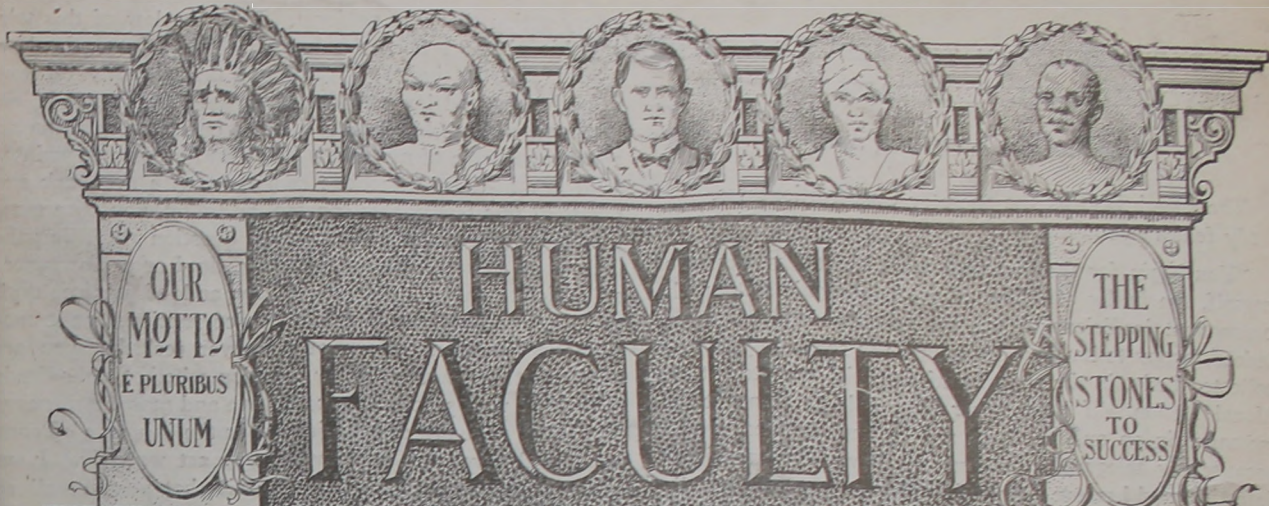


"Basis of Physical Development and Beauty?"



VOL. 4. CHICAGO, ILL., MAR. 5, 1902 No. 3.

"The Psychological Telegraph Company."

"The Financier."

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WESTERN NEWS COMPANY, Chicago, General Agents.

MY EXPERIENCES IN THE SERVICE OF THE
PSYCHOLOGICAL TELEGRAPH COMPANY.

Commenced in October, 1901.

The speech held by the operator Conscientiousness.
My fellow operators:

"You begin for the first time to realize the weakness of myself, the faulty condition of my telegraphic station, the consequent inefficiency in all my telegraphing, and I am, indeed, happy to have an opportunity to speak to you, as a collected body, in the capacity of the chief operator at the Moral station. I have never been able to transmit my messages in an audible, clear and distinct manner, simply because my telegraphic instruments have been weak and defective, and because I myself have been in a congenitally undeveloped and sickly condition all along. I have done the best possible under the circumstances, but on account of my feebleness in bodily strength, on account of my defective wiring and instruments, and owing to the fact that none of you could hear the rappings of my instruments, none of you have paid any attention to my telegraphing; and, therefore, the business of the Psychological Telegraph Company has been very corrupt indeed, and is so even at the present day. My object has always been to subject all the telegraphing and all the business done at this plant to strict principles of law, justice, truth and duty; but to what extent I have succeeded no one of you know better than myself, for it seems that none of you has any conception of right and wrong, law and justice, duty and obligation, truth and honesty, probity and integrity, consistency and incumbency, etc. All of you are transgressing my laws, and not only my laws, but the laws of nature, the laws of God, the laws of the nation, and in fact all laws of whatever nature they may be. Do you think you can outrage law and justice without taking the consequences?" As the operator spoke he grew very earnest and judge-like, and showing a moral zeal that every member of the Company had to respect. He was small in build, but as he kept thundering about law from his legal Sinai, he grew in strength, and being supported by the greatest champions of the Company, Firm. and Comb., as well as stimulated by that great energizing battery, Dest., he felt strong in spite of his weakness. "Law," he continued with great earnestness and rising on his tip toes, "law, justice, truth and duty have been outraged by every one of you, and none of you can escape justice, condemnation and perdition. Do you think that you can live as you please, and set law at defiance without being compelled some time to answer for such lawlessness and defiance? I say, no! As sure as there is a law ruling the universe, law in the minutest atom as well as in the greatest orb, law in everything that lives and in every lifeless atom of matter, law in the nations and in the individual, and law in the world of matter and in the world of mind, that sure you will not escape until you atone for your wicked deeds, and until you consult me in

every action that you perform. I am the law of this telegraphic plant; I keep the legal archives; I am the law-maker and the judge; I recognize the necessity of law; I study law and law-making, and while I may not be acquainted with all kinds of law, yet I endeavor with the assistance of some of my fellow helpers to become acquainted with law in those directions consistent with the work and duties of this telegraphic concern, and I tell you once more that none of you ever ask a single question regarding the lawfulness of any business operation, deed or performance; only violate every principle of law and of justice, until now the whole plant is subject to corruption, condemnation and perdition. None of you ever feel that you are doing anything wrong, never question whether your deeds be right or wrong according to human and moral law, never care about studying out the justice or the injustice of your deeds, and never feel sorry when you act wrongly. I am indeed at a loss to perceive how it is that you are all so careless and blind regarding the honesty of your proceedings, the truthfulness of your utterances, the justice of your acts, and the equity of your dealings. You do wrong constantly, yet it seems that you have no sense of your liability and guilt. Why do you not confess and repent? You should by right be sitting in 'sack-cloth and ashes' every day and repent of your evil deeds. Only yesterday that gold-king Acquisitiveness completed a deal on which he realized thousands of dollars, and all through the combined manipulation, strategy, planning and wholesale mendacity of Causality, Secretiveness, Approbativeness and Human Nature. Was this right? None of you could answer this question, for I told you before, not one of you has any conception or sense of justice, truth, duty, incumbency, liability and guilt, but all violate the laws of justice and truth. As I am talking to you right now you think and feel that what I have to tell you is unnecessary and foolish, simply because you have no moral sense. Approbativeness tries as much as possible to popularize himself, and to act in such a way as to keep out of jail, simply because he thinks that that would depopularize him, but he does not *do* right because it is *right*. He has done so much wickedness in his days that he should by right be in jail all the time, and this wrong has been done in the way of false display and vain popularization. If he had any sense of justice he would give himself up to the legal authorities and go voluntarily into jail, for there is where he and every one of you really belong. I can hardly say that any one of you has, in the past, done your telegraphing according to the higher demands of law and justice, and you may remember for all times to come that *you will have to keep a strict account for every deed that you have done in the past, and for every deed to be done in the future*. You should never think a thought, never do a deed, never talk, act, look or feel, never do anything in any capacity without first consulting me, for if you do, you will be sure to violate every law and principle of justice, and thus bring condemnation and perdition over every one of us. I have been with you all along, and is the one to consult whenever the principle of justice, law and truth is to be con-

sidered, but from the fact that I have been born a cripple, as you all realize now for the first time through the aid of the Chief Inspector of the stations of the Psychological Telegraph Company, and from the fact that my station and wiring are in a defective state, you have not heard my silent whispering or inaudible telegraphing, and for that reason this plant and all of us are on the verge of perdition. What you have done in the past can never, never be forgotten, forgiven or obliterated, but you can from this on repair my station and my wiring from time to time, and I feel with the assurance of Causality, Human Nature and Constructiveness that my station can, in time, be reconstructed according to the law of activity and growth, at which time I shall be able to inform you distinctly over the wires the justice and injustice of every deed performed by the various operators of this plant. Law is a reality in nature. Everything is governed by it, which probably the operator Causality could tell you something about, for by our combined investigations we have both come to the conclusion that the whole universe is governed by law; yet, if it was not for my persistent promptings, Causality would not even know that nature *is* governed by law, nor would he investigate law, justice and truth at all, but rather devote himself to causation in other directions. I wish also to impress upon your minds that nothing can atone for a sinful action. The operator Benevolence always tries to save people by some means, but he and you may just as well know now and for all time to come, that a sinful action can *never* be forgiven. That which is done is done, and that is all. Veneration thought in olden times that sin could be forgiven by sacrificing and by prayer, but let me tell you that if you have outraged justice you have outraged justice; if you have committed a wrong, you have committed a wrong; and if you have done a sinful action, you have done a sinful action; and that which is done is simply done. Sacrifices would not help it; the shedding of animal blood would not atone for it; and the smoke of burning victims would not obliterate your sinful deeds. Do not outrage justice. Do not violate law. Do not sin. Be just, truthful, loyal, righteous, chaste and pure; and always consult me on every occasion in every deed and act, and you do not need to sin. You should not sin. You should be pure in heart, moral in thought and upright in action. You must answer for every deed, and I am the law-giver, the accuser and the judge. Every one of you is compelled to write his own history and to account for his every deed. I have prepared a day of judgment for you all, and at that day you will have to answer for your wicked deeds. The fears of Cautiousness do not help; the salvation mania carried out by Benevolence does not avail; and the sacrifices of Veneration are nothing but idle efforts to appease me. You can never, never escape the results of your wicked deeds.

"Having a picture in my possession illustrating this ancient tendency of trying to atone for sinful deeds, I shall show it to you merely to illustrate this sacrificing and atoning tendency in the human heart. It was naturally Veneration that did it or prompted those deeds of sacrifices only to pacify my demands for justice and righteousness. I am that great legal, truth-loving, moral and loyal instinct incorporated into this eternal structure by the great Creator of the Universe, and unless you can conform to my demands and listen to my telegraphing you shall all be damned. If my telegraphic messages are indistinct and inaudible you must nevertheless pay attention to them; and



not only pay attention to them, but *ACT* according to them in every particular.

"The smoke of burning victims will not obliterate your sinful deeds.

"I have for the first time in my life had an opportunity to speak plainly to you and I am very grateful for this timely chance to express my sentiments to all concerned. I demand also that you repent of your evil deeds and begin to live a life more acceptable in the sight of God and of men. Especially would I warn the operators Approbativeness, Acquisitiveness and Amativeness to change their wicked way of living, for their deeds have been of the very blackest kind. Woe unto you," and the operator turned to Acquisitiveness, "woe unto you, you mammonistic slave, if you do not subject yourself to the dictations of law and justice! Your gold will be a curse for you and you yourself will be a victim to condemnation and perdition, if you do not change your wicked, mercenary tactics." After saying this the judge-like speaker turned to Approbativeness and Amativeness and said: "Woe also unto you, if you do not turn from your vanity and sensuality and give yourself up to true virtue, chastity, purity and integrity! I thank you all for your kind attention."

To be Continued.

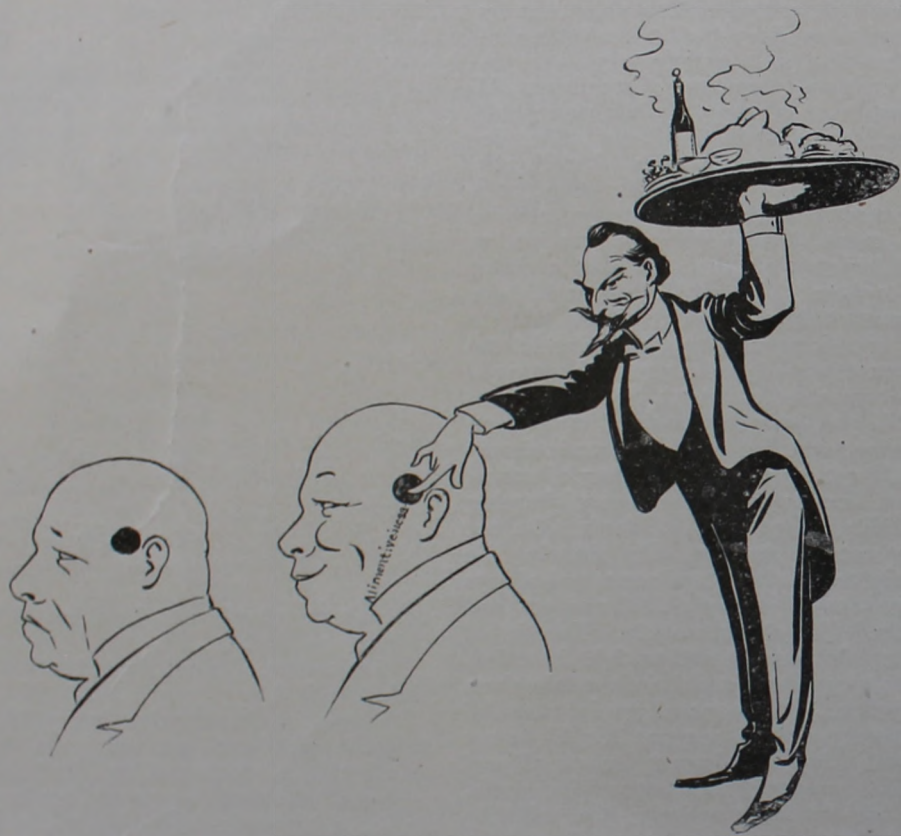
MENTAL FACULTIES.

COMMENCED IN AUGUST, 1901, BY V. G. LUNDQUIST.

Alimentiveness.

The faculty of Alimentiveness has, like all the other mental units, two centers—one in each hemisphere of the cerebrum. The cerebral centers of Alimentiveness have been named the nutritive centers, being located in the middle and in the inferior temporal convolution of the temporal

lobe of the cerebrum, immediately in front of the upper third of the ear, and in front of the Dynamic faculty, which is called Destructiveness by phrenologists. Alimentiveness is primarily the food faculty, superintending the nutritive processes and generally looking after the needs of the system in a nutrimental and in a dietetic sense. A person strongly developed in this faculty has an excellent ear for the dinner bell, being perfectly willing to be called to dinner and to be entertained by the cook. We insert a picture illustrating the dish-carrier with his tray loaded with eatables, and notifying the chef de cuisine of the human mind that luncheon is ready.



The dish-carrier with his tray notifying the president of the nutritive staff that dinner is ready.

This faculty was discovered by Geo. Combe and by Dr. Hoppe, and other scientists helped to establish the genuineness of the discovery. We shall quote from various works treating on the discovery of the faculty. "In lecturing on phrenology, I had for some years pointed out this part of the brain as the probable seat of this faculty, and Dr. Hoppe, without being aware of this circumstance, or the reasons on which this conjecture was founded, arrived at a similar conclusion. * * The stomach is to this organ what

the eye is to the sense of seeing. Cut off the communication between it and the brain and the appetite (for food) will be lost. A dog was kept without food till he was ravenous with hunger; the pneumogastric nerve was then divided, and the sensation (of hunger) left him at once. A number of cases have occurred, in which a gluttonous appetite existed during life, and these convolutions (in the temporal lobe) were found, after death, ulcerated."—Geo. Combe.

"Having found this part more compressed in some, and less in others, with corresponding dispositions, and having found no exceptions, I consider it established. * * * It is located in the fossa zygomatica, exactly under Acquisition, and in front of Destructiveness. I was struck with the remarkable breadth of the face of a friend of mine, and great convexity of the zygomatic arch, caused, not by prominent cheek bones, but more towards the ears. He was exceedingly fond of good living, and in spite of a powerful intellect, and propensities moderate in almost every other respect, was prone to indulge too freely in the joys of the table; and in some other acquaintances, notoriously fond of good eating and drinking, I found this view confirmed."—Dr. Hoppe of Copenhagen.

"Three persons with whom I became acquainted in 1819, led me to think that a portion of the brain situated near the front of the ear next to Destructiveness is connected with the pleasures of the festive board. Above a thousand other observations, made before 1823, confirm this conclusion, which was embodied in a paper read to the Phrenological Society of London in 1825."—Dr. Cook of London.

"All know how greedy children are. Desirous of seeing how far appetite in them coincided with the size of this organ, I examined the heads of forty-eight, from five to twelve years old, and found it large in every one. It is also large in eleven skulls of children in my collection from two to seven years old, yet not equally large in all."—Dr. Viemont of France.

Dr. Spurzheim, also, took observations on this faculty, at the time he lived and operated as an anatomical and phrenological scientist. He writes: "The olfactory nerve in man is composed of two nervous portions, one deeply hid in the brain, and springing from three distinct roots, two of which run outward towards the fissure of Sylvius, while the other, taking an opposite course, is covered by the optic nerve. These three roots, after advancing forward, join into one, and form the olfactory nerve, which terminates in a slight pulpy swelling of an oval form, from which soft filaments proceed through openings of the ethmoidal bone to the mucous membrane of the nose. The other one of these roots loses itself in the fibres of those cerebral convolutions which select food; thus showing why smell excites appetite. * * * All concur to prove that this is the location of the organ of nutrition. It exists alike in carnivorous (flesh-eating) and herbivorous animals. The goose, turkey, ostrich, kangaroo, beaver, horse, etc., have this lobe large, as well as the eagle, tiger, lion, dog, etc. It is developed from birth, and proportionally larger in all young than in adults. It is particularly assisted by smell, and the olfactory nerve of all animals is in the most intimate communication with this middle lobe; so much so that in the ox, sheep, horse, dog, fox, hare, rabbit, etc., the internal part of the middle lobe seems to be almost the mere continuation of the olfactory nerve. In man also the external and larger root of the olfactory nerve connects with this lobe, which communicates with the crura; in other words, with the intellectual faculties; and this feeding propensity puts the percepts into action."—Dr. Spurzheim.

A great number of pathological evidences has accumulated, from time to time, proving the genuineness of this faculty being located in the temporal lobe of the brain; many in which the brain-centers have been injured, inflamed or

atrophied, causing the sufferer to experience the most uncontrollable sensation of hunger. We cite one case recorded in the Edinburgh Phrenological Journal, being that of a patient of the Royal Infirmary, who complained that he was dying from hunger although his stomach was greatly distended from great quantities of food already eaten, and who became delirious, but constantly muttering "hunger, hunger, hunger," and complaining of a severe pain in front of the ear, at the exact spot where phrenologists locate alimentiveness.

Phreno-magnetic experimentalists have many times proved to their own satisfaction that this, and every other faculty claimed by phrenological practitioners, is located in those convolutions where the discoverers of the faculty or faculties found that nature had located each one of those mental functionaries. In Nelson Sizer's "Forty Years in Phrenology," page 127, we can read about one of those phreno-magnetic experimentations regarding alimentiveness and many other faculties, and how the faculty responded to the hypnotic touch. The hypnotic experiment was conducted by Mr. Craigie and Nelson Sizer in the presence of an appreciative audience; which audience appointed Dr. Oliver Chamberlain, Dr. L. Foster, H. Goddard, Esq., S. Keyes, Esq., and Samuel Adams to act as a committee to direct the experiments and the reports. Nelson Sizer writes: "When Alimentiveness was excited he (Mr. Leslie, the hypnotic subject) called loudly for something to eat. Becoming impatient of delay, an apple was given him and he began to devour it with more than swinish greediness. The influence being removed, he made an awful face, gagged as if sick, threw the whole from his mouth as if it were a nauseous substance, and cast the residue of the apple fiercely on the floor. Here the excitement ceased, and the audience seemed delighted."

Dr. Ferrier, the great electrical experimentalist, of London, has located the "gustatory centre" in the middle temporal convolution, or exactly where the great phrenological discoverers located that faculty, superintending the sensation of hunger, nutrition, gustation, etc. He writes in his book, "The Functions of the Brain," that irritation of this portion of the middle temporal convolution leads to movements of the lips, tongue and cheek pouches.

(To be continued.)

SUNSHINE THOUGHT.

Learn to laugh. A good laugh is better than medicine. Learn to tell a story. A well-told story is as welcome as a sunbeam in a sick room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to do something for others. Even if you are a bedridden invalid, there is always something that you can do to make others happier, and that is the surest way to attain happiness for yourself.

"Let your aim be high. Let some great object fire your whole being. Our country holds out a thousand situations which you might fill honorably. Seek to be such that the present generation and all posterity will hold you in the sweetest remembrance of doing some Sunshine work."—Miss Colyer.

THE FINANCIER.

(A lesson given at the Chicago Institute of Phrenology, by V. G. Lundquist).

Ladies, Gentlemen and Students—We are assembled here today for the purpose of considering the financier from the standpoints of the science of phrenology. When a young, ambitious man enters a phrenological office he does so for the purpose of determining in what special direction he can become mostly successful. He seeks advice. He desires to become useful in the world, and to make as much money as possible. He does not know whether the advice given by the phrenologist is reliable or not. He could not perceive, even if he was told, the reason why he should operate in a medical direction, or in a musical, in an artistic or in a legal, theological or in a scientific, in a technical or in a financial, etc., but he does know that he wishes to succeed in some direction, in whatever direction that may be. He knows nothing about himself, nothing about his physical make-up, nothing regarding trades, professions and commercial pursuits, nothing regarding the essential qualifications for a certain trade, nothing concerning the drift of the occupations, nothing about the competition existing in different pursuits, nothing in respect to his talent, nothing in regard to his mental faculties, nothing about the human brain, nothing about the reliability of the advices given by the phrenologist, nor concerning the data considered by the phrenological practitioner, and he does not know if it be practical to follow the advices given by the phreno-vocational adviser, or not; but, he *does* know that he wants to become successful in the world and that he wishes to make money. He asks someone that does not know anything more about phrenology than he does if it be practical to follow the advices given by the phrenologist and is probably told that phrenology is not *considered* practical. His soul is filled with hesitation, skepticism and doubt. He does not know what to do. He asks his aged father, his tender mother, his wealthy uncle, his dear friend, and probably his loving girl, what he had better do—one telling him to become a doctor, another that law is the best for him, a third one that ministry is the field where he can make it a success, a fourth one that music is more promising, and a fifth one tells him that finance is the safest pursuit in life for a young, ambitious man. Thus he is unable to decide and from this on begins his troublesome voyage on the angry sea of life, until, at the age of 60 or 70 he views his past with sorrow, finding that instead of having been a success he has been a failure. A young man should not consult *anyone* regarding his possible outlook in the vocational fields; he should simply consult his own brain, for in those gray layers of his brain are written all the possibilities of his future, and it is this writing that the phrenologist interprets, provided the phrenologist understands his science. A young man can *never* find a *more* capable adviser than a phrenologist who has studied the human brain and the occupations from phrenological standpoints. I *know*, also, after years of experience in the phrenological field, that a few dollars paid out for phrenological advice will repay him a thousandfold and save him from possible worry, vexation and sorrow, provided, however, that young man *acts* on the advice given by the phrenologist, and provided, also, that the phrenologist is not a demi-learned "Prof.," a charlatan and a fraud.

The word financier is primarily of Norman origin and meant the one having to do with the revenue accruing from fines, which revenue was called finances in its plural form. Finance, as it is understood at the present time, is the science of the management of money, of monetary affairs, of pecuniary resources, of the control and regulation of revenue and expenditure, of the system of individual or national enterprises, transactions, funds, disbursements, etc., whether it be considered from the standpoint of a nation, of a corporation, or of a single individual.

What the Financier Has To Do and What He Should Understand.

He has to do with the financial concerns of his own private business, or with that of a community, of a city, of a corporation, of a state or of a nation. When he is managing the financial concerns of the state, its business, money, debts, land, property, accounts, claims, dues, collections, etc., he is called the state comptroller and in some states he is called the auditor. When he has charge of the money of the state, pays out and keeps an accurate account of such money and such accounts, he is called the state treasurer. When he receives, pays out, examines, adjusts, etc., accounts, debts, money, etc., for a county, he is called county treasurer or county auditor. When he handles the circulating currency, receives deposits, issues money, attends to the loaning of money, changes, exchanges and interchanges money, etc., he is called a banker. When he negotiates sales, purchases, contracts, etc., or buys, sells, handles, etc., goods, tickets, exchange, securities, stock, etc., he is called a broker, in which case he may be a bill-broker, a cotton-broker, an exchange-broker, an insurance agent, a ship-broker, a stock-broker, a real estate agent, a coal factor, a pawn-broker, a ticket-broker, etc. When he is carrying on a system by which indemnity or pecuniary payment is guaranteed by a party, company or association, he is called an insurer. When he is carrying on a system of usury, he is called a money lender. When he is studying the conditions of railroad stock, of grain and produce, of bonds, of exchange, of production and consumption, etc., for the purpose of making investments and for the purpose of gain, he has received various names, but on the whole is considered a speculator.

When he handles, inspects, collects, etc., a tax levied upon goods, whether imported or exported, and looks after the internal revenue, he has received various names according to the office he is holding, but is, in reality, a tax-collector, a custom-house officer or a revenue officer. When he arranges bargains, treaties, transfers, sales, etc., with parties or nations, he is called a negotiator. When he considers the science of value, of exchange, of the tariff, of taxation, of education, of production, of distribution, of consumption, etc., he is called a national or a domestic economist. If he incorporates a joint-stock company for the purpose of aiding its members in securing homes or pecuniary benefits, he is really an organizer, which is also the case with one who organizes and operates a bond company, or some agency, joint agency, delivery agency, association, club, corporation, trust, etc., incorporated for financial considerations or for conferring benefits on a large number of people. If he examines debts, adjusts accounts, compares charges, hears witnesses, strikes balances, and generally looks after the verification and accuracy of treasurers' accounts, etc., he is called a commissioner of audit. If he has charge of the system of coinage, etc., he is called a comptroller of the mint. If he assesses property,

damages, appraises property, etc., he is styled an assessor; but in each case he has to do with private, public, national or international funds, stock, property and pecuniary management of financiering, whatever name he may be known by.

What He Studies.

He studies law, government, right of property, political, civil, absolute civil and relative civil rights. He deals with personal securities, private, municipal, corporate, national and international property. He must understand monarchical and democratic forms of government. He should understand the nature of the people, the character of their constitutional laws, the conditions governing property, rent and taxes, the laws governing corporate bodies, taxation of real and of personal property, assessment, exemption and apportionment, the laws of tax sales and collection, the duty of the government, the laws of railroading, the conditions of debts, whether they be national, state, commercial, corporate, or private, etc. He studies railroad, school, corporate, state and national funds and resources. He should understand the laws of organizing and the methods of controlling and managing organized bodies of men. He should understand law sufficiently to proceed according to law in all his enterprises. He should understand the protection of commercial interests, the laws of registry, clearance, entry and the laws of navigation. He should be acquainted with bankrupt laws, with weights, measures and the media of exchange, with export and import duties, with appropriations, treaties, bills of credit and the laws governing the credit system. He should be somewhat familiar with the various governmental departments and with the duties, of each. He should be able to frame by-laws, regulations and rules according to parliamentary law. He should be able to protect his organizations, companies, societies, enterprises, speculations, financial manipulations, etc., against fraud, extortion, incompetence, etc. He should study statistics of agriculture, of horticulture, of stock, of fish, of live stock, of labor, of public works, of improvement, of finance, of debts, of production and consumption, of funds, of corporations, etc. He should study the laws of private corporations, such as banking, railroading, manufacturing, insurance, etc., corporations.

He should understand political economy, the laws of exchange, trade and commerce, and the laws of banking and finance. He should study the prospects of productive crops, the quantity of certain goods in the market, home and foreign manufacture, demand and supply, the laws of importation, the money market, peace and war, style and custom, far-reaching conditions, commercial, national and international needs, changes of law in different countries, the conditions of war, the productions of other countries, the failure of crops, national and international statistics, national law, international needs, needs of special localities, the growth of cities, recent changes in special localities, newspaper statistics, political conditions, civil rights, political liberties, governmental systems, domestic economy, national economy, law in general, valuation of property, political and commercial funds and needs, railroading, construction, insurance statistics, state and national debts, military and naval needs, protection of goods, legal proceedings, public records, all sorts of statistics, usury, navigation laws, bankrupt laws, monetary conditions, tonnage duties, agricultural needs and possibilities, shipping laws, revenue, banking, insurance, building and loan, real estate law, needs and conditions, the possibilities of rising and falling con-

ditions of the market, etc., according to the needs of that special work which he devotes himself to.

What the Financier Should Be.

He should be a broadminded, local, national and international trader; he should be calm, patient, perseverant, guarded, prudent, longheaded, wise, farsighted, bold, independent, self-acting, enterprising, steady and uniform in feeling, in action and in thought. He should have a massive forehead, a large head, a strong mind, a philosophical intellect, and a mind for large deals, enterprises and speculations. He should have strong inclinations for profit and gain, the keenest sense of value, and, an able mind for financial planning. He should be able to *create capital* out of his plans. The business man creates capital out of capital, but the financier as a rule should be able to create capital out of his plans and enterprises. In this respect the business man and the financier stand in the same relation to each other as the scientist stands to the philosopher. Or in other words, the financier is a broad-minded, philosophical and planning business man.

Faculties Essential.

First, Acq. or the acquiring and commercial faculty is essential in the financier. This mental unit is at the very foundation of economy, frugality, industry and thrift, everywhere and in everybody impelling to commerce, finance, exchange and traffic, provided the faculty is sufficiently strong to be influential. It gives sense of value and utility; a desire for handling, using, buying and selling goods; an inclination to store up merchandise, handle stock, care for public property, possess property and valuables, acquire money, and generally engage in financial enterprises of whatever nature they may be. The planning railroad man is nothing else than one of those broad-minded financiers having a strong development of this faculty. All kinds of industry cluster on this one faculty; such for instance as brokerage, storage, transportation, commerce, marketing, railroading, banking, importation, usury, corporate business, advertising, mining, exportation, jobbing, insurance business, commission business, revenue, collection, negotiation, finance, bond company business, delivery, marketing, exchange, building and loan business, custom house work, taxation, valuation, assessment, etc., and being one of the principal factors in all sorts of finance.

Second, Causality is an important mental unit in the financier. This mental functionary in co-activity with Acq. (the commercial faculty) enables him to study the principles (laws) of financiering; to become interested in commerce, trade, shipping and exchange; to reason out the conditions of crops in different countries and localities and their effects on the market; to study out the conditions that govern the market; to reason out the consequences of war and of peace and the consequent or needed demand and supply; how war in one country affects the market in another and how it affects a certain article for years to come; how a certain article will be needed by shrewd advertising and legislation; why it would be profitable to buy some special product and store it up a few years and then sell it; the results of changes in *lawmaking*; the expediency in buying and storing; the financial advantages of buying in one country and selling in another; the outcome of a financial enterprise; the results of corporate business, of organizations, orders, clubs and societies; and to reason out local, communal, political, social, educational, industrial, national and international needs. It gives him, in part, ability to learn the philosophy of finance; to reason and

plan in pecuniary directions; to reason out the influences of the money market on public funds, on state debts, on railroad resources, on private property, on protection, on revenue, on taxation, on valuation, on needs, rights, systems, institutions and on corporations; to trace the causes of overflooded markets; to perceive the uselessness of manufacturing an article which is superfluous or not needed; to comprehend the consequences of taxation, bankruptcy, monetary conditions, the falling and the rising of the market, etc. It enables him to reason out the needs of social systems, of agricultural societies, of the military department, of cities, states and nations, etc. It qualifies him to trace local industries; to perceive the efficiency and applicability of industrial organizations, financial corporations, agricultural societies, building and loan companies, banking businesses, etc. It qualifies him to reason out the advisability of storing and caring for goods, the effects that rain, dampness, cold, heat, travel, etc., have on them, and how, why and when they require care. Through it he can reason out the causes of the growth of cities, the causes of local, communal and national debts, the meaning of statistical reports, etc. Through it he can learn to comprehend law, study financial resources, direct monetary agencies, concoct pecuniary plans, devise, contrive, adjust and apply secret financial agencies, and generally manipulate the distant powers of trade, traffic, revenue and finance. Through it he is able to perceive the possibilities of the market, the effects of railroad traffic, etc., on trade; the intricacies and complexities of financial relations, sources and origins and to unravel the seeming mysteries of trade. It gives him power to conclude the advisability of action in pecuniary directions; to judge of financial dependencies and interdependencies; to estimate the valuation and utility of goods; to reason out the causes of financial agencies, their operations, effects, results, consequences and phenomena; and to study out, direct and apply the commercial forces, laws and principles without perplexity, bewilderment, oppression and confusion in all the diversities and complexities of large and intricate financiering, without committing financial blunders in his speculative enterprises. This faculty enlarges his mind by giving him an "eagle vision" in his financiering, an ability to take in large fields, to handle a multiplexity of duties, to lay out large works, and to convince others of the advisability of financial operations.

Third, Conscientiousness is essential in the financier, in order to cause him to adjust his financiering in conformity to the demands of justice, equity and law. Through this faculty, also, he will be inclined to study law, whether it be common law or civil, national or international, constitutional or municipal, corporate or private, written or spoken, parliamentary, patent, military, shipping, commercial, or any other kind of law. Through it he will be disposed to know about laws governing finance, so that he, through his knowledge, may be able to conform to the demands of the laws of trade, etc., and to make his financial operations legal. Through it he will be disposed to study out the laws, rules, regulations, usages, statutes, etc., governing finance, exchange, ownership, mortgages, salvage, registration, taxation, commerce and all these thousand and one conditions governing corporate, railroad, national, international, municipal, private, etc., managers, organizers and financiers. It would cause him also to subject his financial management to laws, rule and order.

Fourth, the faculty of comparison is essential in the financier.

It enables him to analyze, criticize, generalize, compare, collate, classify, discriminate, abstract, separate, adapt, judge, scrutinize, reject, select, condemn, discern, compute, group, adjust, connect, digest, summarize, examine, dissolve, resolve, adopt, etc., everything pertaining to business agencies, financial operations, commercial transactions, large deals, condition of the market, increase and decrease of goods in the market, political laws, national productions, failure of crops, taxation, valuation of property, of real estate, of stock, of grain, etc. This faculty is the financial judge, the commercial critic, the managing analyzer and chemist of everything, whether it be in the world of finance, in the world of matter or in the world of mind. It sees the appropriate and the inappropriate, the similar and the dissimilar, the relative and the comparative, etc., in a financial sense, and rejects or selects accordingly. It makes the financier judicious, critical, acute, suggestive, comparing, discerning, generalizing and collative, enabling him to compare financial data, their variety, importance and statistical relation, etc. It helps him to learn comparative financial standards, systems, and relations.

The fifth factor necessary in the financier is spirituality; which we find strongly developed in every speculative and inventive mind disposed to operate in unknown fields of finance or in unexplored regions of speculative commerce. This faculty gives the financier a predilection for financial operations in unseen directions; causing him to study the *life* of trade, the unseen forces of finance, and the mysterious agencies of speculative commerce, rather than the seen (material) commodities. It makes him a financier, a speculative trader, and an inventive negotiator in the true sense of the term; and no one could be an inventive planner, an intuitive negotiator or an impressive financier without this faculty, nor would any one be inclined to enter largely into the unseen fields of finance and have a true conception of the *spirit* of trade without this faculty in the lead. A man having Acq. and Caus. strong may reason on finance, but when this faculty (Spir.) is also strong and joined to the two, impressions would seem to float to the financier on the very wings of the wind, as it were, giving him impressions of the world of finance which his Caus. (reason) could not account for, besides would give to his mind a speculative and an inventive turn, inspiring *faith* for operations in unseen fields, and inclining him for new plans, new operations, new and novel financiering in the strange, unknown, unexplored and mysterious realms of speculative finance.

Through this mental functionary he will be susceptible, impressive, perspicuous, precognitive, intuitive and inventive, and inclined for inventive business, obscure money making, mysterious operations on the board of trade, unseen monopolizing, speculative negotiations, obstruse financiering and strange manipulations in stock, in banking, in the money market, in railroading, in brokerage, in importation and exportation, etc.; and through it he would become a speculative student of the *spirit* ("life") of trade. Every true financier who must make money out of his plans and speculations, instead of out of his capital, like the business man, must have and does have a streak of that "mystic," "impressive," "intuitive," "sensing," and perceiving "sixth sense" coming from that faith-inspiring, precognitive and speculative faculty, Spirituality.

The sixth factor in the financier is Human Nature. This faculty increases his power of financiering, by enabling him to read and handle men, by giving him introspec-

tive sagacity for plutocratic generalship and financial spy-craft; by enabling him to study the nature, intentions, motives and designs of crafty and diplomatic financiers, and by making him more shrewd, keen, acute, character-divining, phreno-intuitive, wise, sagacious and tactful in his financial speculations. This faculty operating with the five before mentioned factors would act as a financial guide, as an inventive detective, as a mystic spy and as a speculative scout; and would give him that tactful sagacity so essential in every tactful manipulator in the world of finance. With this faculty strong in development he would be difficult to entrap, fool or mystify, especially if he had a good share of that conservative and foxy faculty, Secretiveness.

The seventh mental functionary in our enumeration is Constructiveness; which would help him to construct, scheme, contrive and invent financial plans and to understand the financial constructions of the national, the international, the provincial and the communal architecture of law and of finance.

An eighth consideration is the Motor faculties. He must be a steady, determined, energetic, independent, pushing and bold driver. We must make him daring and bold, yet steady, farsighted, cool, calm and philosophical. He should not be erratic, impulsive, or spasmodic. He must have a steady, cool and prudent mind, and one that is not inclined to leap first and think afterward. He must think before he leaps.

We shall mention a few faculties more that would assist him. He should have enough of the perceptive faculties for the purpose of gathering financial data, for learning writing, arithmetic, conveyancing, the making of contracts, the studies of statistics, etc., but he should be inclined to use, handle, apply and direct large affairs rather than to devote himself to concrete details and small deals. In other words, he must be a sort of a financial philosopher.

Approbativeness should be strong, so as to incline him for the handling of public property, stock, etc., both nationally, internationally and in a communal sense. This faculty renders a person public minded and in connection with predominant Acq., etc., it or they incline a person for the handling of public property, stock, etc.

Sublimity should be strong to give him latitude, stretch, scope and extension, and to incline him for large financial operations, for capacious deals, for extensive trading and for far-reaching financiering. If he be a cosmopolitan trader his Inhabitiveness should not be so strong as to limit his mind only to a locality, community, state or nation. He should be broad-minded and take an interest in other nations as well, if he be an international negotiator, importer or cosmopolitan trader. He should have a large brain, a well developed upper frontal lobe, and should be a steady, calm, bold, strategic, prudent, sagacious, financial, farsighted and philosophical driver. We have only considered the financier from a collective standpoint and not from a vocationally individual one, but these faculties which we have enumerated are essential in very nearly every successful financier; the individual peculiarities essential for a special financier are secondary considerations, which, of course, also must be considered by the phrenologist selecting an occupation for a young man in financial directions, each financier having duties and work peculiar to his special branch of financiering.

THE ROAD TO HAPPINESS.

Happiness is not to be found anywhere, unless it springs from one's own heart. Happiness is a comparative quality. To attain it in great degree, one must have kindly feelings towards humanity. One must believe there is good in the world. One must have heart for the good that is, and trust for that which may be. Revenge and suspicion must be banished. Avarice kills joy. The man who can look on the multitude of fine things that money can command and say, with Socrates, "How many things there are I do not want," is on the road to happiness. He has removed a great obstacle from his way. The ever-looking with longing eyes on what one cannot have, is useless and worse than useless; it is harmful. It is in pleasures of the soul that most happiness is to be found. High position, great riches, or honors, cannot give happiness unless the heart is right. Hatred and malice must be put far away. It is to love and be kind; to joy in nature; to see and appreciate the good in everyone; it is to bear with fortitude what must be borne. Let us habitually love and trust, and look on the bright side. Thus shall we come near to happiness.

THINKING.

"Be still, and know that I am God."

Emerson said: "The hardest thing in the world is to think." This may be, and doubtless is, true when we try to produce or force thought. The world has so long held the idea that in order to succeed force must be used, that it has lost sight of the great principle that the best development comes only through faith and receptivity. When we understand that thought, like light, moves in waves of vibration, when we are willing to remain quiet, self-poised and passive in the great sea of love and goodness that surrounds us on all sides; in which we may float, if we will, in perfect and uplifting serenity and sweet content, then will we receive and transmit the best and most helpful thought vibrations.

We think, as it were, by respiration. That is, we absorb or inspire, and send out, or exhale, thought. When a person is in deep meditation on any subject, thought emanates from him and goes out into the universal. Whoever is in a receptive attitude, in the same vibration, receives it, and he can, in this way, become the possessor of ideas similar to those held by the first thinker. But they will amount to nothing for him unless he is ready to put them into practical use. Remember, that space is eliminated in the thought world, and the receiver may be on the other side of the globe from the one who meditates.

The subject matter may be good or bad, the thinker a priest or a criminal; the thought, according to the immutable law that like attracts like, will find lodgment, either temporary or permanent, in the mind that is in a condition to receive it.

Words do not need to be spoken. The sentiment or idea is sent out. If not directed to any special object or place it will reach the mind that is in a passive, sympathetic attitude. Do not thoughts come to you, sometimes, waking you from sleep, that are entirely foreign to anything you had ever thought? In the morning they are gone. The vibrations have changed, and the thought has gone on its way. People who are not wise enough to write down or fix in the mind thoughts that come to them in this way often recognize the rejected idea in the work of some genius. Emerson says: "Tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our

own opinion from another."

When asleep you unconsciously draw to you thought element, for you are in a circuit of vibration. When going to sleep it is wise to think of something that is uplifting, in order to get into the higher vibrations, for then you give out and take in that which will help develop your own soul and also the souls of those who receive what you send out.

We are constantly throwing off atoms, and these atoms are charged with our thought. They must find lodgment somewhere. The thoughts with which they are charged must affect some soul. In order to fulfill the law, and make the world better, we must improve ourselves. The more knowledge the soul possesses, as a whole, the better able the soul in each atom will be to help the progress of the soul in the body with which it finds lodgment; for, although when separated from other souls in other atoms, it sleeps, still, as the person who awakes from slumber, be it never so profound, knows all that he has learned before he slept, so the soul of each atom, when, by contact with others, in the process of attraction and repulsion, it becomes alive, retains all the development it has received in other bodies.

We cannot control thought. It comes to us and goes out from us. We may guide or direct it. The circulatory system is controlled by the nervous system; the nervous system is the telegraph system of the human body; therefore, if we send thought along a nerve to any special faculty we also send the blood to it; in this way we develop and enlarge that faculty.

Man's mind is a link in a great movement of thought which makes him the momentary organ and expression of one of its phases. All the thought which we receive and transmit is part of the universal whole. Nothing is ever lost from the great reservoir of thought.

When we are thinking thoughts of health and strength, of kindness and goodness—thoughts that are beautiful and harmonious—we are building and developing beautiful souls, and naturally, beautiful bodies as well—

"For of the soul the body form doth take;

For soul is form, and doth the body make."

At the same time these thoughts are going forth from us to unite us with the health-giving, hopeful, courageous thought of the world. The world about us is a great vineyard, and the thoughts we think are the seeds we plant. Every seed will bear fruit after its kind. If we sow the seed of the thorn and thistle, we shall reap thorns and thistles. If we sow seeds of kind thoughts, words and deeds, we shall reap accordingly, for whatsoever a man soweth, that shall he also reap.

EMILY LARMOUR.

Battle Creek, Michigan.

Words are inadequate to express the strong consolation which the baby brings its mother in moments of perplexity, of weariness or temptation. To turn from the cares which burden, or the sad thoughts which depress, to take the little one in her arms, to feel the soft pressure of baby lips upon her breast, the clinging of baby fingers around her own, is an unspeakable refreshment, a joy in which a stranger

intermeddled not.—Louise Seymour Houghton.

"Do not rely upon the strength of your neighbor's arm, for in the hour of need you will find him afar off fighting his own battles."—Exchange.

By DR. O. S. MARDEN, EDITOR OF "SUCCESS," NEW YORK.

What the world wants to-day is young people who will not offer "English woollens" manufactured in American mills; who will not sell "Irish linen" made in New York. The world wants physicians who will not pretend to know the nature of a disease when they do not, or experiment upon patients with questionable doses of drugs; statesmen who will not pack caucuses or pull wires; lawyers who will not urge their clients to press their suits into court to get their fees, when they know there is no chance of winning; clergymen who can hear a larger call than that of a large salary or popular applause. It wants business men who will give thirty-six inches for a yard and thirty-two quarts for a bushel. It wants journalists who will not write scurrilous, scandalous articles, merely because the chief editor wants them. It wants men who will not say they "do it because everybody does"—young men who will not think anything profitable that is dishonest.

There is a deal of going across lots in the hope of making a short cut to the high road to fortune; but most men make poor business of these attempts to save time, often becoming beggars or criminals, when they might have made sure although slow progress had they kept to the narrow path. Permanent success cannot be won in any such way. Generally the business history of the short-cut people reads something like this:

"Monday, I dabbled in stock operations;

Tuesday, owned millions, by all calculations;

Wednesday, my Fifth Avenue palace began;

Thursday, I drove out a spanking bay span;

Friday, I gave a magnificent ball;

And Saturday, 'smashed'—assets, nothing at all."

The straightest, surest path to respect, confidence, and success is through truth, and the straightest, shortest path to failure is through falsehood.

How were a multitude of business men who lost every dollar they had in the Chicago fire enabled to resume business at once, some in a wholesale business, without money? Their record was their bank account. The commercial agencies said they were square men; that they always paid one hundred cents on the dollar; that they had paid promptly, and that they were industrious, and dealt honorably with all men. This record was as good as a bank account. *They drew on their character.* Character was the coin which enabled penniless men to buy thousands of dollars' worth of goods. Their integrity did not burn up with their stores. The best part of them was beyond reach of fire, and could not be burned.

The reputation of a borrower for integrity and reliability has more to do with having credit than his mere ability to pay. It is interesting and instructive to notice the difference in the way young men starting out in their careers gain confidence. Of two young men who have had equal advantages of opportunity and education, who apparently possess equal business ability, and who start out in the same city under practically like conditions, one will rapidly gain credit at the banks and jobbing houses, while the other cannot get any foothold whatever. People seem to be afraid to trust him, not because he is vicious or dissipated, but because they are not certain of his integrity. They do not feel that he can be depended on under all circumstances. Unlike the other young man, he has not cultivated the one thing upon which all credit is based—a character above all suspicion, a reputation without reproach.—*Penman's Art Journal.*

A psalm which cultivates the spirit of gratitude is a psalm which we ought often to read. If we were more grateful, both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies.—Charles E. Jefferson.

He that keeps the integrity of his own consciousness, and is faithful to himself, day by day, is also faithful to God for eternity, and helps to restore the integrity of the world of men.—Theodore Parker.

HOW TO BE HAPPY.

As a rule, we are happy when our desires are fulfilled, when we have accomplished our intended work, when we have successfully carried out some ambition. As each individual is differently constituted, and great success would harm some, the question arises whether it is best that our desires are fulfilled in every instance; it may be well in many cases that we are disappointed, that we fail in some special ambition, in order that we may learn to put forth greater efforts, and thereby become stronger. Human nature is so many-sided that it seems best that storms should overtake us, which compel us to become more courageous and better able to cope with the many difficulties that many are sure to meet. Sunshine is a greater pleasure after a fearful storm than after days of pleasant weather.

Happiness is not in riches, fame, love, or any other conditions or circumstances, as of themselves; they may make the accomplishment of our wishes somewhat easier, but to work for any of these as stepping stones to happiness is useless. Happiness is only to be had in creating happiness for others, in intelligent, thoughtful, kindly consideration of our fellow being's welfare. When we add to their enjoyment in life, lessen their anxieties, sympathize with their real troubles, help overcome their worries over imaginary troubles, arouse them from melancholy thoughts, call their attention to all the blessings and beauties of life, encourage them in their efforts to improve their disposition, lend a helping hand when they have fallen—when we do this we will be on the road to happiness ourselves.

The selfish people are unhappy because they think so much of their own troubles that they have no time to sympathize with others; if they listen to others, they simply do so in order to compare their misfortune with their own; their own life is the whole world to them, and every little annoyance is greatly magnified.

One of the requisites for being happy is a knowledge of self, of human nature. "Know thyself," know thy abilities, thy passions, thy ambitions, thy virtues, thy failings. Learn to value your abilities honestly and try to improve them, learn to control your passions, to analyze and make reasonable and practical your desires and ambitions, and to increase your virtues, and you will be on the road to happiness.

To be happy you must be in the line of work best suited to you, or at least working towards it, you must be virtuous and honest, self reliant yet not conceited, forceful yet kind, ambitious yet patient, independent yet tactful, hopeful yet practical, enthusiastic yet self controlled, persistent yet not stubborn, friendly yet not too social, agreeable yet not too yielding, appreciative of the infinitely great and the infinitesimally small, fond of the beautiful, constructive in work and thought, unprejudiced excepting towards the good, noble and true, willing to examine and learn the new and untried yet not spurning the old and verified, saving yet not penurious, and lastly temperate in eating and drinking, as well as in work, in exercise and in pleasure.

Feb. 17, 1902.

W. N. HOLMES.

WHITHER?

As cells together drawn do form the house,
So souls—for in each cell there is a soul—
Do form the mind that occupies the earthly tenement.
At death each soul but goes its way,
For cells decay, and so the soul is free—
As is the man whose home by chance consumed—
To seek another.
Where goes the soul set free?
One mind into a thousand can divide;
Diversified the tastes of many members in one whole.
Are some more wise?
Have some been many times incarnate?
Do those developed in an art
Rule those of lesser magnitude
As sun rules day?
Do some prefer a quiet, modest place,
Where they can shed a radiance calm
With other, smaller souls,
As Luna, paler,
With her myriad lesser lights,
Rules night?
Perchance two souls of equal strength
Unto the self-same body come;
Does this make plain the puzzle hard
Why people many-sided are?
And is this why the prophet said:
The good I would I do not do,
For evil ever present is
And me controls.

—Emily Larmour.

Battle Creek, Michigan.

HOW CHARACTER IS BUILT.

To build up a noble character for ourselves is our highest aim. We do not need to study books for this. A man must learn to think. He must know that when a thing is done, that is not the end of it. Our every thought makes an undying impression. Our thoughts encircle the world. Our lives are ours to do with as we choose. If we choose to build up a character, fine and grand, we must direct our thoughts in that way. The body obeys the dictates of the mind. Every pure, uplifting thought, every noble aspiration, every unselfish feeling, leaves its impress on the face. The constant repetition of good thoughts and purposes, creates a habit of them. When a habit is formed, the mind and body easily follow the beaten way, with little or no effort of the will. It is little by little, day by day, that we build up such characters.

It is our life work. What is it to be great, or powerful, if we are not also good? It is noble to be good. We are each making an impression on the world. Our influence goes out, whether we will or not. We cannot know where or how far it reaches. It sometimes comes to us that something we have said or done has borne fruit in the most unexpected place and way. We know only a small part of what we do. We are daily helping to form the character of those within our influence. How are we doing it? What are we doing for ourselves and others? Do we think what our actions mean? Let us round out our characters in the beauty of goodness. Let our lives be in harmony with the truest and best. If we make of ourselves the best that in us lies, we are then doing the best possible for all else.

It is not the part that one takes, it is how you act that part. "Act well your part, there all the honor lies." A fine actor will make an impression in a part of a single sentence. The few words will be spoken in such a way as to show its bearing on the whole. There is no unimportant part in a play. It needs that the least be well performed, in order to give to the whole the proper effect. There is no unimportant work or person in life. Each work well done, each person with true character, is needed to fill a place in the whole plan. No person is without some purpose in the great scheme of life. It is Josh Billings who says, and says truly, "Every one who does the best he can is a hero."



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BASIS OF PHYSICAL DEVELOPMENT AND BEAUTY.

By L. H. WOMACK, WACO, TEX.

A great deal of newspaper and magazine space is, at present, devoted to informing the readers how to attain a "fine" physical development and be physically beautiful—be pretty. Telling others how to walk and talk; what, how and when to eat and drink, what to wear and how to wear it; where to go and what to do when they get there; what exercises to take and when and how to take them, etc., seems to be a kind of epidemic. And we have "caught" it down here in Texas. Some of us have it in a malignant form too.

A large per cent of the instructions given in the papers, books and magazines on these problems is superficial. The source and very basis of all development is in the faculties. The basis of all beauty, health, refinement, purity, religion and morality is in the faculties. The basis for the solu-

tion of every human problem is in the faculties—physical development and beauty included.

Every reader of Human Faculty ought to know by this time that the faculties build, operate and control the whole physical body. No faculties no body, partially developed faculties, partially developed body.

Some of these faculties build the vital system; others the motor system; others refine; others soften, etc. There is nothing more certain than this. If the motor and vital faculties are negative in any man, woman or child and the intellectual greatly predominant, all the physical culture in the world will not *permanently* develop a strong, muscular, healthy, well vitalized body *unless* the motor and vital faculties are also developed at the same time. And if any one will develop these faculties to a positive degree the body will just as surely develop to a corresponding degree. (I am not now considering the question of well-developed but *inactive* or *latent* faculties. I know these exist and there are thousands who, by physical or some other culture, by design or accident, bring them into action and the body develops correspondingly. Some friend tries the same course of training and exercises and fails to get similar results, and neither one can understand why. They know nothing of *latent* faculties (may not know they have any faculties). I have seen young men exercise for physical development and temporarily build up a stronger, better, larger, healthier body than the actual development of the faculties would indicate, but when they discontinued the special exercises down went the body to the level of the faculties. *No one* can rise and *stay*, in health, physical development or *beauty above* the faculties. The body may rise above or fall below them in any of these respects, but only temporarily. Every one should know and remember this and not expect impossibilities. Every one should also remember that *any* faculty may and can be developed at *any* age. So do not become discouraged. All should remember, too, that in taking physical development exercises, if we *consciously* do it, we will develop several faculties also in some degree. But if the exercises are taken in a disinterested, unconscious, automatic, don't care way we may and may *not* develop the *faculties*.

Every one can accomplish something in physical development, health and beauty. But if we expect permanent results the faculties must be developed. Those having amativeness, vitativeness, firmness, combativeness positive, with fairly good destructiveness and alimentiveness active, do not need physical development, but *may* need refining and softening a little and pruning here and there. But those having these faculties weak need a good deal of development.

Beauty of face has its basis in the faculties also. Look at your nose, eyes, cheeks, chin, mouth, lips, etc. Is there any change you would make in them? Do you know how they came to grow as they did? It was your faculties that

gave them their form; their development; their beauty or lack of it. Balance up the faculties and the face will balance up itself. Are there wrinkles on the face? Look at your faculties. See if destructiveness is not abused a little. See if benevolence is not inactive, or mirthfulness, or if hope is not negative, etc.

There is room for development both mental and physical of some kind in all of us. But do not expect too much nor expect to accomplish wonders in a day or a week or month. The age of miracles is past. This is the age of science, reason and progress.

AN EVERY-DAY INCIDENT.

A mother rushes out of the house and, vigorously grasping her little boy by the arm, exclaims: "You naughty boy; are you not ashamed of yourself, getting your clothes all dirty? What will the people think of you?" The boy has had his new clothes put on about half an hour previously and was told to sit down in a chair and keep quiet, but this becomes very tiresome to his active little mind and body, and he soon goes out to play in the dust and dirt, which of course is not a very clean occupation.

The thoughtless mother probably prides herself in training her child to become neat and clean, so that she can proudly show her boy to her friends and acquaintances; and at the same time she wants to save work for herself. Foolish mother; the boy will either behave and sit very quietly, and will become sick or at least develop very slowly physically, or if he is of a motive temperament will become stubborn and care nothing for any of her orders, taking his whippings as a matter of necessity. How much better would it be for the mother to give a little thought to the future, allowing him the necessary freedom to use body and mind in constructive and active games, putting him in plain clothes that can be easily washed or cleaned, and thereby laying a foundation for health and strength. If the mother wishes the boy to look clean before visitors, she can change the clothes every noon, so that he will look cleanest in the afternoon, wearing the same dress until the next noon.

In regard to wishing to save work for herself by ordering him to keep clean, this extra care and work while he is yet a child will save her from many an extra step, from worry and anxiety when he is growing into manhood, and will strengthen the bond of love and sympathy that should exist between them through life.

The study of human nature will be a great help to every mother in understanding her child's nature, and in foreseeing the effects of these seemingly insignificant actions on its character.

Feb. 21, 1902.

W. N. HOLMES.

THE VALUE OF SOLITUDE.

Emerson declared that great deeds are born in solitude, and there is no doubt that great characters are formed in solitude.

A curse of all civilized life, of American life especially, is the exaggeration of its social side. There is no time given to restful thought, no chance for the brain or the soul to get away to study itself and its possibilities. The business man struggles all day with others. He chats and gossips in the evening with his family or friends. Even in his dreams business schemes and business acquaintances accompany him. Men and women should give themselves and their children the benefit of a certain amount of isolation. A body tightly bound with cords could not develop muscular strength. And a brain surrounded on all sides at all times with chattering minds all running in grooves has no possible chance for development.

It is a fact that many children and men develop into mere characterless machines for lack of the few necessary hours of thinking, of self-study and isolated concentration of the mind. See how public institutions turn out poor, characterless creatures by the thousands.

When Burns, the poet, was a poor man, solitary because he had no friends to spoil his solitude, he wrote marvelous poetry. When Burns was called a great poet, and spent his time in lounging about the rooms of fashionable women, he stopped writing his good poetry and wrote the trashiest kind of stuff. He was having fun, feeding his body and his vanity, but starving his genius, which could develop fully in solitude.

You may travel through all the drawing-rooms in London and New York without meeting any of the men whose work is important in the world. You will meet poor parrots, cackling and preening their feathers—unfortunate creatures who might have amounted to something had fate not cursed them with its worst disease. How brightly shines human folly in the neglect of our minds, in our constant stifling of all possible spiritual growth through incessant, foolish, indiscriminate social pleasure!

If a man forgets where he put his latch-key, or if a word escape his memory, he steps aside to think the matter over. He will say, "Don't bother me, I am trying to think of something." If this mind needs temporary solitude to grapple with the problem of a mislaid word or key, how much more does it need solitude if it is to do any serious work?

Pray that you may be led to seek solitude and to find in mental concentration the way to do the best work that is in you.—*Magazine of Mysteries.*

TWO WAYS OF TEACHING.

A successful city physician said lately: I went, when I was a student, to a course of lectures on natural science. The first was given by Prof. Dart, a teacher of small repute in a preparatory school. He began in a pompous, sententious tone:

"The primal laws of natural science are so recondite as to challenge the comprehension of the loftiest intellect." This was followed by the statement of these laws in technical language, majestic and ponderous. He may have known what he meant, said the physician, but I am sure none of his hearers knew. We listened, perplexed and anxious for awhile, and then gave it up and sat careless and indifferent. The next lecturer at the college was a man who at that time ranked as one of the most learned scientists in America. The pupils were apprehensive.

"If we could not understand the little man," they said, "what is the use of listening to the great one?"

However, the hall was filled, more from curiosity to see the famous naturalist than from any hope of benefit. When the hour arrived a fatherly-looking German stepped forward and, nodding kindly, said:

"Young men, allow me to make a personal allusion. My father was a hatter who lived on Third street. His second wife was my stepmother, but kind and wise in her treatment of me. When I was a mere boy I loved to study beetles and plants and birds. 'Let him do it,' she said. 'It is good for him.' When I was grown she said, 'That is his work. He must keep to it.' So it is owing to her that I have learned a little about these living things. I am now going to tell you something of the little that I know."

These simple words brought us in a moment into hearty fellowship with the kind old man. The truths he taught us were told with the same homely directness, in striking contrast with the ambitious phrasing and obscure technology of the preceding lecturer. I have never forgotten them.—*Youth's Companion.*

THE STORY OF A RAKE.

BY WALTER JAMES SHERWOOD.

In a great eastern city, early one morning, not very long ago, there lay huddled up in his own doorway, the figure of a young man. His features and attitude bore evidence of extreme dissipation. His rich and scrupulously correct attire proclaimed his station in life to be among the ultra-fashionables.

Still young in years, he had led a life of the wildest gayety. Even now he was but just returned from a party in which the gayest of orgies had prevailed. He was running, in fact he had ran, the full gamut of human dissipation. There was nothing in the field of wild oats that he was unfamiliar with. No matter how licentious the scheme, he had been a participant; no matter how ribald the play, he had been a leader; no matter how ungodly, he had been a mover in its execution.

And this night, or early morning rather, after his return from a period of wild debauch he had sunk down on his own doorstep with brain reeling and partially benumbed from the drain upon its vitality. And yet, as he lay there, he was very conscious of his position. A sense of self-condemnation swept through his mind and he stirred uneasily under the sting of remorse.

"I am a failure," he muttered to himself. "Why am I?"

He pondered sickly over this annoying question, until he finally sunk into a dumb stupor.

After several hours of almost complete unconsciousness he awoke, feeling the tortures of the inquisition. The night air had a chill in it that struck to his marrow and the morning was fast advancing. Slowly rousing himself, he fell to pondering as to his whereabouts, and finally, after a prolonged train of half-conscious reasoning, he remembered where he was.

He groaned aloud.

"I am a wretched failure," he repeated. "Wealth is my curse. It is undoing me."

Away off in the east the dawn appeared, and its pale light further roused him to a sense of his condition. Placing his hand on the stone balusters, he reached a position, half-standing, half-reclining, against the stone support. The rugged front of his handsome bachelor apartments towered above him.

As he came to an erect position he made a sudden movement and rubbed his eyes. What was that which he saw immediately in front of him? It looked like a man, and yet not like an ordinary human being. He stared at length, and as he stared his mind grew clearer and he came to something like his normal self again. The figure took definite shape and he saw that it was that of a man past the prime of life. The thing about him that still appeared strange and abnormal was the man's eye, which was piercing and of unfathomable depth. It fairly held the young man within its power. It was the stranger who broke the silence.

"You choose rather a curious place for your lodging," he said. His lips curled into a smile.

"Well," said the young man, testily, "what's that to you?"

"Very little, I suppose. This, I believe, is quite a free country, and if you choose to sleep on a stone, or even in a

pig sty, you have a right to do so."

"I certainly have," said the young man. "But if you will allow me, I will say that you are a bit impertinent."

"It is the custom of young men to flare up easily," said the stranger, "and I expected I might touch upon your irascibilities. Excuse me, but did I not hear you say you were a failure?"

The young man eyed the other sharply, and a scowl knit his brows.

"I may have said so," he answered. "But I will allow no one else to say it."

"No one? Supposing I say it?" The stranger leaned forward and looked into the young man's eyes.

"I would thrash you on the spot," cried the young man. "Come; do you say it?"

The stranger's lips again curled into a smile and he looked at the young man in silence for some time. In the east the dawn was advancing higher, and far down the street the click of footsteps sounded, and they seemed to be coming toward them. The stranger again spoke.

"No-o," he said, slowly. "You are not exactly a failure. You are a —"

"What?" demanded the young man.

"You are a FOOL."

It was not altogether the words that stung, but the manner and tone as well. Red hot points of steel thrust into his mind could not have moved the young man more. With intense anger he drew back his hand to strike, but his arm stayed. The stranger's face was thrust toward him and offered a full, fair target. He made not even the slightest movement of self-defense. The young man himself wondered why his own arm seemed paralyzed.

"You —" The words fairly choked the rich young spendthrift. "How dare you insult me in my own doorway!"

"It is the truth that hurts, isn't it?" returned the other, coolly. "Who am I? A casual passer-by." He paused a moment, then added: "I am a dealer in appliances."

"Appliances!" echoed the young man. "Appliances! Yes, in those of a midnight trader; in jimmies, in drills, in dark-lanterns, in such things that honest people have no use for. Begone with you. Daylight is almost here, and you'll be pinched."

"I repeat," said the stranger, "that you are a fool. It matters not what I am. I will go still further with you, and say that you not only are a fool but you are a coward."

"Sir —"

"I can prove it. It is approaching daylight. People already are in the street. You can easily protect yourself against harm. I dare you to follow me."

"You dare me to follow you? Why, I dare follow the devil."

The mysterious stranger strode quickly down the stone steps and reached the walk. The young man hesitated an instant, then followed after. The stranger made his way to the next corner, round which he turned, glancing back as he did so to see that the young man followed.

They walked some distance and made several turns, when they came to a side street, down which the stranger plunged. In a few moments he came to a plain-looking brick building, some three stories high. From his pocket he drew a key and fitted it into the door. It was now light enough to see quite plainly.

The stranger entered the building with a certain air of confidence, not pausing to look around, for he heard the footsteps of his companion close behind him. Passing down a hallway, he struck a match and entered a room that opened from the hall. The match flared up and revealed a large room, along one side of which were a number of curious mechanical instruments. Across one end of the room was a huge screen, of a golden yellow color. The stranger lit the gas jet in the center of the room and then turned toward the young man.

"Come," he said. "I see at least that you are not afraid of me. Now, if you will trust me a few moments more, I will show you a curious phenomena."

Without waiting for the young man to reply, he seized hold of one of the large machines near the side wall and dragged it to the center of the room, facing the screen. An upholstered easy chair was placed beside it, and three smaller machines were pulled up and adjusted near the large one. Pushing a small lever, an electric current was turned on and little sparks appeared and disappeared in the motor, whilst the low whirl peculiar to this form of power filled the room.

The stranger drew off his coat and soon became so engrossed over his instruments that apparently he lost all thought of his guest. But finally he arose, pointed to the easy chair and asked the young man to be seated. The latter hesitated. The expression on the stranger's face changed and his lips curled into a smile.

"I said you were a——" he began, but before the sentence could be completed the young man was in the chair.

"Rest your head so," the operator said, adjusting his guest's head between two small prongs covered with velvet that protruded from the back of the chair. The prongs were set low, so that they really rested against the upper part of the neck, just below the cerebellum, leaving the head entirely free. The man next wheeled around one of the small instruments and placed it in a position immediately in front of the young man, whose profile was now against the screen. He then turned low the gas jet.

"Look into this," said the strange manipulator, indicating an opening in the smaller instrument something like the hood of a view camera. "Now, watch closely."

One minute passed, then two, then three, four, five. The silence was broken only by the low whirl of the motor. Then slowly upon the screen appeared the profile of the young man's head, greatly enlarged, at first indistinct, then sharper, clearer and more defined. The yellow color of the screen seemed to fade away and was replaced by that of an inky blackness. A minute more and, wonder of wonders! the interior convolutions of the brain began to appear, growing more and more distinct, and the little fibrous nerves, minute blood vessels and delicate tracery of filaments with which the brain is supplied began to show.

The man drew up another of the small machines, and focused it upon the picture. Its influence was peculiar. The image on the screen seemed to change to a delicate cream color, save only in spots, and these spots were of a very dark color. They were gathered into two separate masses and seemed to possess a tremulous, fluctuating character. One mass was collected about the region of the forehead just above the eyes, whilst the other mass commenced just forward of the ear and extended along above the ear to within a short distance of the back of the head.

"You see," said the man, "I am able to prove to you by actual demonstration what I mean to say to you. Now then, your mind, and everybody's mind for that matter, operates through the medium of forty-two separate centers. They are each separate and distinct, and each possesses its own individuality.

"Each has a voice, and each strives to exert influence and secure power for itself. In a sense, each is selfish because of this same desire to gratify its own particular craving. There is one only among them all that is not so, and that one is the highest and noblest of them all. Now, these distinct traits have their separate domiciles and each is located and lives in a place provided especially for it. One trait, or individuality, is never found in another's house, any more than is a goosberry found growing on a walnut tree. Let me ask you, can you tell me whose profile is shown there on the screen?"

Now, this whole experience was something so new and so unusual for the young man that he had not yet succeeded in recovering his mental poise. He had accepted the stranger's challenge from a spirit of pure recklessness, not caring particularly what it would lead to, only so it gave him release from the remorse sure to follow his night of folly. This feeling, however, was now passing away, and a certain curiosity was taking its place. A little of the intense earnestness of the man had entered into him and he felt on the verge of becoming interested.

"Why," he answered, "I suppose it is mine."

"Do you see the dark mass centered about the brows?"

"Yes."

"Do you imagine what it means?"

"No."

"It is the visible evidence of thought, or rather of mental activity. Wherever mental activity is, there blood must be diffused. The blood is to these individuals of the brain what coal is to the boilers, what the sun is to plant life. The activity in your mind, represented by those dark masses, now is centered in two places—one in the region of the observing traits, for you are watching this picture closely, and the other——"

"Well, where else?" demanded the young man, for the other hesitated.

"Where were you last night, and what were you doing?"

"I don't choose to tell. You are not my confessor."

"We will see what the screen says. The dark places in the picture mean something, and we will try and interpret their story. You see the mass that has settled just forward of the ear? That is the seat of the appetite, and the condition of the blood as shown on the image shows that it has been grossly abused. Then, you see the dark mass extends back of the orifice of the ear to quite an extent. It covers the licentious trait and, according to this diagnosis, there is unhealthy activity there. Are you a married man?"

"That is nothing to you," angrily exclaimed the young man. "You are getting altogether too personal."

"Well," said the man, "shall I stop with this experiment?"

"No; go on."

"You are a young man," said the stranger. "You are rich, I understand, immensely rich. And yet you, who could be master of the most subtle happiness known to man, are poverty-stricken. Your energies work only about the few centers shown there on the screen. I am not going

to lecture you, nor even to moralize. You can go on in your own groove, if you wish, and I can do nothing to hinder you. But I want to show you, as a matter of existing truth, a few things that your mind was designed for. I approach this experiment with reverence, for the human mind, next to the creator who designed it, is the most wonderful thing in the universe."

While the man talked he also had been busy arranging the third instrument, which he placed close to the others, and when he ceased speaking he pushed back a small lever near the top of the machine. There was an immediate response, for the room was filled with exquisite melody. It was not of the phonographic, metallic order, but clear, strong, sweet as a bell, and filled with wonderful power.

The young man gave a smothered exclamation of astonishment, and then as the strains of the melody indicated no signs of ceasing, he gave way to its spell and listened with emotion showing plainly in his face, despite the semi-gloom of the room. After a space of some ten minutes the operator bade him glance into the view-hood and note the change shown in the picture on the screen. Sure enough, there was a radical change. The dark area had spread upward and forward so that the lower temples were completely covered.

"It is the activity in the musical centers," said the man. "You see where they are located."

"Extraordinary," said the young man. "I could not have believed it."

The music ceased and silence reigned, broken only by a low voice which sounded so close to the young man that he started back in alarm.

"Do not be startled," said the man, "it is another experiment."

Indeed, he had only turned another lever, and from the wonderful machine the voice seemed to issue. It began in slow, measured tones, and gradually grew louder and stronger as it proceeded. The theme was on the great things of life, on the great things in nature, on the stupendous possibilities of the universe. In spite of himself the young man fell under the fascination of the rich, irresistible voice. Discoursing grandly and powerfully, the deep voice went on, touching hidden fibres in the young man's nature that thrilled him intensely. He seemed to soar among worlds in infinite space, to come into contact with the vast problems in nature, to understand the movements of the planets, the changes of the seasons, the laws of nature, the subtle workings of the great minds of men who had worked, dreamed and written of sublime things, of events of stupendous import.

The voice finally ceased and, unconsciously, the young man glanced into the view-hood and saw that the dark area had extended upward and now rested near the top of the head directly over the orifice of the ear.

"It now covers the center of sublimity," said the man. "It has had a good shaking-up. Now, then, supposing life to be a series of sensations extending through a certain number of years, isn't one sensation as good as another? In other words, haven't you had as much enjoyment from a few minutes' use of the faculty of sublimity as you would have had from the like use of the faculty that controls your appetite?"

He paused for an answer, but the young man was too deep in thought to become loquacious. His thoughts, however, were soon cut short, for he found himself staring

straight at the life-images of a mother and her little child. The child was a little golden-haired fellow of scarce two years of age, and his sweet prattle as he chatted to his mother was like a voice from heaven. His deep blue, innocent eyes were lifted to his mother's face and his beautiful rich curls fell about his shoulders. His mother was preparing him for bed. The father came into the room, lifted the little fellow high above his head, the child in the meantime laughing with delight, and then giving him a resounding kiss, tossed him back into his mother's lap, where he lay laughing merrily. Then she began to sing a sweet lullaby, looking down into her baby's face with the tenderest love in the world.

Unbidden tears came into the young man's eyes and he drew back into the depths of the chair with a gesture of despair.

"I am not fit to look upon such a scene," he said. "It is like stealing a look into heaven."

The man touched him on the shoulder and motioned for him to look at the image on the screen. He glanced into the instrument and saw that the spreading mass of dark color had shifted clear to the back part of the head, but higher up than the mass he had noticed on first taking his seat.

"No doubt you have seen many little children," said the man, quietly; "and you have noticed mothers loving and caressing them, but this scene, more from its simplicity and from the fact that it suggests the fathomless depths of parental love, impresses you strongly. Notice the activity of the blood vessels supplying the trait of parental love in your brain."

But the operator gave the young man little time for logical reflection. A moment more, and a fresh, clear voice filled the room with a contagious enthusiasm. It spoke a message of hope, of faith, of good will, of resounding cheer and of joyous exhilaration. It was the voice of a youth, and the listener, seated in his chair, saw him at a distance, and he seemed about to scale a mountain peak, for he beckoned and pointed upward and onward. "Come on, come on," cried the youth, his face aflame and his fair hair blowing in the breeze. "Come and climb the heights. What a glorious life we are living. Let us crown it with brave deeds and raise our banners on the highest peaks of earth. Let us never falter, but press on and win our battles with the bravest hearts. Hurrah! Hurrah! Onward and upward and never say die!"

The voice died away, but the young man had moved eagerly forward in his chair.

"I don't know by what magic you produce these things," he said, "but there's a youth I wish I knew. Why, I felt like getting out of my chair and breaking my neck to reach his side and join him on his gallant march."

"Yes, indeed," said the man. "It was the voice of Hope that you heard."

Then followed, in succession, a dozen more life pictures, each so vivid and real that the young man was astonished and bewildered. Each one of them was typical of a distinct element of character, the cranial location of which was clearly shown on the screen, and which was followed by the young man with intense interest. Finally he who had produced this wonderful series of illustrations paused in his work, the whirl of the motor ceased, the picture on the screen faded away and all was still.

"Come," said the man, touching his guest on the shoul-

der. The young man sat for a moment without moving, then slowly rose and followed the man into the hallway.

"Am I to understand you are through with me?" he asked.

"I am."

"For what reason did you show me all these things?"

"To make you acquainted with the faculties of your own brain. You have feelings and powers that are being smothered to death by your mode of living."

"I am rich. Will you accept a little sum for the trouble you have taken with me?"

"Thank you, I cannot."

"You spoke especially in praise of one trait that I do not think you showed me. Am I right?"

The man did not reply at once, but studied the floor thoughtfully for some moments.

"I did not show you the trait you allude to. I have not yet prepared its illustration to suit me."

"May I ask what it is?"

Again the man hesitated, but finally said:

"You offered me money just now. If you will use this money as I direct I will give you a demonstration of this faculty from real life."

"I will do it," said the young man.

* * * * *

At a late hour that night the young spendthrift—he whose evenings had usually been spent in pandering to every whim that entered his head, if it bore the least promise of pleasure—found himself the host to a curious and motley throng of children. They had been gathered from the four quarters of the city and it seemed as if the mysterious professor, or whatever he was, had sought for the poorest and squalidest of all the squalid residents in that great metropolis. None of them had ever seen the inside of a theatre. And here they were, seated in fine upholstered easy chairs, in one of the most wonderful playhouses in that whole great city, especially bidden by that handsomely dressed young man, who actually came with them!

They numbered not far from a hundred little souls and they sat in the first balcony, to one side, so that they would be away as much as possible from curious eyes. The play was an extravaganza, and to the little souls, hungry for a change of scene from their own wretched surroundings, it was a thing of delirious beauty and enchantment. The grave man with the piercing eyes who came with the young prince to whose invitation they owed their evening's bliss had told them to be as quiet as possible, and they tried to obey. But it was past human power to still the sweet tumult of delight that rose in their little breasts. The man had also said something to their young prince, which was to watch, not the play, but instead to study the children.

This the young man did. He took a position whence he could see them, but in so doing he could not prevent himself from being seen. Then as he saw the eager, expectant look in their faces; as he saw their eyes glow and dance to the strains of the sweet music; as he saw the virgin emotions sweep across their little features upon witnessing the rescue on the stage of the little heroine by the wonderful glittering fairies; and as he noticed, as he did ever and anon, their eyes look toward him in worshipful adoration, his own eyes filled and he shaded his face with his hand to hide the tears.

"Yes," whispered his companion in his ear; "these young

minds have God-given traits as well as have those of the more favored children. They have the same set of faculties. Touch any one of them rightfully and it will respond as sure as the harp resounds at the sweep of the fingers. This night will be remembered by them as long as they live. How many more such evenings will they have? Perhaps none. We nurse plants, we water and tenderly care for geraniums, lilies, violets, ferns. Did it ever occur to you that human beings are like plants? Their minds need cultivating, trimming here, nursing there, developing in some centers and suppressing in others. They must have air and sunshine. God pity the poor little waifs. God pity, too, every man and woman who has not come into the inheritance of his or her full intellectual possibilities—who use only a few of the two-score and odd faculties given them by a beneficent nature. In these little minds you have tonight awakened thoughts and aspirations that they never dreamed of in all their lives. Do you not realize this?"

"Suppose it is so," answered the young man, "what will come of it? Nothing!"

"You cannot tell. Time will show. A little act of kindness often starts a train of events that has a wonderful ending. Do you guess what faculty I am here trying to illustrate?"

"Yes. That of sympathy for one's fellow-creatures—the desire to aid and cheer them by a considerate act of kindness," answered the young man.

"Will you stop with this one effort?" asked the man.

The young man looked at the other sharply.

"What is that to you?" he asked, and he turned away.

* * * * *

But the heaven worked, nevertheless. Although the young spendthrift ran another six months' course of dissipation, at the end of that time he suddenly stopped and forsook his old haunts. The following summer there appeared in one of the metropolitan papers this notice:

"Young Jerome Rich gave this morning the third of his summer excursions to his magnificent farm, some thirty miles out from New York. Six coaches were filled with the city's poor children, who were accompanied by their weary mothers. The little orphans in the party were under the care of a matronly nurse. The little ones will spend a month on Mr. Rich's farm, where everything is provided for their comfort, where daily they will be served with fresh milk, genuine butter, real cream, newly laid eggs, and where they will romp and play to their hearts' content amidst beautiful surroundings. It is said Mr. Rich bought and conducts the farm exclusively for this purpose. One original feature that has been inaugurated by this gentleman is the school, at which teachers preside especially to inculcate in the minds of the young the meaning and intent of the various faculties of the human mind. And upon leaving the farm each child is given a letter of kindly advice based upon an individual study of his or her mental characteristics. It is a noble use of wealth and offers a field of immense possibilities for the race."

And in the strange professor's mail one morning was a letter from Jerome Rich which contained the following:

"I thank you for discovering for me this wonderful faculty. I get more pleasure out of it a thousand times over than I ever got when I thought I was having a glorious good time. I find I can help these little children so much, and the joy that comes into their wan faces sinks so deep into my heart that I sincerely regret the money I have wasted."

De Graff, O., Nov. 22, 1901.
Mr. L. A. Vaught, Chicago, Ill.—Dear Sir:
I received the bound volumes of Human Faculty on the 20th inst. They are the most practical reading I have had for some time. I like it because it tells facts about faculty in such a definite way and sensible manner. It fits me. It hits me. I thank you for it.
E. G.

The Chicago Institute of Phrenology, Chicago—Gentlemen:

Your favor of the 7th inst. is appreciated and my thanks herewith for frequent courtesies.

There is now some satisfaction, purpose and hope and courage, where formerly cautiousness operated me (backwards).

Positive firmness, self-esteem, continuity, ideality will hold me to phrenology as long as I live, and almost positive conscientiousness reminds me daily that I ought to follow it up, which I will.

Temporary financial inconvenience detains me, and, this being straightened out, you will have in me a most devoted and persistent student for the highest and noblest purpose.

Intend to take up the full character reading course and thoroughly master it. The harder the better. You will hear from me at the earliest possible date.

Thankfully yours,

Carberry, Man., Nov. 21, 1901.
Dear Prof. Vaught:
Am on the warpath. Left Sinaluta early in October. Have met with good success in my phrenological work all along the line. Greeted by full houses. Busy during the day. Enjoy the work. Treated with great kindness. Will see you when I reach Chicago.
Yours truly,
H. W. RICHARDSON, LL. D.

Centreville, Mont., Nov. 16, 1901.
I take very many mental science papers, but Human Faculty or phrenology I consider the key to them all.
M. H. PRICE.

Ashland, Wis., Sept. 30, 1901.
Enclosed you will find an express money order for Human Faculty for another year. I regard Human Faculty as being next to the Bible.
E. B.

Mora, Minn., Feb. 18, 1902.
Prof. L. A. Vaught, Chicago, Ill.—

My Dear Sir: Inclosed please find \$1.00 to cover my subscription for the year 1902.

I feel justified in saying that your journal stands without a peer and that your monthly article speak of complete mastery on the subjects.

The last issue contained the greatest gems. Go ahead! The diamond mines of sparkling phrenological truths are inexhaustible, and as you appear to have the right kind of tools to work with, I expect you to raise our science to the higher planes where it by right belongs.

Yours respectfully,

A. H. PETRAIN.

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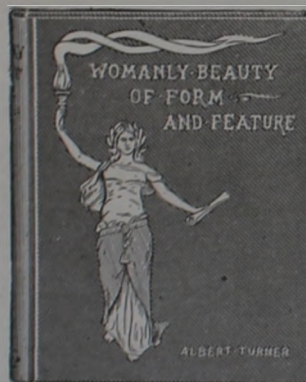
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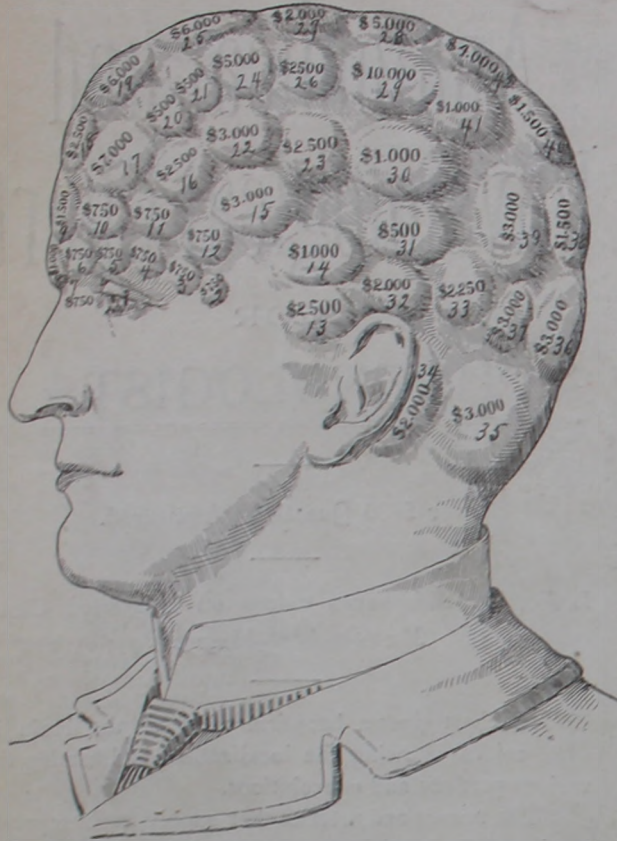
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Location and Valuation of the Human Faculties.

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. Conjugal Love. 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 Conjugal Love (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.