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THE
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Leading Articles.

HEAD OF
AMERICAN ETHNOLOGY

1903

- INDIVIDUALITY
- FORM
- SIZE
- COLOR
- EVENTUALITY
- TIME
- TUNE
- NUMBER
- ORDER
- WEIGHT
- COMPARISON
- SPIRITUALITY
- HOPE
- APPROBATION
- SELF-ESTEEM
- FIRMNESS
- CONSCIENTIOUSNESS
- CONTINUITY
- INHABITIVENESS
- FRIENDSHIP
- CONJUGALITY

THE INFLUENCE OF HABIT ON SUCCESS	170
TRANSLATION FROM "MARTYRERNA."	171
NERVOUSNESS AND HOW TO CURE IT	172
HOW TO CULTIVATE	173
KEY TO SYSTEMATIC AND COMPLETE LOOKING, LISTENING AND THINK- ING	176
THE LAND OF THE HEART'S DESIRE	179
OBSERVATIONS	180
CONJUGAL LOVE	183
THE PROBLEM OF LIFE	184
DO THE CEREBRUM AND THE CEREBEL- LUM ATTEND TO THE FUNCTIONS OF PHYSICAL LIFE?	185
SELFISH MOODS	185
SOME OF THE QUESTIONS ASKED BY THOSE WHO DO NOT UNDERSTAND PHRENOLOGY	186
HENRY WARD BEECHER ON PHRENOL- OGY	187

- PARENTAL LOVE
- CAUSALITY
- IDEALITY
- HUMAN NATURE
- VITATIVENESS
- COMBATIVENESS
- DESTRUCTIVENESS
- SECRETIVENESS
- CAUTIONSNESS
- ALIMENTIVENESS
- ACQUISITIVENESS
- BENEVOLENCE
- VENERATION
- AMATIVENESS
- SUBLIMITY
- IMITATION
- SUAVITY
- MIRTHFULNESS
- CONSTRUCTIVENESS
- LANGUAGE
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TALKS WITH YOUNG MEN.

"Man Becomes a Slave to His Constantly Repeated Acts."

THE INFLUENCE OF HABIT ON SUCCESS.

J. LINCOLN BROOKS.

Who toiled a slave may come anew a prince,
For gentle worthiness and merit won;
Who ruled a king may wander earth in rags,
For things done and undone.

—EDWIN ARNOLD.

The great object of all education should be to train the brain and the nervous system so that they will ever after be our allies instead of our enemies. The brain is a most marvelous piece of mechanism. In every mental act, the brain cells arrange themselves in a definite manner, and with every repetition of the act the arrangement becomes more and more automatic and easy, and repetition more certain.

There is an inclination in the nervous system to repeat the same mode of action at regularly recurring intervals. Doctor Combe says that all nervous diseases have a marked tendency to observe regular periods. "If we repeat any kind of mental effort at the same hour daily, we find ourselves entering upon it, without premeditation, when the time approaches."

Good Habits Form a Corps in Reserve.

By careful training, therefore, of the brain and nervous system, man multiplies himself so as to do the work of many untrained men. Gladstone, at seventy-five, had multiplied himself into a man twenty times as efficient as he was at twenty-five.

Habit is cumulative. Drop a stone down a precipice. By the law of gravitation, it sinks with rapidly increasing momentum. If it falls sixteen feet the first second, it will fall forty-eight feet the next second, eighty feet the third second, one hundred and forty-four feet the fifth second, etc.; and, if it falls for ten seconds, it will, in the last second, rush through three hundred and four feet.

After each act of one's life, he is not the same person as before, but quite another. He is hastening on, faster and faster, either toward the good or the bad, with all the cumulative momentum and force of the power of habit behind him.

In 1880, one hundred and forty-seven of the eight hundred and ninety-seven inmates of the state prison at Auburn were there on second indictments. What brings the prisoner back a second, third or fourth time? It is habit which drives him on to commit the deed which, perhaps, his heart abhors, and his very soul loathes. It is the momentum made up from a thousand deviations from the truth and right, for there is a great difference between going just right and a little wrong. It is the result of that mysterious power which an act has of getting itself performed again and again.

Our Deeds Determine Us, for Good or Ill.

Man becomes a slave to his constantly repeated acts. In spite of the protests of his weakened will, the trained nerves continue the repetition even when the doer abhors his deeds. What he at first chooses, at last compels. You can easily snatch a pebble from gravitation's grasp as you can separate the minutest act of life from its inevitable effect upon character and destiny. "Children may be strangled," says George Eliot; "but deeds never, for they have an indestructible life." A smirched youth becomes a tainted man.

Practically, every achievement of the human race is but

the accomplishment of habit. The habit of industry, at first, is very irksome and tedious; but, practiced conscientiously and persistently, it becomes natural, and gains a momentum which makes man a marvel of efficiency.

A habit of cheerfulness, of always looking on the bright side of things, is, as Sydney Smith said, worth a thousand pounds a year. In fact the value of a habit of good cheer, of always looking at the best and not the worst, the habit of an optimistic outlook upon life, as a success factor, cannot be measured by money. It saves an enormous waste of energy which can be utilized to perform the work of life.

A habit of happy thought would transform the commonest life into one of harmony and beauty.

Who can estimate the value of training the will in forming habits which will be powerful for success in after years? The will is almost omnipotent to determine habits, which virtually are all-powerful. The habit of directing a firm and steady will to the work in hand, until it is accomplished, is of inestimable value to a youth.

Any boy who early acquires a habit of always doing things exactly right, every thing to a finish, has a powerful success ally all his life. A habit of promptness, of always being on time, of having due regard for others' time, is a fortune in itself.

A habit of truthfulness, formed early in life, has helped many a man to stand in the hour of temptation, when he would otherwise have fallen. An early habit of dealing honestly and squarely with everybody, of giving thirty-six inches to the yard, thirty-two quarts to the bushel; a habit of telling things just exactly as they are, of calling woolen woolen, and cotton cotton, and never trying to deceive a customer, has, in many and many a case, proved to be invaluable.

"It is a very agreeable thing," says a shrewd writer, "to meet a person who says, with hearty self-satisfaction, 'It is my habit to be punctual.' You feel at once that you know the man; he is punctual to a proverb, and, having no vexatious worry as to being late, his digestion is good, his heart cheery, his mind free to take in an idea, and he is always an agreeable and genial companion. So is the man who says, 'Tis my habit never to owe a bill.' Happy man! his pillow is of down."

Habit Is the Keynote of Life's Tune.

Remember that habit is an arrangement, a principle of human nature, which we must use to increase the efficiency and ease of our work in life. Just as a sea captain steers his vessel into the Gulf Stream, which, he knows, will melt the icicles from his rigging, and push his vessel towards a harbor, so should we regard habit as a gulf stream, which, if we get into it, will make our course glad, and send us toward our goal.

Habit is like a seamstress "setting the stitch" on her sewing machine, or a machinist "fixing his gauge." Habit sets the stitch or fixes the gauge, and the man does the right or the wrong thing automatically.

"I trust everything, under God, to habit," says Lord Brougham "upon which, in all ages, the lawgiver as well as the schoolmaster has mainly placed his reliance,—habit which makes everything easy, and casts all difficulties upon the deviation from our wonted course.

"Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the course of nature in a child, or in an adult, as the most atrocious crimes are to any of us."

Carlyle says: Habit is the deepest law of human nature. It is our supreme strength, if also, in certain circumstances our miserablest weakness. Let me go once, scanning my way with any earnestness of outlook, and successfully arriv-

ing, my footsteps are an invitation to me a second time to go by the same way,—it is casier than any other way. Habit is our primal fundamental law,—habit and imitation; there is nothing more perrennial in us than these two. They are the source of all working and and all apprenticeship, of all practice and learning in the world.”

George Staunton visited a man in India, who had committed murder, and, in order not only to save his life, but, what was of greater consequence to him, his caste, he had submitted to a terrible penalty,—to sleep seven years on a bed, the entire top of which was studded with iron points, as sharp as they could be without penetrating the flesh. Mr. Staunton saw him during the fifth year of his sentence. His skin then was like the hide of a rhinoceros; he could sleep comfortably on his bed of thorns, and he said that, at the end of the seven years, he thought he should use the same bed from choice. What a vivid parable of a sinful life! Sin, at first a bed of thorns, after a time becomes comfortable through the deadening of moral sensibility.

On the First Step All the Others Depend.

When the suspension bridge over the Niagara River was to be erected, the question was, how to get the first cable over. With favoring wind a kite was elevated, which alighted on the oppisite shore. To its insignificant string a cord was attached, which was drawn over, then a rope, then a cable; finally, the bridge was completed, connecting the United States with Canada.

“First across the gulf we cast
Kite-borne threads till lines are passed,
And habit builds the bridge at last.”

Many years ago, Dr. Andrew Peabody preached a bacca laureate sermon, at Harvard College, on “The Will.”

He said that we often excuse ourselves for our wrong deeds on the ground that temptation comes to us suddenly; and that we act involuntarily, before we have time to rally our forces. He admitted this as a valid excuse for those particular acts and words; but said that the true responsibility lies farther back,—that temptations are continually coming to us when we do have time to think; that, if we yield to these, we not only do wrong at once, but that we weaken the moral fiber so that we do wrong in other instances when we have no time to think; and that, if we resist temptation when we can resist, we are forming a habit of feeling and action which will, by and by help us to do right unhesitatingly.

A man’s entire life is spent writing his own biography. Beyond his control is the phonograph of the soul, which registers faithfully every thought, however feeble; every act, however small; every sensation, however slight; every impulse, every aspiration, every ambition, every effort, every stimulus, on the cerebral tissue.

Usually that which man calls fate is a web of his own weaving, from threads of his own spinning.

All Good is the Harvest of Right Sowing.

“I would give a world, if I had it,” said an unfortunate wretch, “to be a true man; yet in twenty-four hours I may be overcome and disgraced with a shilling’s worth of sin.”

We can learn to live nobly only by acting nobly on every occasion. If you shirk the first trial of your manhood, you will go so much weaker to the second; and if the next occasion and the next find you unprepared, you will unquestionably sink into baseness. A swimmer becomes strong to stem the tide only by frequently breasting the high waves.

FROM “MARTYRERNA,” (THE MARTYRS.)

From the Swedish of E. J. Stagnelius.

BY J. O. VIKING.

Perpetua, Flavius. (Entering from opposite sides.)

Flavius.

Ah, mother, long hast thou tarried away
From thy Flavius! Tell me where thou hast been!
Thou art so thoughtful. Grief is in thine eye,
And wet thine cheek. Methinks that thou has wept.

Perpetua.

From a sick-bed have I come. At sight of distress
My heart grows weary, and in the flow of tears
The tender suffering seeks an outlet.

Flavius.

Pray: Why art thou always with the sick?
Rather stay at home, play the theorbo
And sing a merry ditty for thy Flavius.

Perpetua.

My son, one was not created only for one’s self,
One is not alone in this wide world,
Believe me, O Flavius, the theorbo’s voice
Is not as sweet as the witness borne in one’s own heart
That duty’s craving is fulfilled.
So heavenly sweet is not a weakling’s sleep
On bed of roses the myrtle trees amongst
As virtue’s rest at close of well-spent day.
Ah, Flavius, all must we at last
From this world hence depart! Not eternally the light of
sun

Shall kiss us out of easy morning dreams,
Not eternally the moon’s changes rulest
Our rapid time. Soon no greeting more
From the lark of spring, no kindly song
From Nightingales in meads with rose bedecked!
Then, when the last night in bloody purple
Our heav’n enshrouds, then first is virtue joyous,
That she the heft of day, ’mongst duty’s thorn’s has carried.
The harvester alike at harvest’s end
She mem’ry’s feast in peaceful shadow cel’brates,
And angels from its brow the perspiration mops
And offer, kindly, evening’s brimful bowl;
Where forgetfulness of the earthly intermingled is
With foretaste of a heavenly bliss. Awaiting an eternal
morning
She’s lulled to sleep with psalmodies so passing sweet.

Flavius.

Sweet thy words, O mother! Albeit I do not
Comprehend thy meaning; enchanted, aloud
Mine heart beats still at sound so sweet.
See, whilst thou did speak, in mine eye there came
So wondrous then, a tear. Methought I
In the midst of a forest, dreary, interminable,
A kindly bird’s song at night didst hear.

Perpetua.

In time, Flavius, wilt thou it all perceive—
Shall joyfully see, what thou as yet surmisest.
In eternal God my hope that truth not
Only momentarily shall pleasure give thine ear,
Nay, holy may it dwell in thine heart for aye
And have dominion as heavenly music most enchanting;
To virtue’s service offer life so short.

(She offers up a prayer.)

(To be continued).

NERVOUSNESS AND HOW TO CURE IT.

READ BEFORE WEDNESDAY NIGHT LECTURE COURSE BY A. THOMAS

JULY 17, 1901.

LADIES AND GENTLEMEN:

You know that the great bulk of sickness and uneasiness that afflict humanity to-day may be put under the head of nervousness. The human being of to-day has to set more of his faculties to work for the struggle of life. Man uses more nerves than muscles. He thinks more to-day in an hour than his grandfather did in a month. We are passing through a phase of evolution that we may call the *age of nervousness*.

Let us give a brief outline of the nervous system and see how this delicate mechanism works. How wonderfully intricate and at the same time how simple it is in its workings.

We will let Dr. Trall, author of *Popular Physiology*, speak. He says:

"The nervous tissue of living organisms performs the functions of feeling and thinking. In man and in the higher animals the nervous system consists of two distinct sub-systems, one pertaining to mentality and the other to vitality. These divisions of the nervous system are so intimately related and inter-blended that each may communicate with and modify the action and condition of the other. It is because of this inter-communication between the nerves of organic life and those of the mental powers, that bodily derangements disturb the mental functions, and that mental impressions influence the bodily functions."

The nervous system may be considered under three primary divisions:

- 1st. The brain nervous system.
- 2d. The organic (sympathetic) nervous system.
- 3d. The reflex nervous system.

The 1st system.—The brain is the organ of the mind, and according to Phrenology the brain consists of a plurality of organs; different portions of its substance being appropriated to different recognitions constituting distinct mental powers.

Now, to vitalize this brain and to be able to accomplish the different functions of the mind we have the second nervous system or the organic system, also called the sympathetic system. It presides over the development, growth and replenishment of the bodily structures. These nerves run to the heart, lungs, stomach, and procreative organs and all the glands of the body.

Then finally we have the third system, which comprises sensory nerves and the motor nerves; the latter are called the voluntary nerves because they preside over the movements of the muscles and accomplish the dictates of the mind; they bring the mind into communication with the exterior world; these nerves are *out-going*.

The sensory nerves are ramified mostly at the surface of the body, and as Fowler says, "are stationed as sentinels on the outer walls to warn us against the attacks of enemies to health and life. They are the *in-going nerves* and bring the exterior world into communication with the soul. They tell you when an object is too warm or the weather too cool.

You can see that the human being is entirely controlled by these three systems of nerves and that nearly all diseases originate in these nervous systems.

Let us admit just now with Fowler that nerves are brain throughout the whole body, and this maxim will be easily accepted.

"As is the mind so is the body."

If we prove this statement by the different kinds of nervousness we will have made a great step in proving that Phrenology is a true and exact science, always of course in pro-

portion to our powers of understanding which are partially under the influence of the crude material by which the soul manifests itself—that is, the quality of our human structure.

What is nervousness? Nervousness is an abnormal or diseased condition of the nerves; it is their unbalanced over-excited state; and the organic or sympathetic system, is chiefly concerned, for every change and phase of mental action produces a corresponding change in the vital functions or glands. Thus thinking of food makes the mouth watery; sadness retards and pleasure augments the action of the liver, the former preventing digestion and the latter accelerating it.

A sudden fear may stop the action of the heart; the thought of success or failure will start the perspiration all over the body or produce sleeplessness, flashes of heat, palpitation of the heart, and many other sensations.

Standing on what has been previously said and knowing that the mind has organs to manifest itself, and that these organs constitute the entire brain, we may say that nervousness may have its seat in any of the 42 faculties of the mind, and a few examples will convince you of the truth of this statement.

Everybody has had something to do with this well cherished faculty, the center of Emulation,—Approbateness. Who has no ambition? Who has not lost sleep over it? Even appetite, and sometimes, when over-excited, the desire to live?

Your humble servant, the first night he tried to speak extemporaneously, under this faculty lost the power to recall where he was "at," what he had said, etc., and had an attack of perspiration, chills, palpitation of the heart, etc., etc.

Everybody has known some of its tortures. It is enough to remember the doings of jealousy in all its aspects, trivial as well as tragic; and envy in its meanness and distorting influences. This starts in one faculty, the ambitious one of our make up, *Approbateness*. Ask a large number of ladies (who know something of it); let them question the suffocating action of their corset; let them remember the pangs and anxieties which this compression has caused them after a hearty meal; and those narrow shoes, which have brought tears to their tender eyes; how many times their lovers have taken those tears for sentimental emotions, causing them to throw themselves to their knees and beg to know the cause of so much sorrow; and those high collars which have broken, so barbarously, the harmony of their necks.

We have always looked at *Approbateness* as being the cause of a great number of our nervous diseases, and the reason is this faculty is generally largely developed in every human being and very poorly managed.

It is the progressive, the emulative faculty and must be at the helm of our actions, of our activities of life and so it is associated with each faculty.

You can now easily see why an approbative person may be nervous in any mental mood.

Is it necessary to recall here all the nervous states caused by *Approbateness* with *Amativeness* that have filled history, romance and novels with all the sufferings and tortures that the soul and body could bear. The jealousies caused by *Approbateness*, *Conjugal*ity, *Parental Love* and *Friendship*, have made more diseases, deformed more bodies, created more wretched organisms, depraved more souls, and furnished to the asylums more lunatics than all the other faculties put together; and why? Because these faculties have been at the base of families, societies and nations, and consequently are very large generally.

Let me introduce another faculty that has brought many burdens, caused many cold chills, produced contraction of

(Continued on page 177.)

HOW TO CULTIVATE.

PROF. WM. N. HOLMES.

The subject of my discourse to-night is "How to cultivate," by which, of course, is meant the cultivation of the human mind. The wording of the subject implies the desire for, and the possibility of cultivation. If anyone is asked whether he has any faults, he will readily concede that he has, but there are very few people who will acknowledge a *specific* fault when their attention is called to it. Everyone is willing to be called a sinner, for that is supposed to be understood and it is so beautifully vague. The question we ought to ask ourselves is what is our greatest fault, and our answer should be more severe than when criticizing another person, because we are naturally prejudiced in our own favor; unless we are one of those unfortunate beings with large Cautiousness, Approbativeness, Conscientiousness and Veneration and small Self-esteem; in that case our fear and reverence for a just Supreme Being will magnify our fault and the condemnation of our conscience will be too severe. The many-sidedness of human nature will not permit me to speak without exceptions; and we should be very careful in analyzing ourselves and others. The point I wish to emphasize is that we need specific knowledge of ourselves, of our good and bad points of character, and then to work honestly to overcome our faults. Many have vague ideas of cultivation, of mental improvement, but the human race needs specific instruction, and this can be given only by means of the science of the human mind called Phrenology. There are many people who are hot-tempered, but they know that one of their parents had the same fault, and though they might have been told in a general way that they should control themselves, they consider heredity a sufficient excuse; the idea of a duty to themselves and others to control this temper, and the ability each one has to overcome it, has never been presented to their mental vision. Hot temper is a mental state and can be overcome by earnest, well directed effort; it is our duty to make the best use of everyone of our powers, and we cannot do this unless we overcome our failings. The science of Phrenology, when used scientifically, has demonstrated that not alone can we know our specific failings, and thereby truly know ourselves, but it also teaches us the exact method of overcoming them; it places on everyone the responsibility of knowing that he or she can and must cultivate, and that environment and heredity will serve as excuses only for the ignorant and mentally lazy.

As some are not posted on the functions of the different faculties, (and by faculties I mean mental elements which have been manifested in everyone of the human race, according to their strength or weakness, by the shape of the brain and skull principally and specifically and by actions of the body secondarily) I will talk first on the faculties most necessary to cultivate in order to carry out our life-work in a harmonious, fully rounded out manner, and at the same time explain the action and function of each faculty mentioned and then give specific advice, in as few words as possible, as to how to cultivate each one.

My idea of life is that action is a necessity, that disuse kills slowly, but nevertheless surely, that both mind and body should have our careful attention, that all sides of our nature should be developed, that we should not be crippled mentally by neglecting either the selfish, social, ambitious, moral, spiritual, esthetic, observing or reasoning side of our mind; that one's life-work should be decided upon in the way of least resistance; not of environment or material resistance, but of the least mental resistance, having as many faculties as possible agree upon a course of action. We

know from observation of human nature that an unselfish life is the most satisfactory, there being more lasting pleasure in high moral action. In other words this means that the faculties of Conscientiousness (the honest faculty), Benevolence, (the kindly faculty) Hope, (the cheerful faculty) Spirituality (the faith faculty) Combativeness, (the courageous faculty), Self-esteem (the self-reliant faculty) Firmness (the steadfast faculty), Human Nature (the character studying faculty) and Causality (the cause-to-effect reasoning faculty) should be leaders in order to give one the highest kind of moral activity; not good in thoughts alone, but also in action. These faculties alone are not sufficient to make a person good in every direction, for this would include every faculty, but they are the principle faculties needed for the foundation of a good man or woman, and should therefore have precedence in cultivation.

The first faculty I mentioned as being necessary for the highest human life is Conscientiousness, the honest faculty. To cultivate this faculty you must first thoroughly grasp the idea that you are not as honest as you might be, and then carefully watch yourself in every thought, word and action. Do not consider yourself honest if you do not pay your carefare because the conductor does not ask you for it; do not think you are using your Conscientiousness when you allow anyone to leave you with a wrong impression of another person caused by your silent assent or dissent; do not forget that you are not honest if you accept praise for any work which is not your own. I was severely shocked when Prof. Vaught at my first phrenological examination told me that my Conscientiousness was neutral, and I doubted him, but in honestly endeavoring to get at the truth I soon agreed with him, and by carefully watching and never allowing myself to knowingly speak or do an untruth, I have improved until this faculty is positive; I am not resting on those laurels, however, for I have learned the fact that the stronger a faculty gets, the greater demands does it make, and thoughts, words and actions which would have been considered perfectly honest a few years ago are now below my moral standard. Each one should study himself, and especially watch this faculty in connection with his largest and smallest faculties, for the largest will lie positively, and the small ones allow a lie negatively. Do not get proud of your honesty, for just as soon as you brag about being honest, you are using the faculty of Approbativeness, which is very apt to lie for the sake of getting applause. Beware of it; use this faculty only in giving you an ambition to do your level best; do not try to excel anyone, but work independently; place your goal as high as possible and then honestly endeavor to reach it. Let honesty be your watchword; not the reputation of being honest, but the faculty of Conscientiousness really cultivated until it is positive.

The next faculty mentioned was Benevolence (the kindly faculty,) the good Samaritan. Conscientiousness is often very harsh, especially in connection with large Destructiveness; these two faculties believe in, and have doubtless been the cause of the adage, "A tooth for a tooth" - vengeance. To temper them we must have large Benevolence, the kindly faculty. To cultivate this faculty, be kind. Do not stop with a kind thought, but follow it with a kind action; begin at home by serving each other, and then observe and take advantage of the many opportunities outside. This is the serving faculty, it is the only faculty that wants to do good; in itself it cannot do good; for it needs some of the other faculties to carry out its desires, but no one has a kindly feeling without this faculty. Anyone who has this faculty large must remember, however, that there is kindness which is cruelty; for instance, the kindness shown by an indul-

gent mother towards her child without thought of the result on the child's future; reason, (the faculty of Causality) must be used. Most children are flattered, which results in a selfish character, and selfish people are always unhappy and dissatisfied. Also where one child is the servant of his or her brothers or sisters, or where the mother is the servant of the family, on account of having large Benevolence; the person in question should remember that while this action cultivates Benevolence in himself, it has the opposite effect on the others, and will increase their selfishness. One with large Benevolence should always consider whether his or her act of kindness towards anyone will not harm the other person, and having looked at it with the faculties of Human Nature (the character-reading faculty) and Causality (reason) and decided what is best for all concerned, to act accordingly although it may seem very cruel and severe. I know very well that those with large Benevolence will agree with me when I say "Be kind" while those who have it smaller agree with the qualifying clause. I wish they would reverse their ideas.

Another faculty that should be active is Hope, the cheerful faculty. Life is made up of ups and downs, and we have many occasions for calling on this faculty to push the clouds away and clear our sight to the brightness of the future. We must have this faculty to be able to make our best efforts, though the shadows be deep. To cultivate it, be cheerful, look at the bright side; find the silver lining in the clouds, although it may seem dark gray to you just then. I do not know whether this faculty looks into the future; it seems to me that its function is to be cheerful for the present, to look for the benefits enjoyed now. Do not brood over your troubles; by this I do not mean that you should be reckless and unthinking, for I believe in letting one's conscience prick unceasingly until one is in a frame of mind to decide once and for all never to do wrong again, to think carefully and honestly about your faults and errors which occasioned the trouble, and then decide upon a course of action to overcome them. I do not believe in being so optimistic that you cannot see a rock on the road that may throw you off, nor do I believe in the pessimism that magnifies pebbles into mountains; if you have been thrown and hurt by running into rocks, remember it and avoid the next ones, but do not worry about it. If you have a small faculty of Hope, do not be afraid that you are too optimistic, but especially endeavor to always look at the bright side of life.

The next faculty I mentioned as a leader is Spirituality, the faculty that has faith in the unseen, undiscovered and unknown. We must have it in order to believe in things yet to be proved: with it small we are incredulous, with it large we are too credulous, unless held in check by Causality; it believes in good and bad luck, omens, and anything wonderful or, to them, inexplicable. When we have it fairly large we may have some doubts as to a spiritual world with which we material beings can converse; we may be unable to grasp the existence of a First Great Cause, an omnipotent God, an all-wise Creator; we may not comprehend evolution, the wonderful immensity of space, the invisible forces of nature, but this faculty believes to some extent in all these wonders of Nature and gets Causality (the reasoning faculty) interested in them, and I believe that when this faculty is weak in any individual he misses some of the most beautiful teachings and thoughts the world has produced. It gives one a mental grasp on the future which cold, calculating Causality with all its logical reasoning cannot bring us, for it believes that something, whatever it may be, will turn up, and in this way aids the other faculties in making a new start when misfortune has overtaken one. Alone, it can make one act very foolishly, and therefore Causality should be

used to prevent it from making one mystified. As these two faculties are so nearly opposite in function (the one pure belief and the other pure reason), it may seem strange that they should work together, but it is possible and must be done. Study Nature—human nature, vegetable nature, mineral nature, planet nature, all kinds or any kind of nature that your faculties may be interested in—and you will find many things so mysterious, so wonderful, that Spirituality will be fed on it; then use your Perceptive and other faculties to examine, analyze, and classify; use your Causality to get at the mysteries; reason about them, do your very best to solve the problems presented, and you will find that your Spirituality still has plenty of opportunity to believe in wonders. The trouble with most people is that they are afraid to delve into the mysteries of nature, thinking it sacrilege, instead of reasoning that all these small and great mysteries have been placed on earth and in the skies for us to cultivate our faculties on, that if we really have faith in an Omnipotent God it will be impossible for us with our greatest endeavors to solve all mysteries; they seem to be afraid that we will become so learned that our Creator will dwindle beside us. The more learned one becomes, the greater will be the range of mysteries presented to his view. It is like climbing a high mountain, every step makes some things clearer to our vision, something new looms into view, our perspective changes, the outlook becomes grander; but while we find that every new object which presents itself is in some manner related to something we have seen or known previously, we find it impossible to go fully in every direction; in the far distance on every side is the unknown and undiscovered. Life is so wonderful that it ought to be possible for every one to throw away the petty cares and annoyances of life whenever they become too burdensome to carry, by simply turning their thoughts to Nature,—Nature which soothes with its simplicity and beauty and strengthens with its grandeur and solidity. Do not construe this into meaning that we should keep our thoughts in the skies and neglect our earthly duties.

Another faculty that should be well developed is Combativeness, the courageous faculty. Life is a steady battle, and in order to have courage and not falter when the decisive moment comes we must have this faculty large. There is danger around us and in us. It takes moral courage to say "No" on a great many occasions, and in connection with our Conscientiousness we need Combativeness to carry out what our conscience has deemed right. We know people who are honest in their convictions, but never carry them out; a lack in this faculty is very often the cause. To cultivate it, always brave any necessary danger as coolly as possible; never cower. If you have convictions, do not be afraid to give expression to them at the right time. When in fear, go ahead notwithstanding, if your intellect approves of your advance. An example might make the thought clearer:

Several years ago at a picnic a young man and I got on a high rope swing, both of us standing, and we were well started and swinging within about eight feet of a right angle with the posts when my Cautiousness awakened (It is not quite positive) and my knees trembled; I stood still for several seconds, but the trembling continued, so I asked my partner to slow up. I quickly considered the matter, and knowing that my feet had a safe hold, that I could hold myself up even though they slipped, and that my Cautiousness was larger than my Combativeness, I determined to overcome it, and using my Firmness, became cool and we swung higher than before, but as soon as we reached the point I thought the highest possible, I gave it up, having accomplished my object, and we "let the cat die."

My partner has larger Cautiousness than I, but his Combativeness is also larger than mine, both being positive in his mental make-up, the former a little the stronger, and he felt no fear. Of course, not every one can follow this example. I have never felt dizzy and know the strength of my muscles, so the chances I was taking were slim. Every one must study himself mentally and physically to be able to decide the dividing line between courage intelligently used and recklessness. If you will analyze every wave of fear caused by Cautiousness you should be able to decide whether it is best to be cautious in that specific case, or to call on Combativeness and overcome it. Many people fear lightning instead of learning what precautions to take, and then viewing the beauty and sublimity of a terrific thunderstorm. Your fear will not prevent the lightning from striking you, and if it should strike the building you are in, it will find you in a very poor condition to act in saving yourself and others from a possible fire. This senseless fear is the cause of panics in street-cars when in collisions, or in theater fires; prepare for such occasions by fighting your fears with Combativeness and you will soon laugh at your former foolishness.

To be continued.

WHAT LAUGHING WILL DO.

"It's curious what a sight o' good a little thing will do;
How ye kin stop the fiercest storm when it begins to brew,
An' take the sting from whut commenced to rankle when
'twas spoke,
By keepin' still and treatin' it ez if it wuz a joke.
Ye'll find that ye kin fill a place with smiles instead o' tears,
An' keep the sunshine gleamin' through the shadows of the
years,

By jes' laughin'.

"Folks sometimes fails ter note the possibilities that lie
In the way your mouth is curvin' an' the twinkle in yer eye;
It ain't so much whut's said that hurts ez what ye thinks lies
hid;

It ain't so much the doin' ez the way a thing is did.
An' many a home's kep' happy an' contented, day by day,
An' like ez not a kingdom hez been rescued from decay,
By jes' laughin'."

—*Exchange.*

WHEN HONEY MOON QUIT SHININ'.

Der am some people what am glad dey got married, because dey am happy, and er contented; and der am some odder people what am so sorry dat dey got married dat it makes water run out of yer eyes when ye think of them.

What am de cause, dat some people what got married, am not happy any ways?

De cause be, dat dey am not matched to suit each odder, like dey should er bin, fer when dey met as er lad and lassie dey was almost blind, fer all dat the lad could see, was the lassie's purtty red lips and darlin' eyes, and de lassie learned ter love de fond gaze of de spell bound laddie, as to de places what am called theaters, balls and de likes dey went.

De same it always was ter be dey thought, only de more so, if dey gits married.

So married dey gits, and when de honey moon quit shinin' de Approbativeness and Amativeness dat had bin blindin' Reason lagged behind, and Reason gits er chance ter see what had happened while he was blinded, fer he sees dat outside of de theater, balls and de likes, de lad and lassie what am now husband and wife, differ ter much on de big ideas of life. Der religion am different, one from de odder.

One of dem likes ter read de yaller back books, while de odder one loves ter read rightin' by such fellows as Long-fellow. One wants ter eat home cookin', and de odder one wants ter paternize wimen club lunches, and each one of dem wants der do so many things dat de odder one don't want ter do, dat after awhile dey git ter sayin' things ter each odder dey never thought of sayin' before de Honey mooney went down, and de tings dey say be so bad, I would not want ter make ye feel sad by tellin' ye.

If ye er not married and ever expect ter git to be, ye can guess why I bin talkin' ter ye.

PETE PETERS.

SHOW ME THE WAY.

Show me the way that leads to the true life.

I do not care what tempest may assail me,
I shall be given courage for the strife;
I know my strength will not desert or fail me;
I know that I shall conquer in the fray;
Show me the way.

Show me the way up to a higher plain,
Where body shall be servant to the soul.

I do not care what tides of woe or pain
Across my life their angry waves may roll
If I but reach the end I seek some day;
Show me the way.

Show me the way and let me bravely climb
Above vain grievings for unworthy treasures;
Above all sorrow that finds balm in time—
Above small triumphs or belittling pleasures,
Up to those heights where these things seem child's
play;
Show me the way.

Show me the way to that calm, perfect peace
Which springs from an inward consciousness of
right;

To where all conflicts with the flesh shall cease,
And self shall radiate with the spirit's light.
Though hard the journey and the strife, I pray
Show me the way.

—*Ella Wheeler Wilcox in American*

THOUGHT BUILDERS.

He who with his thoughts builds a book is an architect and an artist; a painter and a sculptor, a musician. He is a creator, for while he constructs and paints and carves and sings he breathes the breath of life into his work, and it becomes a living soul.—*Exchange,*

HABIT HINTS.

Habit, if wisely and skillfully formed, becomes truly a second nature.—*BACON.*

The tendency to habitual action is universally recognized as an important part of our psychical nature.—*W. B. CARPENTER.*

Habit, with his iron sinews,
Clasps and leads us day by day.—*LAMARTINE.*

You cannot, in any given case, by any sudden and single effort, will to be true, if the habit of our life has been insincerity.—*F. W. ROBERTSON.*

We are the carpenters who make our own crosses,
—*YOUNG.*

THE KEY TO SYSTEMATIC AND COMPLETE LOOKING, LISTENING AND THINKING.

BY PROF. L. H. WOMACK, WACO, TEXAS.

In a sense, this paper is continuation of my last one on "Judgement."

Let a thousand people with the same degree of education, together go around the earth and each write a description of all seen and heard, and what would we have? A thousand descriptions each differing, in some respects from all the rest. All, perhaps, incomplete, some more so than others.

Present to them any complicated question to solve and if it is not mathematically scientific, no two solutions will agree in all particulars and details. Why is this a fact? Because of this difference in relative development of the faculties of which all are constituted.

Whenever any object is presented to the vision, the visual sense, which is mental, takes cognizance of it through the instrumentality of its physical organ, the eye, then the other faculties interpret it according to their own power. e. g. If our supposed thousand people had presented to their view, two men in a pugilistic contest, those with Combativeness predominating in development and action would see all the courage and bravery displayed, or the lack of it, while those with predominant Cautiousness would see all the dangers and dangerous positions; those with Comparison and Mirthfulness would see the ludicrous and comical, but would not see the dangers as those with Cautiousness would. And so of all the other faculties and their various combinations.

If our thousand people could view Niagara Falls, those with predominant Sublimity would see and remember and describe the grandeur and sublimity of the Falls, but those with Ideality in the lead would see and describe the beauty; those with the practical faculties would see the power and utility. We would have as many different and differing descriptions of Niagara Falls as people who viewed the Falls, all more or less incomplete.

To make it still plainer: If a color-blind man could go on our supposed trip with our supposed thousand people, he might see and accurately describe the form, size, weight, arrangement, number, location, construction, finish, beauty etc. of objects or places, but omit the color. Would his description of a color painting or a rainbow be complete?

One with Ideality deficient would not see the beauty and finish of things; one with weak Cautiousness would not see dangers; the one with deficient Acquisitiveness would forget to note the value of things; deficient Form would fail to observe the form or shape.

And as it is with vision, so it is with hearing.

Let our thousand people hear a lecture or a sermon, and those with predominant Comparison will wake up and be interested by analogies and illustrations of all kind. Those with predominant Combativeness and Destructiveness will hear all the war, game-chicken and pugilistic talk. Those with Benevolence in the lead will hear all the humanitarian part of the discourse. Cautiousness will listen to all the danger signals, fire alarms etc. Conscientiousness will hear all appeals for justice and right; Amativeness will hear all that is said about the opposite sex; Parental Love all about orphans' homes, kindergartens, Sunday-schools etc. Beauty and art talk will be heard by Ideality; music and poetry by Time and Tune; logic by Casualty; wit and humor by Mirthfulness and the talk about a feast, a thanksgiving-turkey and the music of the dinner bell would arrest the serious attention of those with strong Alimentiveness. And so we would have a thousand differing interpretations

from our thousand listeners to any discourse. Of a whole sermon or lecture, not more than one sentence perhaps, will receive the attention of and make an impression upon some one in the audience, while another thought will produce as deep an impression, of a different character, upon another one of the audience, but have no effect upon the first. In fact, it may scarcely be heard and not be interpreted at all by the first one because of certain deficient or inactive faculties of his mind that are strong in the second man.

We all have seen this illustrated in the court room. A lawyer has made his appeal to twelve jurymen, and one was affected when Parental Love was appealed to; the next man broke down when Amativeness and Conjugality were appealed to, and the third man was won by appealing to Benevolence; the fourth to Approbativeness, etc. And many a jurymen has been won over by an appeal to Acquisitiveness.

We see and hear with our faculties as well as think with them, and of course, *what we see, what we hear, and what we think*, is dependent upon the development of our faculties.

One with very predominant Causality will reason, speculate, theorize and philosophize about a question without sufficient facts or data perhaps; while one with deficient Causality and predominant Preceptives will very likely gather enough data, but fail in finding its logical relations. Another will, on all occasions see and hear, look for and find the dark side; still another with a different development of the faculties will always find the bright side.

There are many sides to nearly all propositions and to look and see, listen and hear, think, reason and describe all sides of all things completely, we must be as Shakespeare was, almost evenly developed in all the 42 faculties and then use them; or we must learn the nature, function and development of each individual faculty; learn the relative development of all—then, consciously and systematically bring all into action when the circumstances demand it.

The poorly developed faculties will generally have to be called into action by a strong, conscious will-effort. But it can be done.

If I desired to see and describe any concrete object or objects I would begin with the faculties of the mind, as the key to the complete observation and description of every feature and quality. Each faculty sees or causes others to see a particular and specific feature, quality, relation, etc., that no other faculty or combination of them can see. For example: If one were totally color-blind, all the other faculties could never see color. Color would be an unknown quality to that individual. But no one is totally deficient in any faculty.

So to make a complete survey or observation; or to give all sides of anything, consideration, I would begin with Individuality and individualize the object; then I would consider the form, the size, weight, color, arrangement, number, location, history, construction, beauty, architecture, compare it with other things, ascertain its value, age, etc., till I consciously called every faculty of the mind into action, then I would know I had made complete observation; that no one could do more; no one can go beyond the faculties. Every man, woman and child has the same number of faculties and of the nature and function that Shakespeare, Webster or Gladstone had, just the same as all have, the same number and kind of muscles and brains. The difference is in development and use.

If we vigorously use only a few of our faculties, we will be hobbyists and cranks—take partial, limited, one sided views of questions. If we have Acquisitiveness predominating in development and action, we will consider little else

(Continued on page 185.)

NERVOUSNESS AND HOW TO CURE IT.

(Continued from page 172.)

muscles and stopped circulation in many cases. It is the faculty that makes the hair stand on end. It is *Cautiousness*. Nearly everybody has had a little to do with this faculty. I believe I will leave every one of you to reach his own conclusions regarding this faculty. Let me remind you, however, that it has taken the second place in the world's record as best torturers of man's soul and body. Its weakening effects on the different organs of the body have been noticed and pointed out and more carefully studied than those of any other faculties. Medical records are full of its malicious operations in the human being, and journalism every day warns you of its depressing effects and the chances of getting diseased by letting this faculty loose.

Let us now look at one of our best companions of life. I mean *Alimentiveness*. What a good, joyous faculty it is! conducive to health and a good satisfaction giver. It may be called the King of Society faculty.

Imagine the delicacies, the artistic articles of food, all the rich and warm wines, the delicious fruits, and with this the generous welcome of the gracious hostess, and though conducive to health, happiness and friendly intercourse, it proves to be the seat of great nervous troubles.

Have you had attacks of dyspepsia? If not my congratulations, and I heartily wish you may never experience such sensations. O, horrors! We all remember the stories of Hades and its devils that our grandma in her devoted kindness to the welfare of humanity used to prepare for our young imaginations to digest; how the devils used to take care of a disobedient dear little soul; how with long red iron bars, they used to take it and roast it on the red coals; your flesh still remembers all those kind emotions invented by barbarians in the dark ages of our humanity and still hidden in the very deep of our bones. Well, dyspepsia will give you better than that to think about.

I wish I had time to give you a description of my feelings on those delirious occasions of my life. The slow agonies, the mortal anxieties. The torture of the Spanish inquisition would not affect you more than an attack of dyspepsia, or a twisting indigestion.

And this is brought on by high flavored meals, by sweet pastries, by exhilarating wines, intensified by the example of good companions.

Here come coffee, tea and tobacco, and those liquors which promote for the time being the welfare of humanity, but which when taken too freely, cause habits which are detrimental to the natural functions of a healthy life.

I know persons who are literally slaves of their cup of tea, coffee, or pipe or cigars. Without them they cannot think, or even start to work in the morning or go to sleep at night.

This shows that these intoxicating drinks and stimulating smoke have something to do with the nerves, and many persons have poor, excitable nerves because of the coffee, tea and tobacco habits.

A faculty that runs humanity into all kinds of ailments and nervousness, and often into insanity, is *Acquisitiveness*.

When it is very large in a mental make up, with *Approbativeness* positive, it will take hold of a person and drive him to unnecessary activities that will dry his whole organization.

Mammon is the ruler of the world to-day; he rules nations, societies, families and individuals; and happiness, success, health, are measured by his standard, and you may see

in advance how inadequate this standard of values is to establish a happy equilibrium between mind and body.

The man or woman under the influence of greed will forget to eat at proper times, or will do it hastily; will do everything in an excited way; cannot run fast enough to reach that fugitive we call *fortune*; and the consequence is that digestion is impaired, intellectual calm has disappeared, and moral satisfaction has gone with joyous youth. The brows of these persons are contracted and drawn down to the earth, the eyes have lost their brightness, if not of a feverish glow; they are dull, the cheeks are emaciated, the skin is without magnetism, the smile has no more place on the lips, which are generally closed to be opened again only to pronounce dollars and cents and never a word of kindness, of friendship or of true love. Those persons are at the verge of insanity because of sick nerves or are at the door of death because the digestive organs do not work any more—drugs keep them up and they drop all at once.

We may say that 90 per cent. of nervousness is attributed to this feverish race for gold.

Next comes *Destructiveness*. Though the center of activity, when very large it will cause a state of temper, which if not well regulated, will cause many abnormal nervous conditions.

It is the swearing, the breaking, the killing, the revengeful, the hateful faculty, and you all know by experience that this faculty can, in a very short time, bring to wreck the best and strongest organizations.

Yes; hate, vengeance, ill temper, not only kill those for whom they are intended, but also those who indulge these mental states.

Constant irritability of the nerves brings them above their limit of elasticity and a sudden break takes place, a prostration from which it is not easy to recover.

Now *Conscientiousness*, though a very good faculty in itself, may be the cause of great nervous troubles, if left entirely to itself.

All of you have had little matters to settle with it. Many nights you have heard his strict voice telling you of your bad action of the day, and with *Cautiousness* large and *Veneration* also, I doubt if you have not (as I was when young,) been in close connection with the eternal torments promised to the sinners.

Yes; *Conscientiousness* with its steel grips has teared up and down our poor souls during those long nights for which eternity seems a rather short expression. *Approbativeness* is a perspiring faculty, and *Conscientiousness* when calling out your wrong doings has this same comfortable and delicious influence.

We can cover the whole list of the 42 faculties and I can bring you facts, examples, where each of these faculties badly treated has caused nervousness.

Take *Number*, for instance. I know a person with large *Number*, who, though usually cool, when called upon to check the figures of others becomes very nervous if errors are frequently found.

Causality very large will produce the same effect on its owner in the presence of poorly reasoning persons.

Human Nature also very large, will see too many things in others' conversation against its owner; they are speaking against him, etc., and will make this person worry and nervous for all it is worth.

Let us then accept that nervousness may have its seat of action in any of the faculties of the mental make up, but most particularly in *Approbativeness*, *Cautiousness*, *Alimentiveness*, *Amativeness* and *Acquisitiveness*—then in *Conscientiousness* and *Veneration*.

We did not mention *Vitiveness*. As it acts specially with

Cautiousness we will see easily how nervousness can be derived from such a mental mood.

As a general proposition let us say here that any too great and continued concentration of the mind upon a certain subject will affect the heart; any great emotions, sudden delightful or frightful events, excessive feelings, too great intensity of purpose, very ardent pleasures and all kinds of excitements when too long applied on the nerves will produce diseased conditions of them and bring nervousness.

Now comes the interesting part: How to cure nervousness.

This is within ourselves; the cure is within our own make-up. Let us be our own doctors in mild cases of nervousness, and diagnosis may be made easy by the study of temperaments first and faculties next. For every bad tendency of a faculty we have an antidoting faculty.

And this is what doctors don't know generally and it is the reason why they are at sea most of the time, for if they don't know the seat of nervousness, which is in faculties, they may be able to give a rest calm to the nerves but never get at the cause. And a series of bottles of medicines of all colors, and prescriptions of every kind, and health travels of every description would never permanently cure the poor patient especially if he has a good salary or wealth.

Now, ladies and gentlemen, do not imagine for one moment that I am against medicine and doctors entirely. No. I am not of those extremists of the mind cure, or Christian science, and the whole series. But we must not get into the habit of taking drugs every minute. For instance, if a neighbor has upset your nerves, on account of being too sensitive, a dose of Self-esteem will do you more good than all the bromo, and doctors know what else.

Again, when frightened by a thunder storm, or when a panic takes place, or when pains appear in some corner of your body, call right away to your mental drug store; find on its shelves the bottle marked Combativeness; take 15 drops of it and mix it with a little Firmness, and all will disappear as if magic.

Again, if you have cause for hate and vengeance, the prescription will be simple. Make your own pills; a compound of Benevolence and Friendship will save you from anarchy. And so on through the whole list of human faults and nervousness.

For instance, against the ecstasies of Veneration bring forth again Self-esteem, the cooling down or shower bath faculty. Let us call it once for all, the mental water cure faculty.

Against the greedy, rapacious Acquisitiveness, a good strong preparation of Conscientiousness will bring down the fever immediately.

And the wonderful, astonishing, marvelous and amazing tendencies of Spirituality, and the rambling and wandering and extravagancies of Ideality, and the illimited wants and desires of Sublimity—all these will be cured by standing 10 minutes in the sweat box of Causality with an infusion of Human Nature to promote action.

For all kinds of imaginations, false and perverted as, for instance, what your sweetheart is saying with this young lady; what your wife is doing when so long absent, and all petty jealousies, always apply vigorously, without hesitation, the above "sure cure;"—the sweat box of Causality, with the Human Nature infusion; and to make this more effective, again add one ounce of Comparison.

This previous study shows you, ladies and gentlemen, that "To know thyself," is the paramount issue of life.

Yes; the study of Phrenology, of your mental make up, will give you the clew to all your nervous conditions and the wise applications of its principles will bring you peace, harmony, health, wealth and happiness.

With this knowledge we need what Mr. Holmes so well explained at the previous meeting, a solid development; but here we must be careful; we must not go too earnestly; we must not break the conditions of heredity in a jerky way. Go at it steadfastly, slowly but surely; and with this will come the supreme lever of self control. This subject will be treated later on.

The right use, and in proper time, of every faculty of your make up will tend to produce a healthy balance, a happy medium of diversified feelings and emotions, which will bring strength and happiness.

So be careful of your mental moods if you want harmony between brain and body. Have also a clean body if you want a healthy brain. Then we have the reverse of the first proposition. As is the body so is the mind.

Put yourself to the level of bad or good circumstances; be ready for the occasion, bright or gloomy, because every experience of life has its value for our promotion towards perfection.

Be good, benevolent to all classes of society. To the tramp with his "let go life;" to the bank breaker with his extremely unbalanced make up; to the tender slave to his social passions; to the autocrat of finance; to the miserable slave of greed.

All have the same number of faculties as we possess, but differently arranged, and developed in different degrees. If we stop to think of it and then look at our own mistakes, weaknesses, then we shall be glad to give good advice to others, to shake hands with them in their misery as well as their opulence and with a cheerful state of mind will leave around us an atmosphere of kindness which will bear good fruit.

Let your motto always and forever be:

Happiness and true wealth depend on kindly feelings and hence on healthy nerves.

Purity of life, healthy conditions of the body, the breathing of pure air, engender virtue, the contrary, vice.

AS YE WOULD.

If I should see

A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be

A messenger of hope and happiness—
How could I ask to have what I denied
In my own heart of bitterness supplied?

If I might share

A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare,

When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing

A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring

A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know

That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;

But if it show

A burden frightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down in sweet content. —Edith V. Bradt.

THE LAND OF HIS HEART'S DESIRE.

The boy went out from the ranges grim,
And the breath of the mountain went with him,
With a song in his heart and a smile on his face,
And a light in his eyes for the foremost place.
And the good, green earth, and the salt sea spray,
And the soft blue skies, they were his that day.
And, like Eden, ringed with a golden fire—
Afar rose the land of his heart's desire.

The boy went down to the city's strife,
And his face was lost in the surge of life.
But a power that he did not understand
Had nerved his brain and his fighting hand,
And he strove and failed, and he rose and won—
And he failed again ere the fight was done.
But he battled on when the days were dire,
To win to the land of his heart's desire.

And there, in the heart of the stress and din,
'Mid want and labor and wealth and sin,
The strong man struggled with shining eyes,
And forced a passage and grasped the prize.
And he cried to the power who had lent him fire:
"Lo! Fame is the land of my heart's desire!
Give the cup to me with a headed brim."
And the power that he knew not gave it to him.

But the air is keen on the cliffs of fame,
And the shafts that fly have a deadly aim!
With a foothold scarce, and a sleepless dread
For the gulfs below and the heights o'er head,
He cried to the power who had steeled his hand;
"I am outcast yet from my fairyland!
For fame is a land where no strength may tire,
But love is the land of my heart's desire!"

Then there came to the man all his dream of love,
With the brow of snow and the eyes of a dove,
With the glint of the sun on her wavy hair,
And her soul as pure as her face was fair,
Like a living lily to him she came,
Till his eyes were wet and his soul was flame,
And she called to him with an outstretched hand,
And they entered into the promised land.

But there came a day when he asked his soul,
"Is this the land, and is this the goal?"
In his heart there lay what his lips denied—
The pang of a hunger unsatisfied.
"For fame," he said, "and for love I wrought!
They are not the things that I should have sought,
'Tis to boundless power that my dreams aspire—
And wealth is the land of my heart's desire!"

Then the power that he did not understand
Gave him ships and houses and gold and land,
And the man's power grew with each passing year;
But his thoughts were vexed with a sleepless fear,
And his hair grew gray with the iron strain
Of the dread of loss and the lust of gain,
And he bowed his head on his hands and said;
"All things are mine but my heart is dead!"

And he thought of the boy from the ranges grim,
With the heart of the mountains over him,
With a song in his heart and a smile on his face,
And a light in his eyes for a foremost place.
And the good, green earth and the salt sea spray,
And the soft blue skies that were his that day,

When, like Eden, ringed with a golden fire,
Afar rose the land of his heart's desire.

Then clear on his startled ear there fell
A voice like the sound of a silver bell—
"To each is the work that he best can do.
But you turned from the work when it called to you.
And you sought instead for the vulgar praise,
For the lips of love and for prosperous days,
And with all that the world can give you here,
You have lost the things that you hold most dear.
For who hears the word that the gods inspire—
In his work finds the land of his heart's desire.

G. S. Evans.

"THE ARENA," FOR AUGUST.

The leading article in *The Arena* for August is from the pen of the Hon. Frank S. Monnett, the Ohio Attorney-General who became famous not long ago for his vigorous fight against the Standard Oil Company. It bears the title, "Transportation Franchises Always the Property of Sovereignty," and is a powerful plea for the recovery of their own by the people from the grabbers of public utilities. Dr. R. Osgood Mason, A. M., and Robert Morris Rabb, A. A., join in a symposium on "The Curse of Inebriety," that contains many appalling and significant truths. Part II of "Great Movements of the Nineteenth Century" is contributed by Prof. Frank Parsons of Boston University, who discusses this month "the great conflict" between democracy and plutocracy. An admirable sketch of the life and work of this economist is given by Editor Flower, who has an instructive article also on "Physical Science in the Nineteenth Century," in addition to his usual "Topics of the Times," and reviews of new books. "Women and the Wage System," by Mrs. W. L. Bonney, and an interview with Sam Walter Foss, on "The Promise of the Twentieth Century for the Artisan," are other interesting features. Editor McLean announces "The Recovery of Jesus from Christianity," by Prof. George D. Herron, as a leading article of the September issue. \$2.50 a year; 25 cents, at news stands. (The Alliance Pub. Co., 569 Fifth Avenue, New York.)

WRITTEN BY VENERATION AND SUBLIMITY.

How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder He who made him such,
Who entered in one make such strange extremes,
From different natures marvelous, mixed—
Connection exquisite of distant worlds!
Distinguished link in being's endless chain—
Midway from nothing to the Deity!
A beam ethereal, sullied and absorbed!
Though sullied and dishonored, still divine!
Dim miniature of a greatness absolute!
An heir of glory, a frail child of dust!
Helpless immortal! insect infinite!
"A worm! a god!"

There are more murders committed than are ever published in the papers—murders committed by the tongue. The power of deadly poison is in it.—*August Ludis' Home Journal.*

There is absolutely no good in hugging the delusions of fear and doubt—in being blue, morbid, discouraged and pessimistic. With faith, hope courage and enthusiasm we can overcome all bad conditions.



HUMAN FACULTY

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

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OBSERVATIONS

WALTER JAMES SHERWOOD.

Much is being said now-a-days about child culture. We are unable to see wherein child culture differs from other kinds of culture. To teach a child to be polite and respectful toward others is giving him culture, but it is the same kind of culture that is good for adults. The faculties of the child are just like those of the adult, only of less power. It is true they are more spontaneous and it is also true that more simple things arouse to action the faculties of the child, but the effect is always the same in both. A child with large Comparison and Mirth will be moved to laughter by some ludicrous situation of persons or things. When he becomes a man these same two faculties will dictate the kind of humor he will most enjoy. Some children see nothing to amuse them in a ludicrous situation, while a comical saying or a blunder in speech will convulse them with merriment. And as they grow to manhood these traits remain the same.

So the ordinary every-day culture, such as teaching them to be truthful, to be respectful toward others, to be gentle and generous, and to be self-respectful and self-reliant is the most sensible kind of culture. They cannot begin too early to learn these deep lessons of life. A knowledge on the part of the parent of the power and limitation of each faculty in the child's mind is invaluable. For instance, if the child is weak in Self-esteem, this faculty should be built up because, like a rudder to a yacht, it has to perform the office of shaping the child's course, particularly after he reaches maturity.

* *

The other day a little tot, just able to walk, happened to be passing in front of his grandmother's chair. He clung to her skirts to steady himself, and as he traveled along happened to step on her toes. Ordinarily this would not have been noticed, but the little fellow's grandmother happened to be annoyed with a corn. The pain was severe, so that her face contracted and her antics were such that the little fellow was highly amused. He perhaps thought it was all done for his benefit. At any rate as soon as his grandmother subsided and resumed her knitting, the little fellow moved over to her chair, and, edging cautiously along by her knees, he tried to plant his little foot on her troublesome corn again.

* *

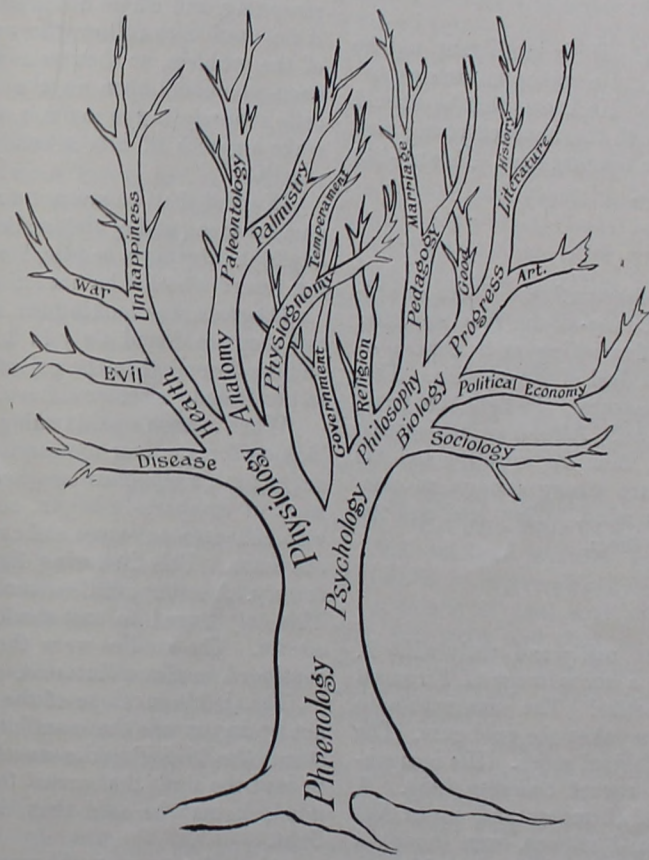
In this little child the faculty of Comparison (the wry face and the sudden exclamations of his grandmother being unusual compared with their normal calm) together with the faculty of Mirth, were aroused. They were spontaneously excited. Now, supposing his grandmother had wished to experiment on her grandson. By the pretence of crying she could have changed his whole mental attitude. Laughter would have disappeared and the expression on the little fellow's face would have been altered to one of anxiety and sympathy. The faculty of Benevolence would then have become the center of mental activity. Had she chosen to show anger and gone for a whip still another faculty would have been called into action in the child's mind—that of Caution, or Fear—and his features would have undergone a still more remarkable transformation.

* *

In a healthy child with a fair degree of strength in each of these faculties, the response to such efforts will be ready. But if one of the faculties be deficient it will be slow to rouse. For instance, if the faculty of Benevolence is wanting, the display of tears and suffering that it witnessed would have little effect on the child. And as the child indicated a lack of sympathy, so would the man.

* *

Just here is where the value of training upon a phrenological basis comes in. Suppose a child is wanting in Benevolence. Every night on going to bed he should be talked to something like this: "Johnnie, did you know poor little Ruth fell down and hurt herself very badly? Poor little girl, aren't you sorry for her?" Johnnie says "No!" Then the questioner should apply every art of conversation to get Johnnie to say and *feel* that he is sorry for Ruth. The child goes to sleep with feelings of sympathy in his mind, and while he sleeps the brain cells build and they build most where the most thought is. In this way the faculty is strengthened and eventually Johnnie will display sympathy for all forms of suffering.



It is a serious thing to come across a man who has some of his faculties too big for him. Yet it is a common sight. The men of even balance are very rare. How to approach the former class is a problem. The writer of this met with such an instance a short time ago. A young man of about thirty came into his office to "shake." He was gloriously full. At first thought the situation was comical. But underneath there ran the world-old tragedy. He was an only son. Away off in Alsace a poor mother mourned. She owned a spacious farm and he was the only heir. He was of a generous, kindly nature. With a friend he would gladly share his last penny—in fact he had already shared it with some companion. And here he was, an heir to a comfortable estate, with a mother's heart breaking for him, staggering the streets with bleary eyes and maudlin speech, begging that he might get himself a little food.

* * *

What is the matter with him? He is intelligent and he is fully conscious of his position. He makes no excuses, excepting that he "cannot help it." He knows that he should have taken his place in the ranks of the honored young men of his age because he has had the opportunity. He still has it. Will he take advantage of it?

* * *

Any answer would be purely speculative. There is saddened on his nature a strong, firm, busy-all-the-time appetite. It has been cultivated and is as flourishing as a garden of weeds. United to this is a vast deal of Friendship. This gives the "social-glass" kind of nature. To fight this trend in his mental make-up, what has he? Almost no Self-esteem and very little Firmness. With him his appetite and his friendship are his will. They are strong enough to command all the other voices in his mind. They lead and the others are literally dragged after them.

* * *

You say he can reform if he really and truly wills it. But he has no will. What can a snow image of Firmness do against a steel giant of Appetite? The man wishes to reform. He prays for it. He has taken the gold cure. The saloon is not his enemy, in the original sense. His companions are not. Neither is any outward concrete thing. A man with strong Self-esteem and Firmness and slight Alimementiveness can walk by a thousand saloons, even though a friend stood in the door way of each beckoning him to enter.

* * *

Common sense leads us to the conclusion that the salvation of such men lies only within their own minds. If they themselves have not the will power to force the little cells that constitute and make up thought, either premeditated or impulsive, into faculties other than those relating to appetite, then some one else must force them there. There must be a mental making-over of the man. Perhaps some day we shall have skilled specialists who will be able successfully to accomplish this. In the meantime thousands of bright young men will live the strange anamoly of going to their ruin because they wish to. Not because their sober, serious, real self wishes to, but because their will power and the power of self-respect has been usurped by a strong, greedy, selfish, imperious faculty that dominates in its baleful, vicious way over all the others.

THE PROBLEM OF LIFE.

BY CREMONA.

"The Proper Study of Mankind is Man."

What was Pope thinking about when he penned those words? They are as wide as the Atlantic in possibilities, and as deep as the cable in mystery.

We all desire to know and understand our neighbor.

Though we may not be allowed to vivisect them, we may hope great things from them. Rontgen says they are only in their infancy at present. Shall we live long enough to see the inside of a school boy's head when he is in the act of working out the eighth proposition projected on a white sheet enormously magnified, when we could discover what obstructions lay on the brain to prevent the easiest process of reasoning, and where his peculiarly adjusted brain cells made it impossible to follow the most direct path to the solution of the problem, so that we could secure the services of a surgeon who could open up the correct paths and arrange the cells properly in the manner of a general house cleaning, and make a genius of him as easily as he now might cut out his tonsils?

We find that we are not singular in our experience. The ancient sage (and cynic) walked in the public streets in the daylight carrying a candle, looking for a man. History does not record whether he unearthed one.

Diogenes was looking for an ideal man—so are we all—and they are found only in biographies, sentimental novels and are described in the private effusions of "sweet sixteen" to her friend "sweeter sixteen."

When reason was dawning in our cranium and we were looking for a mirror to scan its features we found something out of tune, a ripple or two marred the perspective. Then the work of comparison begun, and with the aid of a candle (It was a chapter on "eyes and eyebrows") we set out to study character. This flickering light was imperfect and unsatisfactory. Another candle was added (It was "lips and noses"). This only served to cast shadows on the work of the other candle. The candles were thrown aside and the search discontinued in disappointment.

The visible envelope of the conglomeration we call man is not by any means the man himself; but to one who understands the hieroglyphics on the physiognomical tablet so as to read the signs that reveal the inner working of the man's mind, it may be said that he holds a powerful electric light.

It is useless to go to the man and ask him to give an analysis of his own mental composition—he does not know. If he has large Self-esteem he may give a rose-colored view. If he is lacking in this quality he may make the picture another color.

We crave personality, and eagerly read the accounts of the "interviews" with noted persons.

An amateur photographer notices when showing to his friends a collection of pictures that they look at the pictures of scenery, still life and water views without a trace of interest, not caring for the beauty of art; but when a composition has included a figure or group there is enthusiasm at once, and questions, "who is this lady?" "who is this gentleman?" are asked. All are interested in humanity.

Three thousand will stand for hours in the cold to see a contingent board their train while ten would be interested in the architecture of a city hall.

This inherent interest in each other is the natural crying out for its kind. It is peculiar to the human race. People

(Continued on page 184.)

"CONJUGAL LOVE."

Conjugal tenderness has its heroines but not its heroes.

What masculine example can match Epanina sharing her husband's hiding place in a cave for nine years, and when discovered, vainly imploring the Emperor's clemency for her husband and dying a voluntary martyr to her affection. Whole volumes may be filled with histories of conjugal love on the part of wives.

This natural love between the sexes, Webster coldly defines as a compound of esteem, benevolence and animal desire. Shakespeare says:

"It is to be all made of sighs and tears;
It is to be all made of faith and service;
It is to be all made of fantasy:
All made of passion, and all made of wishes;
All adoration, duty and observance;
All humbleness, all patience and impatience;
All purity, all trial, all observance."

Of this, a word shows the enormous difference between that of woman and that of man. The one says, "I am yours;" the other says, "She is mine."

There is all the difference between giving and receiving.

If we analyze masculine love severely we find therein foreign elements, vanity and sexual desires monopolize three-fourths, while the remainder always finds space for dreams of ambition or of glory.

The artist, the man of letters, and the speculator remain such in becoming lovers. It is at the side of the loved one that they lament their defects or boast of their triumphs. To quote Byron:

"Man's love is of man's life a thing apart—
'Tis woman's whole existence."

Love in fact takes root so deeply in the heart of woman that it fills her entire being.

It even regenerates her. When a coquette loves there is an end to coquetry. Even lost women have suddenly recovered their modesty and the very delicacy of affection under the influence of this faculty. Must we not say the reverse of this when applied to men?

History recites more than one instance where woman has delivered herself up to the object of her hatred to rescue the object of her love, and statistics show that of 20 young girls convicted of theft, nineteen steal for the benefit of a lover.

In woman's love there is an imperious requirement of *Ideality*, an almost constant subordination of the physical to the moral.

In that of man the *material* is almost all in the relation of the sexes. To woman belongs this empire of the heart.

But which weighs most in the balance, the intellect or the heart? Which does most for the perfection and the happiness of humanity? One cannot love without thinking, but one can think without loving.

What are all the systems of philosophy, all the social and political utopias, all the creations of the mind—works which are often evanescent, sublime to-day and servile or ridiculous perhaps to-morrow! What are all these I ask in comparison to that immutable and a lovable quality which has neither beginning or end, and which alone really brings us nearer to God,—Love?

Genius may disappear from the face of the world, but if love were abolished the earth would be hell itself. One of the saints expressed this when she exclaimed, "How I pity the demons; they do not love."

In this brief analysis I have endeavored to prove that the essential psychological differences in the sexes exactly cor-

respond with anatomical, phrenological and physiological facts, and are consequently innate and ineradicable.

If the result is but little palatable to the "strong-minded," who are seeking to uproot the very foundation of the social order, they must blame not my opinion but nature. We can be in this only the humble exponent of science—facts which enter into the immutable laws of God. Woman must necessarily hold the position in the world of not the weaker vessel but the finer.

"The faculty of Conjugality is located above Amativeness, below Friendship, and on each side of Parental Love. It plays an important part in the complete rearing of the young. It neither creates nor loves them, but its office is to see that all the children of either parent are by the other. Its real distinctive mission is to secure the educational co-operation of fathers in rearing their own children, maternal constancy to the father of any one of her children. This becomes necessary in order that *all* may be by him because different fathers must need come in perpetual antagonism in the rearing of their children by the same mother.

Fathers require it to prevent their educational efforts from being scattered and distracted as they must be if they help rear offspring by different mothers, his efforts and means being scattered for promoting their comfort. It would also necessitate different domiciles and sets for creature comforts, introducing universal confusion throughout.

On this plan no child would be much more than half reared. Thus a powerful instinct, based in a fundamental human necessity, is arrayed against plurality and in favor of monogamy.

The human mind, and especially female instinct, must be remodeled before plurality can be accepted. It would indeed be "a hard road to travel" beset with thorns, venomous reptiles and miseries innumerable, because it breaks God's holy love laws.

But the *one love* pathway is most easy and delightful, because "God hath made us so."

This one-love intuition was inserted into man by infinite wisdom to be respected and obeyed, not violated.

A faculty of your soul commands fidelity to one. See that you heed and obey its still small voice. Immeasurably important is this whole subject of love, conjugality and reproduction. How inexpressibly sacred! Is divine worship more so?

What other human emotion penetrates quite so deeply into the very rootlets and soul of human existence as does this tender sentiment!

For what does a man "launch out" as freely as to the woman he loves. She generally gets more of his time money, feelings and soul than his Savior. All human experiences concur in pronouncing this '*man's one grand master passion.*'

By carefully studying man and his complexity none need ever be in doubt as to whether this that or the other one is or is not specifically adapted to his or her own individual requirements, rendering this eventful matter just as lucid as noon-day; unfolding it first to last, by giving both its governing laws. Hence the great importance of making a right conjugal selection. Bungle what else you will, but don't bungle this. A perfect happy marriage is the greatest end, work, object that man is permitted to achieve. And this is doubly true of woman.

Starting just right on this marital voyage is all important. No words can tell how infinitely ramified the difference between marrying this one or that. This one may be the best *per se*, yet a poor conjugal partner for you, owing to some particular deficit. Nature's laws of male and female attraction and repulsion are just as absolute as those of gravity.

Be entreated then to select in accordance with nature's laws and their detailed application, general and specific."

The writer of this article has been a professional student of this great science for the past year and intends to incorporate its teachings into his life, and believes that it will immeasurably enhance life-long affectionate enjoyment, as well as inspire to achievements of greatness in pursuits of business, and also the highest fulfillment of desire originating from the intellectual, ethical and ideal faculties.

Now, if you really desire to live affectionately with each other have a phrenological examination made; get a life guide and marry phrenologically.

R. F. BIRKETT.

THE PROBLEM OF LIFE.

(Continued from page 182).

have become life-long friends because their environment has been similar. The pastor is interested in the personality of his people; the doctor in his patients; the teacher in the pupils; and it is necessary that each understand the mental status of those with whom he comes in contact in order to administer the greatest psychological nourishment.

Special education means special fitness, and those who hold important posts should know how to control the varied forces generated promiscuously, by the individuals with whom they may come in contact so as to increase their power over the general economy of life and make harmony in their community.

It is a power we much desire; the power to command assistance and co-effort. When we are very much interested in any one branch of public life, it seems incomprehensible that an intelligent, sane being could be indifferent.

But we are still in the dark and we may aim lyddite shells, full of these important, bursting questions, steadily at the fates without discovering why our neighbor's brain is not ticked off on to a tape like the early telegraph machines, so that we could read it as he thinks it.

Why do we not all think alike given precisely the same opportunities to learn? Or why have some people only one idea?

But to return to our school boy and his development, we find him a most productive and attractive subject in our search.

Why cannot Tommy remember, in spite of diagrams, illustrations and sundry threats, the difference between latitude and longitude?

Why does Tommy prefer being buffeted and smitten for weeks rather than dissect a sentence to find its subject though he knows the process perfectly well?

In fact Tommy's mind deals with isolated facts rather than the relation of facts. He relies on memory rather than reason.

This is the precise difference between sound teaching and "cram."

The difference between the capacity for dealing with the relation of facts, and temporarily impressing facts upon the memory.

The tendency of the day is to "cram" the student by the teacher, at the particular instigation of the parent.

It is impossible to dazzle an audience on closing day with a rendering of difficult latin, but much luster may be added by elocuting Shakespeare in studied attitudes.

A powerful rote memory is a distinct drawback in many cases. Pupils are delayed in the process of learning to read because they could repeat with accuracy whatever they had heard read.

A musical student with an accurate "ear" and a fine memory can play any air the teacher will perform for him.

This applies more easily to music. A young lady who

has a distinct taste for music and absorbs the themes and can unravel any melody that she has ever played, from memory when asked to play for an audience will commence with some familiar air and drift off into some improvisation which is unconsciously produced in her brain.

Is it wrong to cultivate the memory? Not at all. There are two kinds of memory. One is of great practical use to actors and elocutionists, but is of little use in the ordinary affairs of life.

The memory which we should cultivate is the memory of facts whether in science, art, or in business.

A man whose mind is well stored with facts and their possible combination with other facts is prepared to deal with all problems which may come before him.

It is the recording, not the receiving memory, that is useful; united with other faculties it gives us our inventors, composers, and successful men in business. Some persons have it so strong as to use it unconsciously, and ascribe to a flash of genius what is really the rapid adjustment of recorded knowledge to unforeseen circumstances.

Now, was Sherlock Holmes right when he said, "What is the use of storing up a quantity of useless facts about remote subjects?" Why should I take the trouble to remember that the earth is round when it is just as well to imagine it flat?

When the mind does its work on a mathematical basis it is as important to know that the earth is round as to know that two times two equals four.

If one intends to contract the mental operations to a single town or county, it does not matter. But if one is to "think in continents," or even worlds it is essential to have a relation of worlds to comprehend them.

It is difficult to determine what constitutes useless information.

The study of grammar forms the language.

The study of science supplies the thought.

The study of mathematics is the basis of psychological phenomena.

The study of the dark side of life has its advantages in showing perspective and fixing a focus.

Light is not light to us if we have never seen shade.

Do not contract your mental existence—widen, deepen, brighten your outlook.

"IF I SHOULD DIE TO-NIGHT."

If I should die to-night

And you should come to my cold corpse and say,
Weeping and heart-sick o'er my lifeless clay—

If I should die to-night,

And you should come in deepest grief and woe—
And say, "Here's that ten dollars that I owe,"

I might arise in my large, white cravat,
And say, "What's that?"

If I should die to-night

And you should come to my cold corpse and kneel,
Clasping my bier to show the grief you feel.

I say, If I should die to-night

And you should come to me, and there and then,
Just even hint 'bout payin' me that ten,

I might arise the while,

But I'd drop dead again!

—BEN F. KING.

THE KEY TO SYSTEMATIC LOOKING, ETC.

(Continued from page 176.)

than the commercial side of everything; with Ideality the artistic, the beautiful, ornamental side; with Mirthfulness the comical side; Causality, the logical side; Benevolence, the tender, sympathetic, humanitarian side; Cautiousness, the dangerous, dark side; Hope, the bright side, and Approbativeness, the popular side.

These are all one-sided views, one-sided ways of thinking, but the world is full of such thinkers and such observers, because they do not know how to use their faculties. Armies of them do not know they possess any faculties. Others know they have them, but do not know how to systematically use them.

Let us all learn to call into action any and every faculty needed in complete all-round looking, listening and thinking at all times and avoid so much confusion and one-sided, partial, general haphazard thought.

DO THE CEREBRUM AND THE CEREBELLUM
ATTEND TO THE FUNCTIONS
OF PHYSICAL LIFE.

BY PROF. V. G. LUNDQUIST.

Strange as it may sound to many people, the cerebrum and the cerebellum do not directly functionate the processes of unconscious existence. This assertion is proved conclusively by anatomy, physiology, pathology, vivisection, etc. Infants have been born alive without either of them, have been known to live a long time afterward and apparently healthy as well. Animals and birds have had the cerebrum and cerebellum dissected out, and yet have been known to live months after the removal of the same. Many cases have been recorded of mammals who existed a long time after all of the brain except the medulla oblongata had been dissected out, and who had the spinal cord cut below the respiratory ganglion. Many animals, furthermore, live and maintain their existence without a vestige of either, among whom are the amphioxus, etc. The spinal ganglia, including, of course, the medulla oblongata, which is, in reality, only the upper prolongation of the spinal cord, are centers by themselves, capable to attend to the physical functions, to involuntary and to motor actions without the cerebrum and the cerebellum. These ganglia are small brains or brain centers by themselves, so to speak. The physical functions of unconscious existence are actively operated whether the cerebrum and the cerebellum are asleep or awake, whether they have been dissected away altogether or not, or whether an animal possesses them or not. The functional powers of the system are, furthermore, as perfect in the child as they are at the age of maturity, if not better. The stomach of the child digests and assimilates food as perfectly in childhood as in mature years; a fact which proves that the physical functions do not improve in proportion to psycho-sentient and intellectual unfoldment. Still, while the principal functions of physical life can be maintained without the cerebellum and the cerebrum, these have, nevertheless, a great indirect influence on the physico-chemical functioning and on conscious existence, from the fact that all the conscious faculties reside in them, which enable an organism to attend to physical wants more intelligently and to reason out the requirements of the systemic structure. Yet in many cases, both the cerebellum and the cerebrum, have a tendency to rush people out of existence, by their using up the vital sources of the system on the altar of too prolonged, impulsive, intellectual, etc.

action of the mental faculties; in other words, devitalizing the system and by prostrating, exhausting and exanimating the physico-dynamic centers, conscious intelligence may help, and it may, also, hinder and prevent health and longevity. We find that man, with all his intellectual requirements and boasted knowledge, has not been able to add very many years to his existence yet, while many of the lower animals are apparently as healthy as he is, and in many cases even his superior in health strength and longevity, without his knowledge.

"SELFISH MOODS."

PROF. JAS. A. YOUNG.

It is a duty for each one to be true to self; it is a duty for each to repress self. No one can hope to be true to others who has not learned to be true to self. There is a surrender of self which is a weakness and a degradation; there is a surrender of self which is life's truest nobility.

To be dignified and worthy, our self repression should be the pure outcome of love, untainted by moral cowardice. It should be the offspring of strength, not of weakness, and it should never tend to the selfishness of others. It should be yielding but not slavish; it may kneel, but it should never cringe.

Nothing is so beautiful, so wholesome, so happy, as a right spirit of self-repression, but few can attain to it. We bring our selfishness even into our self-sacrifices. For a person whom we love we are willing to give up much or all; for those whom we do not love, we will give little or nothing.

It is a pleasure to sacrifice ourselves for some; for others it is only a duty. The highest renunciation of love is easy, compared with obeying the simple dictates of duty. Many would toil for a day, a month or a year, to do good to their friends whom they love, but to labor for those whom they care little, soon becomes distasteful.

Everything that we encounter either conquers us or we conquer it.

Real self-repression is not always a finding of one's truest happiness in the welfare of others. It may lead to that but it does so by long and difficult stages. That which it pleases a man to do is, of course, easy; but surely self-sacrifice cannot be called easy. Some say that all goodness is merely a certain form of selfishness. A person may think so in regard to his own goodness, if he have any; but he should not think so of other people's. He knows how much effort or how little his own good deeds cost him; he does not know the same of others.

If two friends need your presence, and you go to the one who needs you the least because you love him the most, that is not real self-sacrifice. You may be doing good by going at all, but you are doing the lesser good because it gives you the greater pleasure.

In this way self intervenes with all our actions. We receive credit for having pleased ourselves; our true struggles and victories are passed unnoticed. Yet the credit which we receive wrongly does us no good—is rather an offense and an oppression, while the consciousness of secret well-doing leaves a perennial sweetness and stimulus.

The hard words, the selfish reproaches of one, weigh more with me than the gentle uncomplaining kindness of others. Alas! if such be the case, I am committing a great wrong. This is not genuine self-repression, but a selfish weakness. It is akin to the weakness of a parent with a spoiled child. The child comes to ruin and breaks its mother's heart; but the worst enemy of that child was she who wished to be its truest friend.

It is usually supposed that self-sacrifice comes more easily

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to some persons than to others. True self-sacrifice cannot come easily to any one; if it does, where is the sacrifice? Amiable yielding, a willing spirit of concession, may carry a very fair semblance of unselfishness; but we sometimes find that the persons who exhibit this can be unyielding and iron-bound whenever their real selves are touched.

In this, as in so much else, we cannot judge from appearances. If the veil were torn off we might find sacrifice and renunciation where we least expect it; and under the suave courtesies of amiability we might find a deadly selfishness.

Self-sacrifice is not merely passive; it must be active. It is not a mere yielding, but a giving. It will give bread to its friend while it stifles the pangs of hunger in its own breast; and it should do the same for one who is not its friend. There is the crucial test. To suffer for those we love—and who know we are suffering for them—there is a great sweetness in so doing. But to renounce ourselves for those to whom we are indifferent—for those who know nothing for what we do for them—what human nature can attain unto this? And this should be our ideal.

SOME OF THE QUESTIONS ASKED BY THOSE WHO DO NOT UNDERSTAND PHRENOLOGY.

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In a recent social chat the subject of Fads was started and the question was asked me: "What is *your* Fad?" When I denied having any such article about me, a merry voice chimed in, "Oh, I know what your fad is. It's Phrenology."

"Well," said a middle-aged teacher, "Phrenology may be all right, but there is one thing phrenologists have to give up; they can't tell anything about a negro's head."

When I asked his authority for such a statement he said it is what they call the new Phrenology.

Well, I said, it must be new, for I have been reading all that came to hand for years, and have not read or heard of that before. I thought they judged a negro on his merits just the same as a white or yellow man's head, and as for telling what they are good for, why it would puzzle a pretty good phrenologist to tell what some white men are good for judging by their heads.

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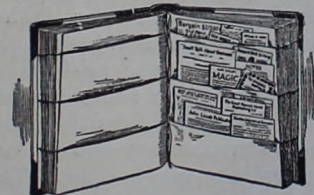
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Again, I am frequently asked, "Are you the man that tells fortunes?" When I tell them no, they will ask, "Are you not the one they call a phrenologist?" My reply, of course, is yes. "Well, I thought they were the ones that told fortunes," and then I have to explain that Phrenology is to tell what ability a man has that he may use if he will, but do not tell that are positively going to happen whether a man wishes or not.

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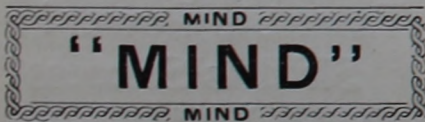
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reasoning in the world would not convince me of the contrary; but I will say of such a man, that he has very intense ideas, and will bellow and push like a bull of Bashan. Now, practically, do you suppose I would commence to treat with such a man by flaunting a rag in his face? My first instinct in regard to him is what a man would have if he found himself in a field with a wild bull, which would be to put himself on good manners, and use means of conciliation, if possible.

On the other hand, if I see a man whose forehead is very high and large, but who is thin in the back of the head, and with a small neck and trunk, I say to myself, That is a man, probably, whose friends are always talking about how much there is in him, but who never does anything. He is a man who has great organs, but nothing to drive them with. He is like a splendid locomotive without a boiler.

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You ask, "What is the use of knowing these things?" All the use in the world. If a person comes to me with dark, coarse hair, I know he is tough and enduring, and I know, if it is necessary, that I can hit him a rap to arouse him; but if I see a person who has fine, silky hair, and a light complexion, I know that he is of an excitable temperament, and must be dealt with soothingly. Again, if I see one with a large, blue watery eye and its accompanying complexion, I say to myself that all Mount Sinai could not wake that man up. I have seen men of that stamp, whom you could no more stimulate to action than you could a lump of dough by blowing a resurrection trump over it.

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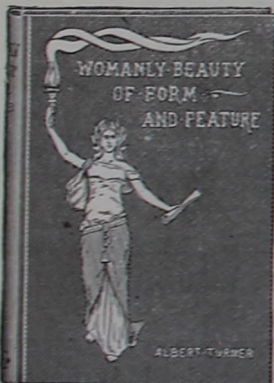
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Location and Valuation of the Human Faculties.

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

HOW TO FIND THE ORGANS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Directly in front of Spirituality is Imitation (21).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Locality (10) is diagonally upward from Size.

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

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

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

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

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

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

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