are a few that are always in advance of the masses, in thought, in ideas, in inventions, in morals and in all other respects; and they are generally conspicuous and shining targets for the jeers, gibes and ridicule of the unthinking and of those incapable of understanding. Their worth and merit is frequently not recognized till after their death.

I have read of an eminent musical composer who lived and died in poverty, and was buried in Potter's field, where his body remained for about two hundred years, unknown and unhonored; when it finally dawned upon the minds of the people that this man, instead of being a crank, as had been supposed, had been a genius, then the public aroused themselves a little, located his grave or thought they did, and erected a monument to his memory. It seems to be exceedingly difficult for the public to understand a man whose acts, conduct and life are not prompted by the faculties of Amativeness, Alimentiveness, Acquisitiveness or Approbativeness.

When a man makes a few strides in advance of the people, in pursuit of a science, an art or an object not fully apparent and understood, he is considered a crank. Any man who should aim to always be truthful, honorable and just would be considered a little odd and eccentric, and at times he would feel a trifle lonesome. Any man who should adopt

a course of eating or dieting whereby he rejected all articles of food not best designed or calculated to nourish, strengthen or build up the body and brain, would be regarded by the people generally as about the queerest freak ever known in that locality, and would be pointed out to visitors.

The people mean well, but they have to be educated and trained to the point where they are capable of understanding, before they can appreciate and enjoy the beauties and advantages of methods and ideas that are new. I think it was Emerson who said, "Ignorance is the greatest barrier to progress, and old thought the greatest enemy to new thought."

From the age of twenty to that of forty there are too many of us that are devoting our time and energies to living through the faculties of Alimentiveness and Amativeness, thereby injuring our health and neglecting our intellects. If at the age of forty-five or fifty there should come to you an awakening, and you should feel that a good portion of your life had been wasted and misspent, do not feel discouraged and think that it is too late, or that you are too old to accomplish anything in life.

Many men have done their best intellectual work after passing the half-century mark. Most men do not reach the zenith of their mentality till they are fifty years of age; and some do not arrive at this age of maturity till they are ten or fifteen years older.

As I have attempted to show, public opinion is often wrong; hence, when working in a good cause and for the right, be not disheartened or discouraged if you do not receive all the applause or encouragement you would like, but try to aim high and do your best.

Cultivate Effort and Energy.

BY MARGARET STOWE.

Nature arms each man with some faculty which enables him to do easily something impossible to any other.

Find out what your faculty is, then put your whole mind on it and you will succeed. Concentration on one thing will bring success, where divided attention will mean failure.

Benjamin Constant, one of the most gifted Frenchmen of his time, resolved upon doing so many things, which he never did or never finished, that he was spoken of as "Constant, the Inconstant."

He envied Voltaire his energy, which he would rather have had than his genius, and spoke of himself as a person with one foot in the air.

His life was an absolute failure, notwithstanding his great intellectual endowments, because he had no strength of purpose—nothing but wishes.

You meet people every day that are desirous of doing something—to succeed in life—but when it comes to any effort or if any difficulty arises then they sing another tune.

Do you think you are going to accomplish an end if you sit still and merely desire to be or do?

It is not ease but effort, not facility but difficulty, that makes men.

No matter what position you may hold, you will have difficulties to overcome before you succeed. Learn, then, to look upon them as your best instructors, for it is through them that you gain wisdom.

A well-known opinion tells us that there is more to be hoped from a man that failed, and yet went on in spite of his failure, than from the buoyant career of the successful.

The same authority says: "It is all very well to tell me that a young man has distinguished himself by a brilliant first speech.

"He may go on, or he may be satisfied with his first triumph, but show me a young man that has not succeeded at first, and nevertheless has gone on, and I will back that young man to do better than most of those that succeeded at the first trial."

We can do much if we only try. You do not know what you can do until you have tried, and then few really try their best until they have been forced to do so.

Cultivate effort and strength of purpose and be thankful for all the difficulties that come to you, giving you the opportunity to prove your strength and force.

Beethoven said of Rossini that he had in him the stuff to have made a good musician if he had only when a boy been well flogged; but that he had been spoiled by the facility with which he produced.—*Chicago American*.

Human Culture Announcement.

We have the foundation.

We have that *knowledge* of the constitution of the human mind and body that enables us to begin writing upon human culture in a *certain, definite, scientific, practical and reliable* manner.

We will make Human Culture incomparably the best publication in the world upon mental and physical development. Mental *reformation* is what you need. Success is a question of good mental formation.

You can *reform* your present mental formation. How? By the special cultivation of some of your faculties and the restraint of others.

Don't Complain—Cultivate.

Use the force that you worse than waste in complaining in *cultivation*. You will make headway immediately. Don't cheat yourself by complaining. You will only "saw the limb off you are standing on."

Complaint is destruction.

Cultivation is construction.

Phrenology.

W. N. HOLMES.

We sometimes see Phrenology mentioned in papers and magazines in a manner which would lead the reader to think that it is a study of very little practical value. Those who have studied it thoroughly, with a strong desire to get at the truth, know positively that it must be and ultimately will be the basis of all educational methods. In this article the advantages and seeming disadvantages of a knowledge of Phrenology will be discussed and considered from the viewpoint of one who desires the best interests of all mankind in the highest sense, and who tries to neither under-value nor overvalue any knowledge not directly connected with this study.

To a man or woman strong enough in the right faculties to gather, grasp, hold and completely use his or her knowledge of the truths of Phrenology, there is nothing whatever disadvantageous in such knowledge, for it makes them see the more clearly their failings and weaknesses; this clear conception forces them to greater—and through this knowledge—well-directed efforts to overcome them, so that they get control of themselves more quickly.

But to those less endowed with the intellectual faculties; to those whose feelings are strong and therefore hold tenaciously to old prejudices; to those lacking in will power; to those whom the faculty of Approbativeness leads, and although sincere in their desire to get at the truth, are too much under the influence of this faculty to think and act independently; to those having strong religious views, which clash with Human Nature as created by God; to those who appreciate its fundamental truths, but who are too negative to act accordingly, although their conscience condemns them for their negligence—to all these a knowledge of Phrenology may seem to be a disadvantage.

In analyzing all of these seeming disadvantages we find that they lie not in the knowledge itself, but in the individual. It is a matter of perspective; one with the right faculties will find nothing but benefit in this study, while another with weak faculties sees many disadvantages. The first one's view is normal and natural, the second one's view is distorted and biased. The first one has grasped the fundamental principles, and therefore has a sound basis for his judgment, the latter has learned facts only, without realizing their relationship and value. The one is fully acquainted with the alphabet of Phrenology, and can analyze and understand each word (each human nature) while to the other it is a strange language, which sounds familiar at times, but does not convey clearly connected ideas to him. To get down to a faculty basis and make these ideas clear:

To one lacking in Combateness, the fight going on between the faculties of a person enlightened by Phrenology as to which faculties should control is discouraging, because he likes no battle of any kind; he would prefer not to know

so that he could follow his feelings more undisturbedly.

To one lacking Firmness, the persistency unavoidable to overcome old habits of thought and action, to cultivate any of the faculties, is not considered an advantage.

To one with small Self-Esteem, the necessity of forcing this faculty to action by going ahead when retreat is easier, seems very difficult, notwithstanding his knowledge that it is an absolute necessity to have this faculty strong in order to make and be a success.

When Approbativeness is large, and one knows it is, and still becomes embarrassed, and also knows that others are noting his embarrassment, this knowledge seems a disadvantage; but even then, is it not better to know the cause of this self-consciousness and how to overcome it, than otherwise? Anyone of your actions that is mystical and that is ascribed to a good or bad angel, or to somebody or anything else, cannot and will not be overcome. Although you may suffer through this greater sensitiveness, your faculty of Approbativeness will be the greatest factor in overcoming this wrong use of itself by calling on Firmness, Causality, Human Nature and Self-Esteem to fight it until downed. Ask yourself the question whether you would really prefer to be sensitive and not know the reason and thereby the remedy, or whether you would prefer to be more sensitive for a short time and then get control of the faculty. There can be only one answer.

To those having strong religious views, a knowledge of Phrenology seems a decided disadvantage until they have advanced sufficiently far in its study to ascertain that it is the true basis of all religion. Let me present the case like this: We have religious parents, who teach us the so-called fundamentals of their religion, or send us to a Sunday school where we learn what we are told is the only true religion; we know no better, and believe them; our Spirituality and our Veneration are satisfied with its tenets. Now the question is, and it matters not whether we first learned the Mohammedan, Catholic, Lutheran, Methodist, Presbyterian, Congregational, Episcopal, Christian Science, Mormon or Koreshan religion—is it best suited for our individual needs? Will it make us better? Will it lead us, not alone to prepare by faith for a future life, but to improve ourselves here on this earth, giving us higher ideals, and with these higher ideals the intense ambition to achieve a higher life on this earth, doing the best we can for ourselves and our fellow-beings? If you have any religious scruples about studying Phrenology, remember that the Creator made man as he is, that the study of Phrenology is only the study of God's image, and that, therefore, there cannot be anything wrong in this study. If any idea that has previously been held as absolute truth seems to be contradicted by any Phrenological view, do not on that account drop the study. It may be that you held a wrong view, and it may be that your previous view is right, and that a further and closer study of Phrenology will show you that you only had a wrong conception of it.

I care not what religion you may have held as the true one previous to your study of Phrenology, you will be compelled to change some of your views regarding it, or fool yourself. If you throw this study aside because it does not agree with your views you are showing a narrowness of mind in viewing God and his works incompatible with any true religion; by this act you simply brand your religion, or your view of it, as narrow, selfish and false; for anyone seeking logically, sincerely and clear-mindedly for truth will not cast aside any study because it shows up his thoughts as wrong, but will study and dig deeper and deeper into its teachings until he does get a clear conception, and makes his old views agree with his new ones, or forgets the old and holds the new ones.

Anyone that studies Human Nature phrenologically long enough to have fully grasped its principles so that the improvement shows in his own life, will positively be religious; for religion is not the belief that this world is a preparatory stage for life in a future world, but LIFE itself in its fullest and best sense.

If you appreciate the fundamental truths of Phrenology, but are too negative in Firmness, Self-Esteem and Combativeness to live in accordance with this knowledge, it may seem a disadvantage, for then your conscience will pain you. In this case I hope that this wee, small voice will become so thunderous that it will not let you sleep until you faculties. Having an ideal in your intellectual and moral faculties, do not let it fade until you have lived up to it; then form a higher ideal. It may take years, but that need not concern you; do your best for the moment, and your ideal will be reached before you are aware of it.

And when you have reached a state of self-control, self-reliance and self-knowledge, you will envy no one, for you are then truly the maker of your own destiny, which our Creator intended us to be, and which we are. Let nothing stand in your way to build up a destiny that will be such as all good people wish to have.

Fate Knocked Out.

Unite courage, sincerity and tact and you can knock fate entirely out of the ring. One ought to *get* all the courage necessary to do any good thing with. Be sincere, wise and courageous and fate will make a wild scramble for the door and never call again.

Superficial Culture.

That culture that does not change the muscles so that the change may be seen is superficial physical culture.

That culture that does not change the head so that it may be seen is superficial mental culture.

What Eminent Men Say of Phrenology.

In 1898, Alfred Russell Wallace wrote a book, "The Wonderful Century," in which he gave a review of the successes and failures of the nineteenth century. He devoted a long chapter to the favorable consideration of phrenology. He said:

"I begin with the subject of Phrenology, a science of whose substantial truth and vast importance I have no more doubt than I have of the value and importance of any of the great intellectual advances already recorded.

"In the coming century Phrenology will assuredly attain general acceptance. It will prove itself to be the true science of mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of sciences; and its persistent neglect and obloquy during the last sixty years, will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and action."

B. Hollander, M. D., F. R. C. S., L. R. C. P., in his late book, "Functions of the Brain," 1901, says:

"What Gall knew at the close of the eighteenth century is only just dawning upon the scientists of the present day. The history of Gall and his doctrine is given in these pages, and will be quite a revelation to the reader. No subject has ever been so thoroughly misrepresented, even by learned men of acknowledged authority, and no author has ever been so libeled and with such malice as Gall."

Sir Samuel Wilks, M. D., late President of the Royal Physicians, is reported as follows in Guy's Hospital reports, 1879, vol. 24:

"Our works on physiology, strangely enough, were silent on the subject of speech in connection with any localized seat in the brain, while a heterodox literature contained the whole of the facts which have only just now been taught in the schools.

"One can only account for the ignorance of physiologists and the medical profession of well-established doctrines by their antipathy towards the phrenological school, which prevented any of its literature entering the portals of our college libraries."—*The Character Builder*.

Get A Basis.

Get a natural basis.

Get a true basis.

Get an everlasting basis.

The constitution of human nature is such a basis.

What's the matter with Phrenology?

Nothing but the misuse of it.



Head, Face and Body Building.

We begin in this number a series of twelve articles on the most original, unique and interesting way of head, face and body building ever given the public. Aggasiz, the great naturalist, took the scale of an unknown fish and built from this single scale an artificial fish in form, length and size that was found to be a duplicate of the unknown when it was discovered. We shall take a nose and during the year build a complete face, head and body. This will be done by the addition of part after part, from month to month, till the whole body that belongs to the nose is complete. It will be a wonderful feat in individual and comparative anatomy, physiognomy and phrenology. Noses mean something. Certain noses belong to certain faces, heads and bodies. *Watch us scientifically build an entire body from a nose.*

Fun and Fizick.

U ma-b poor from atchewal necessity & Stil B Happy, but a Ritch Man who Kant Smile is a Mizzerabul Pauper.

The DifphERENCE B-tween Poverty & Ritches ma-b only a Knew Koat, butt the Difference B-tween Mizzery & A Happy Hart iz more than a hole wardroab.

From Want ov Practic it iz az diffycult for Sum Pepul 2 Smile az it iz for an Ole Hen 2 la a square Eg.

It iz yur 1st Duty 2 B Helthy. If u r Helthy u shoold b Happy. If u r Happy, then Smile sew awl yur Nabers wil no it.

The Boy who livs neer a Swimmin Hoal in Juli haz moar Fun than the Prezydent of a Korporashun, or the Mayer of Siracuse.

The man Who wood Suckseed az a Pollytichun Must Learn how 2 Tickul the Publick. They lik it az mutch az a Pretty Gurl liks 2 B Kist.

If u want 2 B Funny ask yur Kompany if he wil hav the Napoleon of the chicken, and then giv him the Nek. It iz the Boney-part.

The Ritch Man ma hav more 2 Eat than u du, butt he Haz 2 taik Fizick 2 get rid ov it, sew whare duz the Fun Kum in?

The Pollytishun who iz out ov Offis iz the only Man who Kant sea eny Fun in Life. He haz mi Pitty next 2 the Man who iz Inn.—Dr. R. E. Leek in *The Clinic*.

In the Bright World.

Why to a care or a cross are we clinging?
The rivers are singing!

Making the music for sweet human words
Are all of the birds!

In fields where the blooms of the harvest begin
Flowers toil not, nor spin.

And though by the strength of the thundercloud riven,
The hills smile to heaven!

Why to a care or a cross are we clinging,
With earth and skies singing?

F. L. STANTON.

Hints on Cultivation.

L. W. POTTER.

Is your faculty of Form weak?

Do you have difficulty in remembering the various shapes of things that you see? If, after meeting a person, can you recall the shape of his head and the features of his face? Could you, if you had to, form an exact mental picture of your most intimate friend or of your mother even? Try it. If you cannot, your faculty of Form is not strong enough. At least it is not doing good service and should by all means receive attention.

In going about the cultivation you should first clearly understand that it is one individual faculty—Form—to which you are going to give special attention, for the time being.

Give no attention to the color, size and weight of things. These belong to other faculties which may need special help themselves.

One other faculty, however, should receive attention along with Form. This is Language. Of what use is knowledge to one without the ability to impart it to others in definite terms? Then learn all the words in the dictionary that have any relation to shape in any way whatever. If your faculty of Form is not large or has not been exercised, it is safe to say you have not very many form words in your vocabulary.

Take some object and describe its shape completely to yourself. Take every individual object in your room and do the same; and do the same not only with the object as a whole, but with each of its parts. What has more variation in shape and gives greater opportunity for the cultivation of Form than a human being? Study and describe minutely the shape of someone's head and face and the shapes of all the divisions, even to a study of the shape of the cells which go to build up these parts, if you choose

Take a few minutes each day for special cultivation and also exercise the faculty consciously at all times through the day when you think of it. In a week's time you will be surprised and gratified with the progress made, and in a short time there will be no trouble in recalling the shape of almost everything you see, for the faculty will be so active that it will instinctively grasp and retain shapes without special effort.

By cultivating in this way more has been accomplished than you may think, for while the attention has been directed especially to Form, the faculties of Individuality and Language have been brought into play and while themselves receiving no specially direct help they have necessarily helped themselves by helping another. Then, more important still, you have paved the way for Causality, Comparison and Human Nature to successfully read character.

The Possibilities of the Mind.

ROLAND MILLER, DENVER, COLO.

After a short study of the mind and its various functions, how its wonderful possibilities must impress themselves upon even the casual observer.

With directed effort and continued perseverance and practice, the results obtained from the cultivation of often, apparently, but a single faculty, is almost impossible to imagine.

As a fitting illustration of this may be taken the case of J. D. Chevalier, spoken of under the article "You Have a Clock in Your Head," in the May (1902) edition of HUMAN FACULTY, who through a long series of experiments and development, so educated the faculty of Time that he was able to demonstrate before a crowd of fellow passengers on a steamer on Lake Geneva his ability to precisely indicate the lapse of any given period of time, from a half hour or more down to the fraction of a second, and all amid a varied and distracting conversation.

Again may be noted the case of R. H. Mack, of Brooklyn, N. Y., who has a wonderful control of the Laws of Gravitation and has so developed and educated the faculty of Weight that he seems to be able to set all Nature's laws aside.

A favorite diversion of his was to make a proposition to some powerfully-built fellow that he could not lift Mack from his feet twice in five minutes, and Mack, being a slight individual of 115 pounds' weight, more or less, it was looked upon as an easy task.

The first lift would be easy, the second impossible. Mack would stand perfectly quiet, appearing to make no exertion of any kind, while the other party was putting forth all his strength.

Again, as an exhibition of his powers, Mack would get upon a scales and weigh as little or as much as he pleased.

These things seem utterly impossible to the ordinary mind, but sufficient proof of the facts warrant the safety of stating them.

Better known, and better remembered, perhaps, are the wonderful feats of memory of the chess champion, Pillsbury, who demonstrated before many of the most prominent clubs of the country his ability to play a number of games of chess at one time without even as much as seeing the boards whereon the games were being played, except in his mind's eye, and at the same time be engaged in conversation or a game of cards.

The faculties of Locality and Eventuality, assisted by others, must have played a very important part in these performances.

In the lives of all illustrious men may be seen the results of the training and education of some one or more faculties, as in Napoleon the ability to recognize and call by name the great numbers of men in his armies; of Edison his great inventive genius; of Morgan his wonderful financial performances, and countless others past and present.

And all this brings one to reflect again upon the possibilities of the mind. What are its wonderful possibilities, and where is there a limit to the things which it may, or may not, accomplish?

When one becomes acquainted with all the faculties of the mind, their various functions, relations to each other, and the extent to which they may be cultivated, or developed and educated, one may be able to get a very faint idea of what may be accomplished if each and every faculty was developed to the very highest degree, and so coordinated and controlled that one would be able, at pleasure, to bring into action any one or any combination of faculties he might choose to perform any work which he should undertake.

All of this leads us to the consideration of how to educate the mind to such a high degree of perfection. And after such a high degree of perfection has been reached, what are the possibilities that lie beyond that?

It is the writer's firm belief that there are no limits to what the mind is able to accomplish in the way of acquiring knowledge.

As to the methods of cultivation and education they are various, and often accomplish but little, as may be learned by an inspection of many of the systems of education which are paramount to-day.

The first step in the right path is to learn the elements of which one is composed.

What are they?

What are their functions?

How are they measured and their relative degree of strength or weakness ascertained?

After this primary knowledge has been acquired it is safe to say that one will have a good basis upon which to build any education or development of mind he may desire.

One of the great arts that is forcing itself upon the general public, more in the past few years than it has ever done before, is the art of concentration, or the ability to focus the mind fixedly upon one thing to the exclusion of everything else, and its relation to, and help in education and self-development can hardly be estimated.

There comes a time in the life of almost every man and woman when their desire for improvement and education appeals very strongly to them, and to know how to gratify those desires for self-advancement is the thing which they most urgently seek.

With a knowledge of the faculties of the mind, all their various functions, their myriad combinations, and how they may be measured and read, and upon all that, how to concentrate on the growth, development and education of them, one and all alike, one may form some conception of the possibilities of the mind.

As has been said, "Mind is infinite," and when one gets in touch with it it broadens his ideas, views, possibilities and opportunities and gives him a limitless field in which to work.

So, the possibilities of the mind are well nigh limitless.

Get in touch with it; learn for yourselves of its possibilities, and profit by your experiences.

Formation.

Phrenology is neither a science of bumps nor of length of fiber. All of the measurements that may be made by tape, caliper and machine amount to *comparatively nothing*.

The only way to measure a mind and understand the strength and efficiency of a brain is to clearly understand each individual faculty, each individual organ of each individual faculty and the formation, quality and size of brain, skull, head and body that these produce as a combined whole.

The only way to measure the *whole* is to measure the *parts*. Each individual faculty must be measured. How? By a very careful examination of its *individual formation*.

When each of the forty-two or more faculties has been individually examined and its formation ascertained, then and not till then, can *anyone* understand the formation, size and quality of the whole head.

Formation indicates everything else.

The *formation* of the *individual mind* determines the formation of the individual head and body.

To understand, then, the particular formation of any individual mind is to understand the individual formation of head that it has organized.

Temperament, quality, size, activity and excitability are all determined by the *inherited and cultivated formation of mind*.

MENTAL ACTIVITIES PHOTOGRAPHED.

I had demonstrated the plurality of mental faculties. I had watched these same faculties form heads and faces. I had watched them operate bodies. In fact, I had devoted twenty-three years to a study of them. To do this I had to make more than fifty thousand examinations of men, women and children of nearly every nationality on the globe. I found that all general activities of the mind were made up of individual faculties in combined action. To clearly grasp the workings of the mind in a general state I found it necessary to get at the individual factors in action. I found it impossible to longer accept the old theory that the mind is a single power and that the great variety of mental phenomena are only different mental states of the whole mind. I watched these faculties so long and closely that I was entirely convinced that a faculty may be strong enough and distinct enough as an individual mental power to prove its own individual existence by so distinctly, powerfully and suddenly bursting into action that it can be studied alone.

One day the thought occurred to me, why not watch your own faculties? I knew I had a powerful faculty of fear—Cautiousness, in the phrenological nomenclature. Before I had ever heard of phrenology, when a mere child, away back in the sixties, I had been nicknamed by an older brother as the "boy with horns." Right up from the back part of my ears, just where my head rounded (or ought to) off to the top, there was a prodigious development of something that stood out like rudimentary horns and caused me great inconvenience in getting a hat to fit, particularly if it was a stiff hat, because my head was so much broader and prominent there than elsewhere that a hat would always *pinch* me that would fit elsewhere.

I was easily frightened when a child. I still have vivid memories of some of my keenest frights at that tender age. One in particular is indelibly stamped. It was during the Civil War. I had heard frightful stories about the "rebels." We lived right on the borderland. Staying over night with a neighbor in '63, I was put to bed in a rather unused room. I had hardly dropped to sleep when some noise in the house awoke me with a start. I thought the rebels were coming, sure. That night will never be forgotten. It was a night of agony. Never a wink did I sleep after awakening. I thought morning would never come. At last it did, however, and on making hurried inquiries if the rebels had killed anybody I was informed that all were safe and that my terrible fright had been caused by rats.

Having a rugged constitution, I survived all my frights, grew up and managed to get an education and begin to teach school. While engaged in teaching, a phrenological lecturer came along and began a course of lectures in the schoolhouse. Being a teacher and known to have an unusually large head, I was called up by the audience for a public examination. Almost the first words the old pro-



Under Cautiousness.

fessor said about me were these: "You are afraid of your shadow in the moonshine." *That examination was the turning point in my life.* I had intended to make teaching a life profession. Since then I have devoted all of my energies to the study of mind, the *elements* of mind, and how these elements constitute all general mental powers and explain all mental phenomena. Never have I tired.

I did not know where fear came from till I had my head examined. Now I know for myself—fully, definitely and certainly know.

I was aware of making certain movements when under the influence of certain faculties. I began to watch these closely. The study became intensely interesting. Broader and broader grew my conceptions. Still more original became my efforts. Working along in this way the thought came to me, "Can a faculty be called into action by will?" Not only thinking, but *doing*, has been my rule of life. I began practicing, and found it a practical possibility. I saw the great advantages of it in education, the cure of the



Under Causality

insane, and particularly in self-culture. I found I could place the rest of the faculties that constitute my mind *under the supreme domination* of a single faculty like Cautiousness, and be for the time being in a state of fright. By practice I was able to arouse this faculty to such a high state of action that the whole body—head, face, hands, feet,—would *involuntarily take on that position and expression* that one does when terribly frightened by some *external danger*. While practicing it I was more than ever convinced of the *deadly effect* of fear upon the *body*. It would take me several hours to restore the wasted energies caused by *purposely calling into action* this faculty.

My knees shook, mouth opened, eyes opened, brows raised, heart palpitated, and thumbs went under my fingers. It was of such a remarkable psychological and physiological nature that it became supremely interesting. Then another original thought came: "How do I look? What is my expression? Can it be photographed?" The next day I was up early and on the way to a photographer. The result is what you see above.

My success was so striking, unique and instructive that I concluded to try again. Again I studied one of my very strongest faculties—Causality. This is *the* thinking faculty. It is that faculty by means of which we understand any and all kinds of *causes* and *effects*. It gives one the reflective, deductive, logical, philosophical cast of intellect. I inherited a strong degree of this faculty. It has dominated my intellectual efforts all along through life. To get under this faculty, then, was as easy as running down hill. I had already formed the habit. How well I succeeded may be seen from the picture. I like to get under this faculty much more than I do Cautiousness. It is a magnificent pleasure to think. Observe the contrast. How calm, restful, deliberate and thoughtful is the expression of Causality. What a different position it puts the head in. The whole attitude is one of thought—cool, clear, concentrated thought.

I had attained more than I expected. *I had found the very secret of natural expression*. I know now that the special excitation of individual faculties, whether it be *subjective* or *objective*, will throw the head, hands, feet and body into a special attitude, exactly in harmony with the nature of the specific faculty excited.

I am continuing the experiments. Have already scored some remarkable successes, some of which will be given next month.

Do It.

Enlarge your mind.

Become broad and comprehensive.

Little narrow minds let little things upset them.

One has to be broad-gauged to rise above and overlook the little, personal, petty perturbations of life.

Do it. You can.

You have the innate forces to do it with, *if you fully know*.

Study the faculties of which your mind is composed and you will learn that you are many-sided and often credit one little blind feeling or sentiment of your whole self with too much worth and sense.

The broad, mind-making faculties are Casualty, Conscientiousness, Benevolence, Sublimity, Comparison, Constructiveness and Self-Esteem. By means of these you can get up into that impersonal, philosophic, independent, humanitarian, unracial, unnational, unprejudiced mental condition and comprehensiveness that will make you happy, healthy and honest.

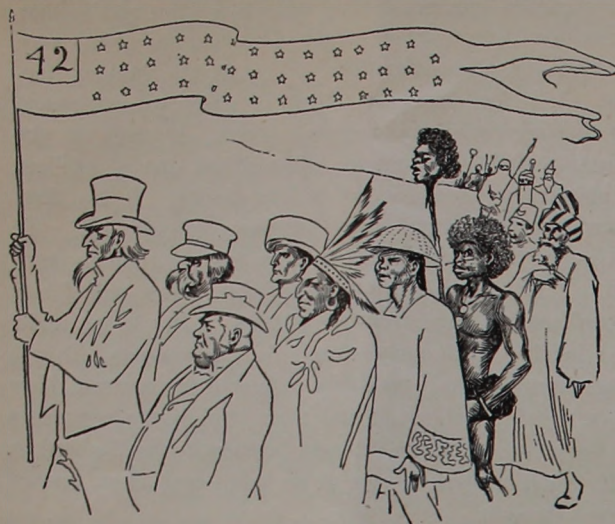
Cultivate these.

Do it.

You can.

PREJUDICE AND IGNORANCE.

All who doubt Phrenology are either prejudiced or ignorant.



HUMAN CULTURE

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

L. A. VAUGHT, Editor and Publisher.

\$1.00 Per Year.

Foreign Countries in the Postal Union 50c.

Advertising Rates on Application.

Entered at the Postoffice at Chicago, Ill., as second-class matter

When this paragraph is marked with a BLUE PENCIL it indicates that your subscription has expired—Please renew.

ARTICLES NOT CREDITED ARE THE EDITOR'S.

ANNOUNCEMENT EXTRAORDINARY.

CHANGE OF NAME

Human Faculty now Human Culture

Our new name is very suggestive. All sides of human nature will be fundamentally considered. We recognize both mind and body—useless one without the other. A *wellformed* mind in a *wellorganized* body will be our working principle. The constitution of human nature is our foundation. Twenty-three years of observation, study, research, practice and experience our equipment. We have no theory or hobby to advocate. We take human nature as it is and always has been in its *elemental composition*, and deal with it in its most practical, useful, healthy, power-

ful, successful and happy combinations. We have discovered the fundamental combinations of the healthiest, highest and happiest human life.

We have much to say and shall say it in no uncertain way. Writers who are competent will be secured to assist us. The best pictures that photography can produce will be freely used. The scope of the journal will be as broad as human life. As a teacher, helper and developer it will have no equal. Our aim shall be to make it emphatically the most original, useful and educational journal published.

Special emphasis will be placed upon Practical Character Reading, The Analysis of Human Nature and Self Culture.

Mental phenomena of all kinds will be fundamentally interpreted.

Physical Culture will also receive special attention.

In fact everything that will help the individual, the family and the race will be practically utilized.

L. A. VAUGHT.

CULTIVATE.

Cultivate.

Begin now.

Make it daily.

It pays to cultivate.

It pays in all kinds of ways.

One should make it a *rule* to correct any defect that hinders him from doing his best.

Do not imagine you are fated. You are not. You can remedy any defect that you have been heir to.

Many go along through life with the idea that they are compelled by an adverse heredity to stand still or stay as they are. This is a very erroneous and unfortunate idea.

Cultivation is a very practical fact. It can be carried on in the most definite and certain manner. It can be prosecuted to that degree that the brain is changed and enlarged in the particular convolutions that are used by particular faculties.

How can this be done? By first understanding the specific faculty that is weak and then specially whipping it into use. Use it purposely and nine times more than you are inclined to and growth will be the result just as certainly as special use of a special muscle of the body will result in development.

Don't be discouraged. You can get out of any defective mental condition you are in. Begin now! Don't wait a day. Study the elements of which you are composed till you clearly and thoroughly understand them, and then go at it and keep at it till you rectify the defect, be it one of memory, self-confidence, concentration, speech, or any other. Up and at it.



Self-Culture.

JAMES FORBES.

Having found the necessity of developing some of my faculties, I set to work to systematically do so. I was weak principally in Self-Esteem and my Cautiousness was larger than my Combaticiveness. Therefore, instead of being positive at all times in moral and physical courage, I was negative, and when I came to an occasion where either one of these elements were needed, such as addressing some business man, asking for a position, or something of that nature requiring moral courage, or meeting danger of any kind in a physical sense, I found it a great effort and had to exert myself, where another man with positive Self-Esteem and Combaticiveness would have met all such occasions easily and not thought anything about it.

It is very easy to be great in any particular sense, if one has the wherewith to be it with. The man who is always ready for an occasion when it comes and does not have to stop and urge himself, has, without doubt, a much better chance of succeeding than the man who is nervous and full of fear. This is what cheats men. One may have all the ability that is needed, but what good is it to him if he cannot present it to the world in a manly, courageous way? It practically reduces him to a dreamer. One must be able to act as well as think in order to succeed. Some people succeed through sheer courage. They are not afraid of anything or of meeting anyone, and they go right out in the world and act and succeed, with very little natural ability. Another man, with a great deal more ability, hangs back and puts it off till by and by it is too late. Ambition dies out simply for fear of criticism or imaginary fears of some kind.

Whenever I have anything to do now that needs Self-Esteem, instead of staying back in the rear, feeling that I

have a right to do my best, I step up and show myself—not in a bold sense, but in as cool and courageous a sense as I can. In this way I have developed my Self-Esteem a great deal. What was very hard for me to do at first I can do easier now. Every strong effort that I make that way makes it easier for me the next time. It is easy enough if one only finds out the way and *applies* himself and never allows himself to fall back, but does the best he can in spite of everything.

I have also developed my Firmness, Causality and Destructiveness. I know that anyone who will take the trouble to investigate can do the same. There is nothing mysterious about it. It is just as plain as A B C, and works in a very simple way. A child can understand it. It is all in the effort one makes to overcome some defect in one's mental make-up.

The knowledge that I have gained has been a great sustainer to me. Sometimes when I imagine someone is hurting my feelings I stop and reason it out and see very clearly that the trouble is not with the other but with myself—just a case of too much Approbativeness and deficient Self-Esteem. I will give a little illustration of this:

I have had occasion to go to someone and ask for something, maybe, and if I was refused I felt hurt, but after thinking it over I could see they were perfectly justified in refusing my request. It was simply a case of always looking for something to hurt my feelings when nothing like that was meant.

I have often felt that the presence of some people made me sort of uneasy, too self-conscious, as it were. I would do things in a hurried, nervous way, or would try and avoid conversation altogether. Now, when I meet such people, I mingle freely and even start a conversation, and if I feel nervous or self-conscious I immediately banish the feeling by a strong will effort, as I know it is only a blind feeling and is brought on simply because there is not self-control enough in my mental make-up. Every time I make a strong effort in that way it becomes easier for me the next time, till finally I obliterate these negative feelings altogether.

Self-Esteem gives one the ability to walk into a room where there are a number of people, and in a very cool, conscious sense, find the party he wants and state his business. It does not enable him to reason well or anything else; it simply gives him a cool hold of himself and know in an easy, natural way everything he does.

Approbativeness, on the other hand, makes one, on entering this same room, look around in a hurried, nervous way, to see if anyone is noticing him, and by the time he has found the party he wants he is in such a state of nervousness that he is very much confused and does not state his business in the proper way, and he either gets no attention or fails to make an impression, simply because he is too agitated and confused and lacks the dignity to command attention. The man with enough Self-Esteem has the satis-

faction at least of having clearly and coolly presented his business, whether he succeeds or not.

Everyone who feels that he is not getting along as he would wish because he lacks concentration, courage, reasoning power, force, vitality, etc., should consult some good Phrenologist and start *right away* to build his weak faculties. It will pay him well in many different ways.

Seven Lamps for the Teacher's Way.

BY HON. FRANK A. HILL, SECRETARY OF THE MASSACHUSETTS
STATE BOARD OF EDUCATION.

These are seven principles or thoughts, in particular, that young teachers—all teachers, indeed—need to have impressed upon their minds—lamps, as it were, to illumine their way. And the first lamp is that of the Wonderful Interaction. There are two realms in our mental life—that of inleading currents and that of outleading ones, that of impression and that of expression, the one receptive and preparatory, the other executive and productive. The educative process engages both realms, indeed, but in a very special way belongs to the latter. All our mental states tend to action, and it is the right utilization of the reciprocal influence of each upon the other that constitutes the gist of the educative process. The perennial temptation of the teacher is to cut this process in two, to attend to the first realm and neglect the second—to neglect, in short, the wonderful interaction between thought and deed which is the life of all genuine education.

The second lamp is that of the Royal H's—the hand standing for that action which springs from thought, the head symbolizing that thought that tends to action, and the heart giving its warmth and color to the interplay. The traditional R's are necessary; mastery of them is an accomplishment, but after all they are only tools. It is not rhetoric that rules the world, but ideas. Good English is more than a grammatical collection of words; it is adjustment to the idea. Have something to say—that's thought; then say it—that's expression. Our times are extending the maxim: Have something to do—that's thought also; then do it—that's expression also. Hence the endless forms of expression. Whatever forms are suitable for the school, they all need the backing of high thoughts and fine feelings. Better no schooling at all than a schooling put to ignoble uses. Better illiterate honesty than cultured dishonesty.

The third lamp is that of the Worker's Interest. What a pity that the joy of the child in his spontaneous activity should ever sicken and die when it comes to the school guidance of that activity. Artificial stupidity is a possible product of the schools. There are teachers who still persist in bandaging children's minds as the Chinese bandage their feet, and with like results. The teacher should distinguish between pleasure interest and pain interest. Especially should the teacher note that that interest which leads to a

fine action becomes by such action a finer interest, and so leads to a finer action still. The child's interest is captured at first by the novelty of the outward; but it is bad for both teacher and child to depend too long on such mild sensationalism of method. The teacher cannot be always discharging fireworks, and the normal child at length tires of effeminate methods, hates to have his food cut into bits and tendered him in a spoon. Respect, then, his interest in doing things, his spirit to overcome difficulties, his consciousness of growing power. There are two things that modern education does not stand for—effeminacy of method and the dissipation of energy.

The fourth lamp is that of the Commendable Ratio. Children's capacities vary endlessly. Teachers cannot reduce them to a common level. It would spoil the landscape to do so. If elementary education keeps the ratio of accomplishment to available power reasonably high, it serves its purpose. Educationally the little that expresses one's all ranks immeasurably higher than some larger achievement that expresses but an inconsiderable portion of one's all. Percentages to express accomplishment are feasible in a way; not so percentages to express the ratio. The gravest problems of elementary education are found in the conflict of two ideals—that of scholarship based on standards of exterior determination and that of development based on standards of inferior capacity. The schools are chafing and worrying under the former when their supreme business is with the latter. The true road to scholarship is by way of the commendable ratio. It makes a vast difference with the joy of the pupils and the temper of the teacher which of these two ideals dominates the school.

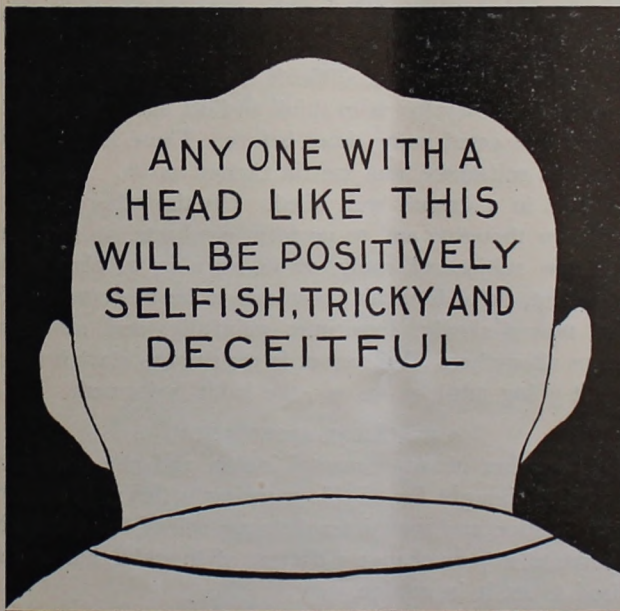
The fifth lamp is that of Gracious Overflow. Train the right arm to increased strength, and the left arm shares in the gain. It profits by the gracious overflow. So for all our activities. There is a radiation of gain from them—gain in muscle, gain in idea, gain in will power. Our activities minister to one another, and the gain is forever crossing the chasm that divides the mental from the physical. It follows that courses of study somewhat intensive in character are broader than they seem. Sometimes there blossoms in the overflow the finest flower of instruction.

The sixth lamp is that of the Backward Light. Things dimly seen in childhood are more clearly seen in maturity. Indeed, why should the harvest follow hard upon the seed time? It is not always wise, therefore, to keep children back for lack of thoroughness. Some trust should be placed in the power of maturity to dispel their fog.

The seventh lamp is that of the Blessed Transformation. Our mental growth must wait on our physical. The sooner the teacher accepts the inevitableness of nature's slow pace on the physical side, the less impatient will he be over the inevitableness of her slow pace on the mental. But is the pace so very slow? It has taken ages for man to rise to the marvelous creature he is to-day, and yet science tells us that each human being, in its own life history, passes through all

the development stages of the race since its life began. Here is speed enough—nature's sturdy hint that people should not be eternally hurrying things up with the child. We owe John Fiske a debt of gratitude for pointing out the significance of man's prolonged infancy—his educability depends upon it. What a paradox—the child rising, stumbling, falling, and therefore educable, his weakness suddenly becomes his strength! Thus hindrances, by a blessed alchemy, are seen to be most beneficent helps. The resistance of the child to instruction sometimes becomes his salvation. What a sad thing it would be if the child were really to accept all the advice in all its details that all his advisers see fit to give him!

These seven lamps light up seven essential things in the educative process—the seat of the process, the ideas that should dominate it, the finest inspiration of it, the truest measure of success in it, the radiation of gain from it, the saving of its early obscure interactions by later ones of a higher order, and the beneficent character of many of its conditions that are commonly held to be adverse.—*Wisconsin Journal of Education*.



All That Stands Between One and the Penitentiary.

Frequently all that stands between one and the penitentiary (even the gallows) is the mental faculty and brain organs that occupy and fill out the head where the concavities are seen in the illustration and skulls. We emphatically affirm this. So well did we know it to be a fact that we drew the illustration above to exactly represent what we had seen in real life. Then we obtained a skull, two pictures of which are given. Observe the close resemblance and read the account below. The deficient

faculty is Conscientiousness, the chief element of moral nature. The pictures speak louder than words.

Skull of James Cullen.



Front View.



Back View.

James Cullen was a native of Florenceville, New Brunswick, just over the line from Presque Isle, Maine. Twenty-eight years of age. Lynched in 1872 for murdering Deputy Sheriff Hayden and an assistant officer who had arrested him for breaking into Mr. Dudley's store at Presque Isle and taking about ten dollars' worth of goods. The officers told him if he would pay the \$10.00 they would let him go; but he preferred to get up in the night in a camp where they had him and murder them with an axe. He was lynched within three miles of Presque Isle. Was a hard character and an all-around thief.

A SUNBURST—the advent of phrenology among mankind.

"When the mists have cleared away" Phrenology will be in universal use.

INERTIA.

SUPT. A. C. BUTLER, KEWANEE, ILL.

Young People of the High School: When I first studied physics, or natural philosophy, as it was called then, I learned what seemed to me a very strange truth concerning matter. It was called the law of inertia. It told me that a body at rest would forever remain at rest unless it were put in motion by some force outside of itself. This seemed perfectly natural and I had no trouble in believing it, but this was only half the law—the smaller half if such a thing is possible. The remaining half of the law declared that a body once set in motion would continue to move in a straight line until turned from its course or stopped by some force foreign to itself. This seemed to me incredible, for I had seen many moving bodies come to a standstill as though they had merely stopped of themselves, with no force to oppose them. I learned the law of inertia, but still doubted the truth of the latter half of it until one day while playing shinney on a lake of smooth ice I noticed that the croquet balls that we were using when struck a sharp blow would skim the surface of the ice and in straight lines for a long, long distance, in fact until something other than the slight friction of the ice stopped them. I have no doubt now as to the truth of both halves of the law as applied to matter.

INERTIA OF MIND.

I have been impressed that a similar law, if not the same identical law, applies to mind.

If the mind is ever at rest, which is doubtful, it is when we are asleep. As soon as we awaken it seems to start off automatically. We begin to think of something. Our thoughts do not move in straight lines—at least not very long lines, nor yet in curves, but the movements are more in the form of a zigzag, resembling somewhat the movements of a bee in search of honey, darting here and there, dwelling a moment on this or that blossom of interest or duty, then flying away to some distant object.

Unlike material things, the mind apparently does not need force to start it, but it does need force to control and direct it. We call this force the force of will—or will power. This subtle and powerful force not only directs and controls the movements of the mind, but also of the body.

One interesting phase of the inertia of mind (and perhaps also of the body) is the

INERTIA OF LAZINESS.

In this busy work-a-day world there is work for every healthy man and woman, boy and girl, to do. As a rule they know what the work is. It stares them in the face at every turn and says, "When are you going to do me?" The lazy person feels, if he does not think and say, "When my inertia of laziness is overcome." Without any question some outside force or incentive must be employed to overcome the inertia of laziness either of mind or body. In the case of resolutions which are never carried out, of plans which are never executed, we have an illustration of the

curious fact of inertia of mind being overcome but not of body. This may be further illustrated by the case of the man who had great difficulty in arising in the morning. A friend thought to assist him and offered this advice: "What you need to do is to make up your mind to get up at a certain time." "No," replied the other. "You are mistaken. I have no trouble whatever in making up my mind; but the thing I cannot do is to make up my body."

The only hope there is for a person afflicted with the inertia of laziness is that he may become a member of a chain gang to be pulled along by those in front and prodded up by those behind.

Another interesting phase of mental inertia is the

INERTIA OF HABIT.

Much has been written and spoken concerning habit as related to education. The etymology of the word is suggestive, *habeo*, I have or I hold. Habit has been defined as made up of the things we have or hold. President Cook, in his lecture on habit, tersely reverses the definition and defines habit as composed of "the things which have or hold us." Certain it is that the force which we call the force of habit starts off with us, mind and body, and impels us onward in straight lines if the habit be good; in lines crooked and devious if the habit be bad.

Everybody knows how difficult it is to change or break a habit. It is easy for us to think and act again as we have thought and acted many times before. There is little friction, little resistance, and inertia carries us on. The mind moves as in a groove well oiled. On the other hand, to think new thoughts and to perform new acts, as in taking up a new subject of study, or in learning to play on an instrument, there is much resistance to be overcome. The mind moves slowly, sometimes painfully, and sometimes it stops altogether. Will power is required to start it and to keep it going until, as we say, the habit is formed.

A PRACTICAL APPLICATION.

Still another phase of mental inertia and one containing a practical thought for us this morning is this: It requires an application and sometimes a strong one of the same kind of force to stop or change a current of thought that was required to set it in motion.

When an engineer wishes to stop his engine he reverses the lever so that the pressure of steam which before was exerted in driving the engine forward is now exerted in the direction of driving it backward. I think we have a fine opportunity this morning to try an experiment. The business and the social interests of Saturday and Sunday give to the mind a powerful impetus. Monday morning finds the mind still moving like a rapidly revolving wheel round and round the circle of events of yesterday and the day before. The medley of conversation in the assembly room the past half hour will bear witness to the truth of this, I am sure. Duty presents its program of school work as the clock strikes nine. The only way that I see is to

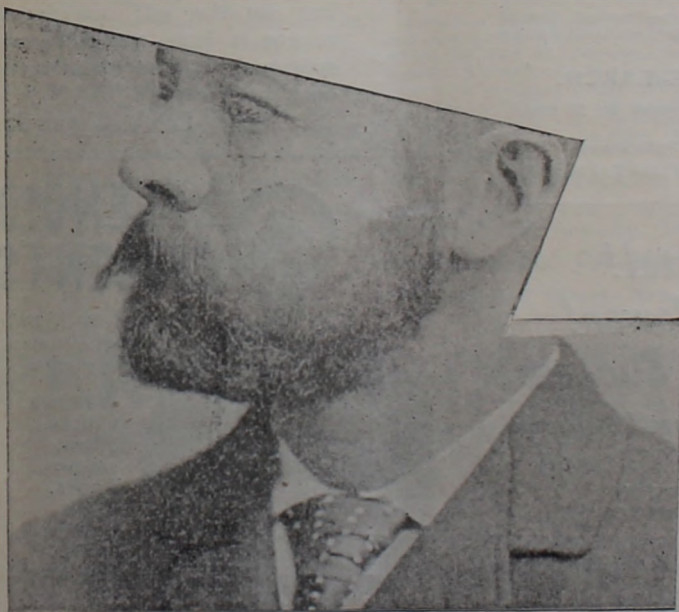
reverse the lever. This may be unpleasant or painful for a few minutes or a few seconds, but you will all agree it is the right thing to do.

In the business of life it is frequently necessary to change abruptly and at sharp angles from one line of thought to another, hence no better lesson can be learned than this: To do efficiently what our minds and hands find to do we must not only do the thing with all our might, but we must acquire the ability to turn abruptly and concentrate our thought and energy upon the higher or the more important duty.—*The School News and Practical Educator*.

A Novel and Highly Instructive Opportunity.

To the one who will draw an outline of the part of head cut away of the man below that is most like the original we will give two dollars. To the second best, one dollar. *As is the head so is the face.* What shape of head has this man? Study his face and fill out the head according to his eyes, nose, mouth, cheeks, jaw and ears.

Next month we will put the cut off portion back and give the whole original, and also the best outline sent in. Let all of our readers try.



FIRE EVERY ONE OF THEM.

"Fire" your fears, hesitations, doubts, procrastinations, blues and diseases. Discharge them immediately.

Any feeling that does not do proper work—"fire."

"Fire" it to-day.

Australian Phrenological and Health Institute.

JAMES BRAKE, } Joint Secretaries.
HENRY CROSS, }

TEMPERANCE BUILDINGS,
Swanston and Little Collins Sts.
Melbourne.

A number of ladies and gentlemen who for years had been deeply interested in temperance and philanthropic work, and who were convinced that the methods and agencies at present employed would be more successful if worked on phrenological and hygienic lines, at a great expenditure of time and money traveled the world for the purpose of investigating the latest thought and most advanced methods of dealing with these and similar subjects.

This institution has for its object the elevation of mankind by the dissemination of a more scientific knowledge of the laws which underlie and govern human life—hereditary, hygienic, social, moral and intellectual—a knowledge which will prove a great factor in solving the many social and economic problems of the age.

The world is full of people who are out of their proper spheres, who have failed in life because they have been placed in positions for which nature has not adapted them. They vainly struggle against conditions which they are unable to master because they do not know themselves. Phrenology teaches that the primary causes of success are to be found in the inborn ability, opportunity and application of the individual, and not in any laws.

So far, all attempts to deal with such great problems as capital and labor, social ethics, education, vice, crime, intemperance and insanity, have been largely ineffectual because unscientific. We have been dealing with effects instead of causes, with manifestations rather than the impulses from which they spring.

Some of Our Exchanges That Are Worthy of Attention.

The Philosophical Journal, San Francisco, Cal.; Human Nature, San Francisco, Cal.; Health Culture, New York; Phrenological Journal, New York; Arena, Boston; Mind, New York; The Unionist, Green Bay, Wis.; Western Penman, Cedar Rapids, Ia.; Unity, Kansas City, Mo.; The Vanguard, Green Bay, Wis.; The Sunflower, Lilly Dale, New York; Suggestion, Chicago; Southern School Journal, Lexington, Ky.; School News, Taylorville, Ill.; Physical Culture, New York; The Psychic Review, Toledo, O.; Purple and Gold, Ashland, O.; Now, San Francisco, Cal.; Missouri School Journal, Jefferson City, Mo.; Health, Altruria, Cal.; Health, New York; The Flaming Sword, Chicago; Popular Phrenologist, London, England.

The Story of Three.

By Walter James Sherwood.
William S. Lord, Publisher, Evanston, Ill.

This story, which originally appeared in Human Faculty has been

REVISED AND ENLARGED

and sixteen unique illustrations drawn for it by Edward James Carey. "The Story of Three" contains sixteen pages, 6x10½ inches, and is bound with a purple and white cover.

The Toledo Blade says: "The 'Three' are beautiful innocent babes, over whom tender loving mothers hang, all alike dreaming of the splendid future of their infant boys. * * * The Three grew to manhood, full of hopes and ambitions, brilliant, active men, who were resolved to conquer success. Temptations came to each, of the kind hardest to resist. Two succumbed, the third only remaining true to his inner spiritual self. * * * And herein lies the moral of the story, told in such convincing fashion and with so strong and deep a meaning."

Price, postpaid, 25c.

Address the Chicago Institute of Phrenology, Inter Ocean Building, Chicago.

Philosophical Journal Established in 1865
Devoted to Occult and Spiritual Philosophy, Science of Life, etc. It has all the prominent writers.

Weekly—8 Pages—\$1 a Year. Sample Free.
BOOKS on Occultism, Astrology, Palmistry, Christian, Divine and Mental Science, Magic, Hypnotism, Theosophy, Metaphysics, Healing, Liberalism, etc. for sale. Catalogue free.

THOMAS G. NEWMAN, Editor,
Station B, SAN FRANCISCO, CAL.

EXPRESSION

A Monthly Journal
of Mind and Thought.

Teaches the practical application of the power of thought as a means of securing health, happiness and prosperity, through the recognition of the Divine Nature in man.

Terms 6s, 6d per annum, net. Single copies 6d.

For subscription and correspondence, address the Editor, care of W. Isacke, 211 Edgware Rd., W. London, Eng.



LEARN FROM
Successful Men

Study the Systems and Methods that made them successful. Wrap a quarter in an envelope NOW and send to



SYSTEM—A Monthly Magazine

for three months' trial subscription. Learn what its experts know about increasing sales, handling correspondence, "bookless" book-keeping, collecting, buying, manufacturing, banking, publishing, insurance, the professions. Be an up-to-date business-man—thoroughly posted. Full year \$1.00. THE BIRCH-WALKER CO., Madison, Minn.

SEND 10c

SILVER for 3 back numbers, or 50c for 12 months subscription to

HUMAN NATURE

Is a monthly magazine, now in the eleventh year of publication. It is Unique, Eclectic, and Scientific. It treats of Phrenology, Physiognomy, Psychology, Health, Sociology, and all subjects which pertain to the welfare of humanity.

The character of men and animals is in accordance with their physical organization. This is determined by size of body and brain, shape of head, texture, temperament, and facial expression.

HUMAN NATURE illustrates these principles by picture and pen, and teaches its readers how to read character. Its ethics are ennobling, its style, while strong, is sprightly, and its literary standard high. You need HUMAN NATURE.

Address

Professor ALLEN HADDOCK,

Phrenologist,

1020 Market St. San Francisco, Calif.

We wish every reader of Human Faculty to become acquainted with

"ELTKA"

Edited by H. C. WRIGHT

A monthly magazine devoted to Science, Philosophy and Religion; advocating the Harmonious Development of man's three-fold nature—Physical, Mental, and Spiritual. Of special importance to all who are interested in

PSYCHICAL RESEARCH.

A Six Months Trial Subscription for 25 cents.

THE WRIGHT CO., Publishers

15 Marion St.,

CORRY, PA., U. S. A.

Brain is Capital!
Talent is Power!
Skill is Success!

How are YOU Endowed to Secure
**WEALTH, HONOR and
HAPPINESS?**

We apply Phrenology scientifically, and can assign each person to the right place and the right companionship.

For particulars of delineation of character, either personally, or from photographs, address,

FOWLER & WELLS CO.

27 East 21st St.

New York

Nervousness, Stammering, Fear.

All who are suffering from these can be cured.

PROF. L. A. VAUGHT.

Back Numbers.

We can supply all the back numbers of HUMAN FACULTY from the first. All of our readers who have not read them should secure them at once. Ten cents a number.

Lack of Self Confidence.

Thousands lack self confidence. They have ability but not the self confidence to put it into complete execution. I can positively cure such cases.

PROF. L. A. VAUGHT.



SPLENDID PRESENTS

for a little work—you can easily earn

Watches,
Clocks,
Silver,
Games,
Books,
Dolls,
Knives,
Guns,
Cameras,
Etc.

Don't miss our NEW plan and special premium list. Write today to

HOWARD COMPANY

572 MASONIC TEMPLE,

CHICAGO

Human Culture and Human Nature one year for \$1.25

THE PHRENOLOGICAL JOURNAL

THE PHRENOLOGICAL CHART.

A handsome symbolical Head, made from new and special drawings designed for the purpose. The pictorial illustrations show the location of each of the phrenological organs, and their natural language. The Head is about twelve inches wide, 19x24 inches high, and is completely lithographed in colors and on heavy plate paper 19x24 inches, mounted, with rings for hanging, or may be framed. Price, \$1.00. Is given to new subscribers with the Journal, or \$1.50.



This Bust is made of china, and so lettered as to show the exact location of each of the Parenthetical Organs. The head is nearly life-size, and very ornamental, deserving a place on the center-table or mantel in parlor, office or study. Price, \$5.00.

L. N. FOWLER'S PHRENOLOGICAL BUST.

Christian Union says: "It is well known as a popular storehouse for useful thought. It teaches men to know themselves, and constantly presents matters of the highest interest to intelligent readers, and has the advantage of having always been not only 'up with the times,' but a little in advance. Its popularity shows the result of enterprise and brains."

Send amount in Express, P. O. Orders or Drafts on New York, or in Registered Letters. AGENTS WANTED. Send 10 cents for Specimen Number, Posters, etc. Address

PERFECT HEALTH

HOW TO GET IT AND HOW TO KEEP IT.

....BY....

ONE WHO HAS IT.

TRUE SCIENTIFIC LIVING

PUBLISHER'S GUARANTEE: Any person who purchases this book and adopts its teaching and follows it for one month, and is not entirely satisfied with the improvement in his health, may return the book and the price will be refunded.

F. S. JEROME, V. Pres. 1st Nat. Bank, Norwich, Ct.
N. L. BISHOP, Supt. Schools, Norwich, Ct.

L. A. VAUGHT, 130 Dearborn Street

CHICAGO, ILL.

HEALTH WITHOUT DRUGS

CHICAGO INSTITUTE OF PHRENOLOGY
314-316 Inter Ocean Building, CHICAGO

"Leads Them All."

THE VANGUARD

Rational Religion.

Scientific Socialism,
and Practical Psychology.

Subscription Price 50 Cents a Year.

To introduce this bright, up-to-date magazine the publishers will send it on trial for three months for 10 cents,

THE VANGUARD PRESS

Box B.

GREEN BAY, WIS.

Human Culture

and

Vaught's Practical Character Reader

for \$1.50

The New Method

In Health and Disease, by W. E. Forest, B. S., M. D., Fellow of N. Y. Academy of Medicine; Member of Medical Society of County of N. Y., and N. Y. Medical Union; Fifteenth Edition, revised and enlarged by Albert Turner. Price, \$1.00. By mail.

PARTIAL SYNOPSIS OF CONTENTS:

Dyspepsia—Causes. The difference between relieving it and curing it. Striking at the root of the trouble. Foul Stomach. Cleanse it thoroughly. Fermentation. What to eat. Illustrative cases.

Jaundice and Billousness—Treatment. Getting the liver in chancery.

Constipation—Radical cure. Habit. Diet. Abdominal Rolling. Sir Andrew Clark's hygienic treatment.

Kidney Disease—Cause. The kidneys "the scape goat" of the other organs. What is to be done? Remove burdens. How to do it.

Nervousness and Nerve Exhaustion, an American Disease—How to overcome the tendency. "How to rizzle." Nature's Healthful Morphine. Food. Bathing. Insanity caused by the absorption of intestinal ferment. How cured.

Pelvic Troubles in Females—The conditions. Causes. Chronic starvation. How to quickly and surely overcome these tendencies. Marvellous results. Novel and common sense methods. Typical cases.

Incipient Consumption—3,000,000 die annually from consumption in civilized countries. A preventable disease. Make the weak parts strong. Treatment of this trouble. Don't try to stop a cough. Try to cure the disease.

Headache—By one of the victims. How to prevent headaches. How to cut them short when started.

Chronic and Acute Rheumatism—Causes. Diet. Plan of treatment.

Emaciation—The standard of weight to height. How to increase the weight safely. Liquids. What to eat to get fat. How Colonel McCaul's attempts to get thin worked backwards.

Corpulence—It worked both ways. The function of fat in the animal economy. The little needed. How to burn up the excess. Bismarck's results. What to avoid. Posteln's system.

The above by mail \$1.00 each. With a year's subscription to Health Culture, the best health magazine published (\$1.00 a year), \$1.50, or both books for \$1.50, or all of them \$2.00.

Womanly Beauty

Containing specially written chapters from well-known authorities on the cultivation of personal beauty in women as based upon Health-Culture; fully illustrated. Edited by Albert Turner. Bound in extra cloth, price \$1.00. By mail.

TABLE OF CONTENTS.

Womanly Beauty. Its Requirements. By Dr. Jacques.

Why It Lasts or Fades. By Dr. C. H. Stratz.

Temperamental Types. By Sarah C. Turner.

Breathing and Beauty. By Dr. W. R. C. Latson.

Curative Breathing. By Madame Donna Madixxa.

Sleep; Its Effect on Beauty. By Ella Van Poole.

The Influence of Thought Upon Beauty. By Dr. W. R. C. Latson.

Health and Beauty. By Dr. Chas. H. Shepherd.

The Home a Gymnasium. By O. V. Session.

Facial Massage. By Ella Van Poole.

The Hair; Its Care and Culture. By Albert Turner.

Care of the Hands and Feet. By Stella Stuart.

Exercising for Grace and Poise. Illustrated.

A Good Form and How to Secure It. From Health-Culture.

How to Have a Good Complexion. By Susanna W. Dodds, M. D.

Bust Development; How to Secure It.

Exercise: Who Needs It; How to Take It. Edward B. Warman.

Perfumes and Health. By Felix L. Oswald, M. D.

The Voice as an Element of Beauty. By Dr. Latson.

How to Be Beautiful. By Rachel Swain, M. D.

The Ugly Duckling. A Story. By Elsie Carmichael.

Some Secrets About a Beautiful Neck. By Eleanor Wainwright.

Hints in Beauty Culture. Compiled by the Editor.

The above by mail \$1.00 each. With a year's subscription to Health Culture, the best health magazine published (\$1.00 a year), \$1.50, or both books for \$1.50, or all of them \$2.00.

Address, **THE HEALTH-CULTURE CO.**, 481 Fifth Ave., New York.

Human Nature Explained.

A new Illustrated Treatise on Human Science for the People by Professor N. N. RIDDELL, Ph. D.

MEN AND WOMEN DIFFER IN CHARACTER as they do in looks and temperament, no two are just alike. If you would know these "Signs of Character" read "HUMAN NATURE EXPLAINED."

This work embraces the most advanced thought of the age on the Philosophy of Life; Magnetism, how produced, its Nature and Influence, The Law of Magnetic Currents; Mind Healing and Hypnotism; Thought Transmission and Mind Reading; Influence of Mind over Body, and Body over Mind; Constitutional Differences, how formed; The Law of Growth and Development; Hereditary and Parental Culture; Organic Quality, health, Vitality and Food, their Influence upon Mind and Character; Exercise and Sleep; Temperaments and Constitutional Differences; Digestive, Circulatory and Breathing Powers, Brain and Nerves, their relation to life, sensation and mentality; Soul Mind and Thought, their relation to brain and facial expression; Primary Elements of Mind; Diversity of Gifts; The Law of Growth; Groups of Faculties considered in their relation to mind and character, their manifestation in primitive and civilized Man; How Primary Elements Combine and Co-ordinate to Produce Thoughts and Conclusions and why people necessarily arrive at different conclusions when reasoning from the same data. Contains 400 large pages, fully illustrated; bound in cloth. Sent prepaid on receipt of \$1.50. Agents wanted. Address,

CHICAGO INSTITUTE OF PHRENOLOGY.

Inter Ocean Building,
CHICAGO

BIBLE REVIEW

A Magazine of True Revelation

This Magazine is devoted to the unveiling of the writings which have heretofore formed the mysteries of the Bible, by showing conclusive evidence of the plan and purpose in them from the beginning to the end. When these are correctly understood, the confusion of tongues (Genesis XI, 7), will have been removed, and all thinkers, theological and scientific, will see eye to eye.

It is the special desire of the Editor that all true, devout Christians should become readers of this Journal, for in them is the hope of the future of the world.

Not mysticism, nor materialism, but plain common sense, such as God endowed His creatures with.

H. E. BUTLER, Editor.

Annual subscription \$1.50; single copy 15c. Foreign, 7s. 2d., single copy 9d.

Address

THE ESOTERIC FRATERNITY,
APPELGATE, CALIF., U. S. A.

As an aid to all earnest seekers, it is Mr. Butler's wish that the Fraternity send to each new subscriber, upon request, a copy of his new book—"The Purpose in the Creation of the World."

THE MIND AND ITS MACHINERY

By V. P. English, M. D.
teaches

Character Reading from foundation principles. It describes the mind as the man and the body as a machine that the mind builds and operates for the purpose of executing its desires. It explains how the build, contours, development and qualities of the body, show the character and mind that uses it.

It contains the most clear, explicit, thorough, and easy-to-understand explanation of the **TEMPERAMENTS** that has ever been published. 200 pages on elegant paper, extensively illustrated and bound in cloth.

PRICE \$1.00

OHIO STATE PUB. CO., 12 Plymouth Street
Cleveland Ohio.

Boston Ideas

61 Essex Street, BOSTON

The Nation's Weekly Newspaper

Condensed news on all World Topics. Special Dramatic and Social Correspondence, Masonic News, Folk Lore, Woman's Interests, etc.

Our Literary Department

is devoted to notice of the most important books and magazines of the day. The Psychic Value of publications specially considered.

To Amateur Writers

We will edit and publish in BOSTON IDEAS free of charge, articles from such writers as are animated by distinct individual thought. We thus afford you a field for definite development of conscious literary vigor. Enclose stamps for possible return of manuscript.

THE IDEA PUBLISHING CO.

61 ESSEX ST., BOSTON



Astrology TAUGHT

Horoscopes Delineated

Books on Astrology and Metaphysical subjects on sale, also in Circulating Library.

C. O'CONNELL,

70 Dearborn St. - Chicago.

SEXOLOGY

Circulars of interesting books on this interesting subject (no trash) and a trial-trip subscription to an odd periodical both for ten cents. None free.

QUAINT MAGAZINE

7 St. Paul Street, Room 3
BOSTON, MASS.

Occult Science

is the all-absorbing topic of the present day. It affords the only rational solution of the mysteries of creation and the hidden laws which govern the universe. If you desire to be well informed on all points pertaining to this grand subject you should read

THE Philomathian

Conceded by the most eminent authorities to be the best occult magazine published in America. All kindred subjects fully discussed.

SAMPLE COPY SENT FREE.

NEW UNION PUB CO.

No. 120 MAIN STREET
UNION CITY, MICH.

"How to Control Fate Through Suggestion"

..... BY
Henry Harrison Brown, Editor of NOW.

.....PRICE 25 CENTS.....

Ella Wheeler Wilcox says of it in N. Y. Journal: "It is worth many dollars to anyone who will LIVE its philosophy." Grant Wallace, in editorial columns of *San Francisco Bulletin*, says: "It is a fine little book," and recommends it to his readers. Wm. E. Towne, editor of *Points*, writes: "It is a fine seller, and, what is better, gives satisfaction. Editor of *Nautilus* writes: "It is simply great."

By the same author:—"Not Hypnotism but Suggestion," and "Man's Greatest Discovery." Each 25 cents.

NOW, A JOURNAL OF AFFIRMATION.—None like it in the world. It affirms Health, Happiness and Success. Monthly, \$1.00 per year. Send 10c for three months' trial subscription.

Address **"NOW" FOLK,**
1437 Market St., San Francisco, Cal.

SOME OF THE QUESTIONS

which can be settled by referring to

Vaught's Practical Character Reader

Is he deceitful?
Will he always love me?
Is he naturally jealous?
Will he make a genuine husband?
Is he practical? If I hire him! an I trust him?
Why does that man walk as he does?
How to pick out a true wife.
Will she make the right kind of a governess for my children?
The secret of hypnotic power.
Save yourselves from dangerous people.
Wayward children. Etc., etc.

L. A. VAUGHT, Publisher,

130 Dearborn St., Chicago.

ENVELOPES PRINTED TO ORDER, ONLY \$1. PER 1000

A neat little coupon on each envelope will bring you dollars. Other printing cheap. Address at once,

HOWARD CO., 572 MASONIC TEMPLE, CHICAGO

Bound Volumes

Volumes 1, 2 and 3 bound in half leather, with gilt lettering.

Vol. 1, 172 Pages	- - - -	\$1.50
" 2, 228 "	- - - -	1.65
" 3, 312 "	- - - -	1.90
Vols. 1 and 2, bound together, 400 pages		2.50
" 1, 2 and 3, " 712 "		4.00
" 1, 2 and 3, and subscription for 1902,		4.50

Postage prepaid.

Add 50c for postage to foreign countries.

Subject to return within 10 days after receipt if found unsatisfactory, when your money will be refunded.

L. A. VAUGHT, Publisher,
Inter Ocean Building
CHICAGO.

Five Reasons Why You Need

Psychic and Occult Views and Reviews

A monthly magazine which contains:

- I. Editorial report and interpretation of current Psychic and Occult news and events.
- II. Original articles from leading investigators in the Psychic and Occult field.
- III. Reviews and digests of the leading articles in the hundred or more publications in this line of thought.
- IV. An index to periodicals of the month which enables the reader to find all articles on the subjects in which he is most interested.
- V. A Psychic Index and Key to the Occult literature of the world. Gives title, editor's name, price and place of publication of all magazines and papers in this special field.

A few of the comments received:

"It is a library in itself."—Jno. F. Morgan.

"A remarkable publication."—Editor "Magazine of Mysteries."

"A first-class magazine."—C. W. Close, Ph. D.

Price \$1.00 a year, 10 cts. a copy.

Send 25 cts. TO-DAY for a three months' trial subscription. Address

THE PSYCHIC REVIEW CO.,

140 St. Clair Street, Toledo, O.

THE INTERNAL BATH

BY MEANS OF

"The J. B. L. Cascade Treatment."

Gives HEALTH, STRENGTH, VITALITY.

The J. B. L. CASCADE is the only appliance out especially made for the successful PRACTICE OF THE INTERNAL BATH. It is simple in construction absolutely safe, invariably effective, and can be applied by any person.

The fundamental principle of the internal bath and its appliance, the J. B. L. CASCADE, is, roughly stated: Every disease arises from the retention of waste matter in the system—Nature's drainage being clogged. In the vast majority of cases the clogging is in the colon or large intestine. Positively the one harmless and efficient means of clearing away this waste is the internal bath given with the J. B. L. CASCADE.

The statement of fact in the last sentence is deceptively simple, for there is NO DEVICE OR INVENTION in medicine which, for far-reaching beneficence, for scope of usefulness to sick and well, surpasses the J. B. L. CASCADE. There is room here merely to touch upon its field, the vastness of which may be suggested to you by pondering on the question: "If external cleanliness is essential to health how much more important is internal cleanliness?"

The internal bath is a sovereign remedy for ninety-nine per cent. of all diseases. Its action prevents and cures.

APPENDICITIS, BILIOUSNESS, DYSPEPSIA, TYPHOID AND ALL MALARIAL DISEASES, HEADACHES, CONSTIPATION, ETC. The only treatment that gives immediate relief in cases of over-indulgence in eating or drinking.

This wonderful treatment is in successful use by 200,000 people. It is endorsed and prescribed by eminent physicians. An abundance of letters from grateful people bear witness to its astonishing merit.

CONVINCING EVIDENCE

"The most perfect system of medical treatment that the wisdom of man has yet discovered."

REV. J. B. RICHARDSON.

BURCHAM MILLS, ALA.

"I still keep recommending the 'Cascade treatment' in my pastoral work. I consider it the greatest discovery of the closing century, bringing Joy, Beauty and Life to so many that had almost despaired of ever again feeling the tingle of health in their bodies."

REV. W. L. STRANGE.

NEW PLYMOUTH, IDAHO.

"I am using it for bladder and kidney trouble, and it has afforded me the most wonderful relief. My satisfaction is so great that I shall do all in my power to induce others to use it."

REV. J. H. HYMAN.

OWENS, DE SOTA CO., FLA.

"I have been using the 'Cascade,' both myself and family, for about three years. I am delighted with it, but that does not express it. I shall do all I can to persuade others to use it."

REV. J. H. FORTSON.

TIGNALL, GA.

We want to send free to every person, sick or well, a simple statement setting forth this treatment. It contains matters which must interest every thinking person. If you live in New York you are earnestly invited to call, but if you cannot call write for our pamphlet, "The What, The Why, The Way," which will be sent free on application, together with our great special offer for this month only.

TYRRELL'S HYGENIC INSTITUTE, CLERK 18-A,
1562 BROADWAY, NEW YORK

Short Cuts to Success.

To make the quickest and surest highway to success is to get an unmistakable knowledge of your own talents and tendencies, to understand yourself and be able to read others. Then you will have struck the gait and the rest will be easy.

Our Mail Course will set you down in the right place. This course consists of 100 lessons in the Science and Art of Character Reading, and embodies the result of twenty years of study, research, observation and experimentation. The lessons will be mailed in sets of five every ten days.

PRICE FOR THE 100 LESSONS, \$25.00

For further Particulars Address

THE CHICAGO INSTITUTE OF PHRENOLOGY

314-316 Inter Ocean Building,

130 DEARBORN STREET

CHICAGO

WANTED

Managers in every county and correspondents everywhere. Unusual opportunity.

INFORMATION BUREAU,
420 Fulton St., Chicago, Ill.

CONVERSATION AND EFFECTUAL READY UTTERANCE

By W. E. WATT, A. M., Ph. D.

Success depends upon what you say and how you say it. Success in any line. Why not say it well?

Laid Paper. Gift Tops, Silk and Gold.

Mailed for \$1.00

FREDERICK A. WATT, Publisher,

40 E. Randolph St.

CHICAGO, ILL.

THE HEALTH REPORTER.

This intensely interesting magazine deals with the natural methods of treating all manner of diseases. Everyone can profit by the advice and instructions to be found in this publication.

The Health Reporter will be valuable to you whether you are sick or well. If you are sick it will enable you to get well; if you are well it will enable you to keep so.

It is beautifully illustrated and published every month. The subscription price is One Dollar per year, payable in advance. Sample copies, ten cents. Liberal terms to getters up of clubs. Send in your orders. Address, Health Reporter Publishing Co., Beals Bldg., Ninth and Wyandotte streets, Kansas City, Mo.

The Davray

NEUROPATHIC INSTITUTE

38 Washington Ave., N.

BATTLE CREEK, MICH

THE NEUROPATHIC SYSTEM OF TREATMENT is the most reasonable method known. Every known disease is amenable to it, for it is the **ONLY** correct means of **REMOVING** pressure from Impinged Nerves and Bloodvessels, aerating the Blood and adjusting the system to itself.

A Special Price to the Profession for Teaching

Recommended by the editor of this Journal.

A. P. DAVIS, M. D.

The... Philosopher

THIS intensely interesting magazine has found its way into all parts of the world. It is the only publication of the kind; strictly up-to-date, and dealing only with matters of the gravest importance, being a candid and scientific discussion of the possibilities of the great beyond.

It does not deal in mysteries, but in facts. The value of this publication can be attested only by a perusal.

The subscription price is one dollar a year, sample copies ten cents.

Address,

The Philosopher *Beals Building
Kansas City, Mo.*

WHAT THE PRESS IS SAYING OF Vaught's Practical Character Reader

"Vaught's Practical Character Reader" appears to be one of the most practical works ever produced by a phrenologist. Technical terms are minus and illustrations are plus. Every person has an instructive notion of the character of every person he meets. This book summarizes the characteristics of each type of human makeup, and illustrates it by printed drawings in a way so natural and perspicuous that it can not fail to absorb any person who has reason to read his fellow men for business, social, philanthropic or any other reason. The dangerous person is "spotted" on every side, the good husband and wife are picked out, honesty is given honest measure, genius is treated with common sense, in fact the whole subject of character reading by head, face and body is taken out of the realm of mystery and shown in its true light, as an exact science. Prof. Vaught, the author, is devoting his life to making phrenology practical and popular, and this book will give his cause a long life.—Harvey (Ill.) Tribune-Citizen.

PRACTICAL CHARACTER READER.

The subject of phrenology and of kindred sciences is an ever new one, to judge from the number of books concerning it. The latest publication to bid for favor is "Practical Character Reader," by L. A. Vaught of this city, who says he bases his deductions upon 50,000 careful examinations. The book is profusely illustrated.—Chicago Tribune.

"Vaught's Practical Character Reader," by L. A. Vaught, editor of "Human Faculty." (L. A. Vaught, publisher, Chicago.)

There is much truth in this conscientiously compiled volume, and those who must fight the world for a living can not study too much the advice of such students of character as is Mr. Vaught. And while the drawings lack much from an artistic standpoint, the drawer undoubtedly meant well, and, what is more to the point, he illustrates clearly what he wishes to indicate—though it must be confessed that of two contrasting outlines—for example, the "positively honest" and the "positively deceitful" heads, it is a question which is the least beautiful.—Chicago Journal.

This work is based on the principles of phrenology and physiognomy, and is more profusely and better illustrated than any work we have seen on the subject. The author is an artist as well as a writer, and has very largely made his own sketches and illustrations, and in this way secured just what he wanted to illustrate the given points. In the study of character it is by the form of the head, the face and the body that we judge, and therefore proper illustrations are of the first importance, and Professor Vaught has recognized and emphasized this. The diagrams speak for themselves, and with the text one cannot fail to understand the author.—Health Culture, New York.

"Vaught's Practical Character Reader," published by L. A. Vaught, Chicago, Ill. In order to "handle, educate, train, govern and perfect human nature safely and successfully the elements of human nature must be understood," and these elements Mr. Vaught clearly explains and illustrates by typical cases in this interesting book on phrenology. Parents and teachers will find the treatise a valuable guide in the formation, education and training of their little people.—Connecticut School Journal.

Under the title of "Vaught's Practical Character Reader" Prof. L. A. Vaught, editor of "Human Faculty," has issued a volume of unusual originality, interest and value. It is the result of twenty-three years of study and observation of physical characteristics as illustrating mental and spiritual qualities. The author aims to give his readers the power to read accurately the character of others and also to enable them to understand their own tendencies, defects and latent powers. The book is profusely illustrated, and no one who has been at all observant of faces and forms as related to character can fail to see that there is much of truth in the theories advanced. Many subjects of vital interest are also treated with intelligence and judgment.—Courtland (N. Y.) Evening Standard.

The author has given 23 years of careful study, patient research and practical observation to the subject treated, and so is eminently qualified to produce this book.

How to read men, women and children at sight is a very desirable thing, and this book gives such instructions as to enable its readers to do this. It is eminently practical. Not only does it do this, but it shows how anyone can ascertain his own tendencies, defects and latent powers, and thus be ready to remedy defects.

It will also prove of great value when selecting a husband, wife, partner or employe. In short, it is one of the most valuable books ever published, for its careful study will prevent much of the in-harmony and misery now so prevalent in the world.—Philosophical, San Francisco.

All persons whose business brings them into contact with "all sorts and conditions of men" should avail themselves of the opportunity now offered by the publication of "Vaught's Character Reader." This book, which may be obtained from Prof. L. A. Vaught, 130 Dearborn St., Chicago, for a dollar, will prove invaluable. It will be found the source of much engrossing study in human nature by greatly assisting the average man to correctly "size up" his fellow mortals. It deals with all kinds of noses, eyes, chins, mouths, ears, heads, etc., and tells the significance of each particular kind. "Vaught's Character Reader" was written by a man of wide experience and will be found an indispensable handbook to the study of human nature.—Geneva (Ill.) Patrol.

L. A. VAUGHT, Publisher, CHICAGO.

PRICE ONE DOLLAR