


"HOW TO READ BACKHEADS?"

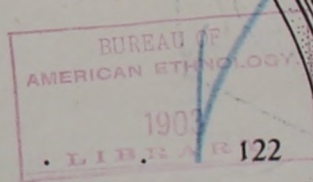


# HUMAN FACULTY

Vol. 4. CHICAGO, ILL., JUNE 5, 1902. No. 6.

"DUALITY OF THE BRAIN."

## Leading Articles



How to Read Backheads	122
Some Things Approbativeness Can Do	123
Our Ideals	125
The Three Ways to Spell	126
The Value of Clearly Analyzing Your Own Consciousness	128
Duality of the Brain	129
Tact as A Lubricant	130
The Forces That Form the Head	133
The Psychological Telegraph Co.	134
The Will in Relation to Health	138

L. A. VAUGHT

EDITOR AND PUBLISHER,  
INTER OCEAN BLDG.  
130 DEARBORN ST., CHICAGO

"OUR IDEALS."

OUR MOTTO

E PLURIBUS UNUM

THE STEPPING STONES TO SUCCESS

INDIVIDUALITY

FORM

SIZE

COLOR

EVENTUALITY

TIME

TUNE

NUMBER

ORDER

WEIGHT

COMPARISON

SPIRITUALITY

HOPE

APPROBATIVENESS

SELF-ESTEEM

FIRMNESS

CONSCIENTIOUSNESS

CONTINUITY

INHABITIVENESS

FRIENDSHIP

CONJUGALITY

PRICE 10¢

PARENTAL LOVE

CAUSALITY

IDEALITY

HUMAN NATURE

VITATIVENESS

COMBATIVENESS

DESTRUCTIVENESS

SECRETIVENESS

CAUTIOUSNESS

ALIMENTIVENESS

ACQUISITIVENESS

BENEVOLENCE

VENERATION

AMATIVENESS

SUBLIMITY

IMITATION

SUAVITY

MIRTHFULNESS

CONSTRUCTIVENESS

LANGUAGE

LOCALITY

\$1.00 A YEAR

WESTERN NEWS COMPANY, Chicago, General Agents.

### How to Read Backheads.

To understand the human head is to understand what forms it. We say in general that mind forms the head. This is true in all natural cases.

But what is mind? Not a single power at least. Mind is a composite thing; it is at least forty-two sided. Each faculty that constitutes the mind builds its own part of the brain and head, so when speaking about the mind forming the head we ought to be specific.

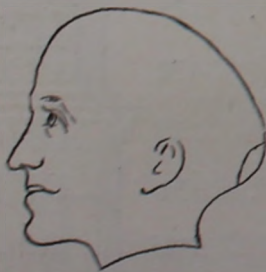
Heads are built. Parts of heads are built also. Back heads are built by certain faculties. They are not built by the moral faculties; neither are they built by the selfish faculties. They are built by the Social faculties. There are five of these Social faculties that occupy the posterior lobes of the brain and form the skull around them.

To study and read the back head, then, is to first understand these five faculties and their location. When they are uneven in strength they will build uneven back heads.



No. 1.

For instance: In figure No. 1 may be seen a very strong faculty of Amative with a weak faculty of Parental Love and rather weak faculties of Conjugal, Friendship and Inhabitiveness. When you see an outline like this, you may know that the man or woman is dominated in the social department of his or her mind by the sexual faculty or Amative.



No. 2.

In figure No. 2, there is a marked contrast. Here Parental Love, or love of children, is very much stronger than

Amative. Such may be called the motherly and fatherly back head.



No. 3.

In figure No. 3, there is a different shape again caused by the faculty of Inhabitiveness, which is located above Parental Love and Amative. Such a person will have a great love of home and country.



No. 4.

In figure No. 4, there is a tendency to be round and full in the whole back head. This shows a development of all of the Social faculties.



No. 5.

In figure No. 5, all of these faculties are shown in a weak degree. The back head then will be flat and nearly perpendicular.

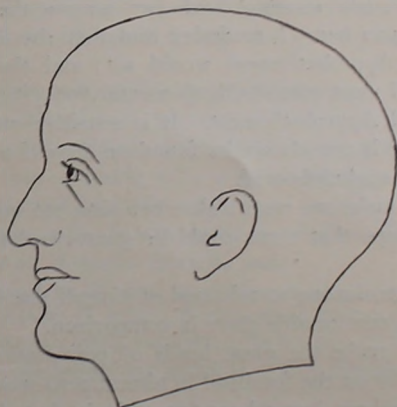
/ss

of Hi  
Teach  
ness  
Frien  
ment  
Scien  
tion—  
cation  
Roof—  
The  
Head  
Point  
the N  
of Psy  
ing  
Phren  
Heav  
ceptic  
ousy  
Exam  
nite l  
const  
ness—  
ing, l  
Crani  
ties—  
ness  
fish l  
the B  
Some  
With  
ter—  
Posit  
High  
Conc  
fictis  
—The  
owy  
seve  
Pow  
Kigh  
Nece  
will  
ized—  
Firm  
Wha  
Orig  
one  
ment  
Strei  
dred  
The  
Life  
Our  
a Ma  
know  
Torr  
Cour  
and  
tives  
Part  
Ball



No. 6.

In figure No. 6, the Social faculties are very weak, as a group, from a side view. When the three faculties, Amativeness, Conjugalitv and Friendship, are all weak, the back head will be narrow from side to side. When these are very positively developed it will be broad from side to side.



No. 7.

There are only two faculties in the central part of the back head, and these are Parental Love and Inhabitiveness. They cause the formations as seen in figures No. 2 and No. 3. When all of these social faculties are highly developed the whole back head will be rounded out sideward and backward; that is, there will be a general round symmetrical development as seen in figure No. 7. The head then in this region is broad across and also full in all directions backward from the ear.

By a careful study of these figures one can quite definitely read back heads.

We ask our readers to observe closely for themselves.

---

Water cannot rise above its level but human nature can.

### Do What Lies Nearest.

---

Speak thou the kindly word  
Small though it be;  
Why should an unkind thought  
Be uttered by thee?

Do thou the kindly deed  
However small;  
Why should'st thou stumble  
Though others fall.

Live thou the perfect life  
Just where thou art;  
Bear thine own burden  
Do thine own part.

EMILY LARMOUR,  
Battle Creek, Mich.

### Some Things Approbateness Can Do.

---

BY L. H. WOMACK.

It might be an easier task to tell what this peculiar element of human character cannot do; but I shall not undertake to tell *all it can do*.

Of all the 43 elements of which human character is constituted, Approbateness is, perhaps, the most influential. It is truly a leader in human life and actions. It is the very center of every kind of ambition. It can cause one to do almost anything from the most unselfish act of charity (in conjunction with Benevolence) down to the most brutal murder (with other faculties). I am not now trying to be sensational, but trying to state facts. I have made a careful study of this faculty and its influence upon character. I have been looking more than theorizing, too.

It stimulates the activity of every other faculty and on the other hand the other faculties stimulate its activity. It works with every faculty, and that is why it is the center of every kind of ambition—it of course being the ambitional faculty to start with.

Desire for approval is as nearly its function as it can be stated in three words. It likes to be favorably known; it likes applause, praise and fame of some kind; the kind depends upon the relative development of the other faculties.

The particular kind of ambition manifested by anyone comes from his or her strongest *active* faculties. They determine its nature, and Approbateness the degree.

In Andrew Carnegie Acquisitiveness and Benevolence have to and do work with Approbateness. If Approba-

tiveness were left out entirely no one can say how many libraries would bear his name.

We cannot always determine the exact and whole motive for an action.

To illustrate: Rufus Sanders said when he was a child his grandmother gave to her friends and others a "Christmas dinner," and when he saw the turkey and cranberry sauce, the pies and cakes, the jellies and jams and other "good things" he was not accustomed to, he determined to devour as rapidly as possible the "turnip greens" so as to get around to the "good things" early. He ate at a death-on-digestion-speed till he had finished his "greens"; and his grandmother, good old soul, mistook his motive and said: "Lah, how that child does love greens, he shall have all he can eat", and proceeded to fill his plate again and *Rufie* "warried" the second plate of greens down and missed the "good things" after all.

But "actions speak louder than words", when Approbativeness is doing the acting; and the motive for the acting need not be mistaken for some other.

I am aware of the fact that Ideality, Sublimity, Benevolence, Acquisitiveness, Amativeness, Parental Love, etc., may be and often are the cause of thoughts, words and actions unjustly attributed to Approbativeness and vice versa. For instance: if one has very positive Ideality he may be tasty, artistic and ideal in all he does because of his love of the ideal and not for show. While another individual with very positive Approbativeness may use as much or more taste and artistic finish not for the love of the beautiful but for display, to excel his neighbor, to get favorable comment on his display of taste, etc. But he would of course have to possess a pretty strong degree of the artistic faculties to desire to excel in the artistic.

This faculty desires public notice. It is *the* public faculty. It is the aristocratic faculty. It is the boasting, pretending, redtape, formal, ceremonious, society faculty. It is the fashionable up-to-date, stylish faculty. It can make more different kinds and degrees of a fool of one under its control, in a given time, than any other faculty of the human mind. One cannot visit a family of friends, purchase a dollar's worth of dry goods, walk two blocks in a city, work a day with a dozen men, attend a theater, church, school or any other place of amusement or instruction without seeing someone make an undue and unwarranted display of some kind. One cannot help wishing the fool-killer would visit one's town occasionally. When one is ambitious to excel in some high and noble field of effort then any legitimate and reasonable methods pursued are commendable; but when other methods are pursued, even with apparent success the severest censure may be too good. This is truly a great faculty. It holds thousands—yes, tens of thousands in the paths of *respectability* when nothing else would. Without *this one* element of character, thousands who think they are honest and who are thought to be honest by their friends would soon learn their mistake.

How many neglect duties, commit immoralities, even commit crimes of greater or lesser magnitude, with no feeling of remorse, no care whether it is right or wrong, but concern themselves with how to prevent the act from becoming known—how to keep it a secret. There is too much of this apparent respectability. But I am not going to reform the world just yet; the *world* is not ready.

We see that this faculty can make one *appear* to be honest. It can make him tell the truth or a falsehood according to the circumstances and development of the other faculties. It can make one plunge into the very jaws of death to save a life as, in a burning building, railroad wreck, sinking vessel, etc., all to win fame, to be called a hero. It can make one polite or the opposite. This seems paradoxical, but it is true. The first part is easily understood but the other is more difficult for some, but I saw it beautifully illustrated in real life recently. A lady was censured for some little act. She has very strong and active Approbativeness, it was hurt; it could not silently endure the reproach; it was ready to operate the other way then, and it did; it returned like for like, and later a listner said he thought the lady did not have more than a neutral degree of Approbativeness because she vigorously resented with her tongue the reproaches heaped upon her. I reminded him that she acted exactly as large Approbativeness would act; and that nearly all anger and most contests, both mental and physical, started in injured Approbativeness. It is sensitive and selfish; it is jealous; it can always be found on duty if a little praise or blame is administered.

It can make one wear a shoe two sizes too small and with such a shape that corns could be guaranteed to appear on time.

It can make one so ashamed of himself that hades would be quite a comfortable place in comparison.

It can make the great beads of perspiration stand out prominently on the forehead in almost zero weather. Some public speakers know how true this is, but do not know what faculty causes it.

It can cause one to curl the moustache, part the hair in the middle or anywhere else that somebody says.

It can wear a collar an inch longer than the neck and an eight dollar silk hat with a dollar and thirty cents pair of shoes, as some of the negroes of the South do. Many negroes here boast of *never* wearing any but a John B. Stetson hat—would not wear any other hat, too common.

This faculty can also wear a corset six to ten inches smaller than the natural waist measure and enjoy it. In fact it enters into nearly everything we do. All should see and know its powerful influence for good and evil. All should know that it can make one very nervous, especially in union with Cautiousness. These two can cause one to suffer both mental and physical agonies.

But did you ever think that Approbativeness may some time take the place of and effectively do what vaccination is popularly supposed to do—prevent small-pox? Well, it

may. When all learn that small-pox is a filth disease, and that cleanliness, comparative—if not perfect—sanitation is the only preventative of small-pox, and that it cannot exist where there is perfect cleanliness, pure food, pure air, etc., then every one will feel ashamed—feel disgraced, if he has small-pox. Cities will not be so ready to proclaim their filthy condition to the world. Look at Cleveland, Ohio, now. See what a general “cleaning up” did for her. No respectable person who knows that the itch is a filth disease, even if it is contagious, would advertise his filthy habits by telling people that he had the disease. He would save Approbativeness any pain by keeping quiet.

Yes, I expect Approbativeness to be a great aid to the prevention of small-pox some time in the future. It is a great faculty. Study it. Watch it. Control it with the intellect. But let it urge you to higher, nobler, better, greater efforts always.

Waco, Texas.

---

### The Human Will.

---

I will live—I will work—I will succeed—I will be happy. These thoughts unfold the great possibilities of human life.

Before him who wills all gateways open—a fixed purpose brings labor's sure reward.

When failure, dismal and pathetic, has crowned a life of toil, know this—a feeble will—a hesitating step—a faltering heart has marked its woful way.

A mighty will, like a swift current, rushes forward and sweeps all obstacles from its path.

To succeed in life one must forever have upon his lips the magic words “I will.” With a fixed purpose—a definite point in view—a goal, between which there comes no fleeting doubts, all things are possible.—The Health Reporter.

---

### Our Ideals.

W. N. HOLMES.

Using the word “ideal,” not as something visionary or unreal, but as “the conception of a thing in its most perfect state,” and making ourselves the object of this conception, we open to our minds a vista of great possibilities. To have a *conception* of a perfect man or perfect woman is not sufficient, however; we should also have an unquenchable desire and ambition to *become* perfect mentally and physically as nearly as possible. To do this it is necessary to constantly keep our ideals before our consciousness, thereby making them a part of our life.

As the mental faculties in their action create all our ideals, we need but cultivate the specific faculties which will make our ideals more perfect. Let us individually find out which faculties in our mental constitution need cultivation

and which need restraining, and then act accordingly, and our ideals will soon reach a higher plane.

As the noblest and highest creature in the Universe, ought we not be ashamed to blame heredity, environment, circumstances or anything but ourselves for our shortcomings, our weaknesses, our failures? Are we not, as men and women, capable of harnessing nearly all Nature's power and have it do our bidding, able to master all animals, qualified to delve into the mysteries of Nature; and by a daily acquisition of knowledge, added to the experience gleaned from the brightest minds in all the past ages, enhance our knowledge and power to an extent undreamt of even 50 years ago?

Too long have we considered ourselves weak, helpless mortals, incapable of reaching a state of mind and body which may be termed approximately perfect. Let us throw aside this thought, let us believe in our ability to become better and better in character, and keep this ideal before us until the end of our days. We can then be satisfied that we are doing the work for which we have been placed on earth, and leave it better because we have lived in it.

What does it mean to become perfect? Does it mean to improve our desire for money, for honor, for fame, for selfish power, for selfish pleasure? No, no; emphatically NO. To become perfect means to become more loving, more sympathetic, more reverent, more hopeful, more conscientious, more courageous, more moral, more self-reliant, more self-controlled, more helpful, more tolerant, more spiritual, more refined, more broad-minded, more tactful, more agreeable, more thoughtful, more considerate, more learned, more cheerful, more sincere, more cultured, more faithful, more appreciative of the beautiful; to become less fitful, less conceited, less quarrelsome, less subject to anger, less stubborn, less grasping, less subject to our appetites, less impulsive, less revengeful, less fearful, less regardful of petty censure, less fault-finding. In a few words, to become perfect we must strive to attain the highest and best qualities of character that the greatest and best men and women of all ages possessed.

Now comes that weather-stained and moth-eaten excuse: “But environment and circumstances are against me.” To use a pertinent slang phrase: “Forget it; FORGET IT.” It is simply an acknowledgment of your weakness. What were insurmountable difficulties physically to the majority of people, have been overcome by a few who had sufficient strength, self-confidence and persistence. So-called mental impossibilities can also be overcome if you work hard enough. Brace up; make up your mind to be stronger than your environment. Get out of it, if no duty is holding you; if it is necessary that you stay in your present unfavorable environment, change it. Perhaps it is only your view of it that is wrong, and your environment to another would be the means of improvement, calling out his best mental and physical powers. Never for one moment dwell on the

thought that circumstances are against you. Quit your whining, and use the strength, wasted in telling and thinking about your troubles, in efforts to overcome them. Be patient, keep your ambition fixed on improvement,—learn, study, think, concentrate on whatever you do, aim at perfection, and with every step forward the seemingly impossible will become easy, and your life will become filled out with the pleasure of knowledge and culture. This in turn means an intense desire to help others to lead a happier life, which happiness, like the boomerang, returns to the sender, but unlike it, leaves its impression on everyone in its path.

"Is it worth while to listen  
To aught that the world may say?  
Is it worth while to heed the praise  
Or blame—of life's short day?  
Let men slander as they will,  
And whisper falsest words of ill—  
Don't mind—but keep thy spirit still  
Noble, pure, and true.  
For in this mortal life of ours,  
We form the life that is to be—  
Our habits form our characters—  
And characters our destiny.  
It matters not what men may say—  
Of no avail is slandering spite;  
For naught can harm the steadfast soul  
That trusts in God, and does the right."  
R. B. Span, in "Intelligence."

### Three Ways to Spell.

No theorist has a monopoly on spelling. The *constitution of the human mind* distinctly says there is no one cut and dried method, and this constitution is the highest authority. In fact, it is the only authority. One might as well set us some theory against gravitation as to set up any scheme of *any kind* that is not in harmony with the constitution of the human mind.

The Creator has been so generous in forming the mind that it has three ways of learning to spell. Every human mind is endowed with this trinity of spelling talent. Not in an equal degree, however. Very few inherit all of the faculties that constitute the mind in anything like an equal degree. This results in making one way easier in a given child. If a child inherited all of the faculties in an equal degree, it would learn spelling in the three ways equally.

The three natural ways of spelling may be properly called:

- The visual,
- The auditory,
- The analytic.

These three methods are possible by virtue of the plurality of mental faculties.



Visual Forehead.

The faculties that constitute visual talent are:  
Individuality,  
Form,  
Size,  
Color,  
Locality,  
Order,  
Number,  
Comparison,  
Causality.

If the first seven of these are predominant in the makeup of a child's intellect, it will learn spelling best by the visual method. Learning to spell then, so far as a given child is concerned, is a matter of the leading faculties of the intellectual part of the child's mind.

Let us take the word horse. If the seven above named faculties are predominant in the child, it will learn to spell by the visual method more easily because it can see and remember objects well. By means of the faculty of Individuality it perceives the word horse as a single object; with Form its shape; with Size its dimensions; with Color its color; with Locality the position of the letter; with Order the order of the letters; with Number the number of the letters. Everything is done with faculty. A child does not see *with* its eyes, but through them.

Now if another child has these seven faculties comparatively weak and the Faculties of Tune, Time, Language, Eventuality, Imitation, Comparison and Casuality strong, it will learn by the visual method very poorly and by the auditory very easily. Here is something for educators and psychologists to consider.

In every case there must be some degree of the faculties of Comparison and Causality. No one has any thinking power what ever without some degree of these two faculties



Auditory Forehead.

If then, Causality and Comparison are predominant, the child will learn spelling best by the analytical method. It will like analysis. By means of these two faculties it will get at the origin and formation of words. Any word that can be analyzed it will learn easily. It will not be satisfied by merely seeing or hearing words. It will go to the dictionary. It likes to know.

What does all of this suggest? It suggests the impracticability and injustice of compelling all kinds of children to study spelling by one method. All teachers should be practical phrenologists. They should be able to determine at a glance which method a child will learn most easily by. Ignorance of the mental constitution has caused countless millions to mourn.



Analytic Forehead.

The forehead of a child will indicate very strikingly which method a child has talent for. If the forehead projects most in the lower third or section, and there is great

width between the eyes the child will learn by the visual method best.

If the forehead is fullest in the middle section, just above the brows and extending across the forehead, the child will learn best by the auditory method.

If the upper third of the forehead is the fullest, the child will learn best by the analytic method.

When the entire forehead is equally developed, the child will learn in the three ways equally. Then it will be quick in observation, quick in memory and quick in thinking. In other words, it will have its eyes open, its ears open and its thinker open.

### Life's Essence.

Fair are the flowers and the children, but their subtle suggestion is fairer;

Rare is the rosebud of dawn, but the secret that clasps it is rarer;

Sweet the exultance of song, but the strain that precedes it is sweeter;

And never was poem yet writ, but the meaning outmasters the metre.

Never a daisy that grows, but a mystery guideth the growing;

Never a river that flows, but a majesty scepters the flowing;

Never a Shakespeare that soared, but a stronger than he did unfold him,

Nor ever a prophet fortells, but a mightier seer hath foretold him.

Back of the canvass that throbs, the painter is hinted and hidden;

Into the statue that breathes, the soul of the sculptor is hidden;

Under the joy that is felt, lie the infinite issues of feeling;

Crowning the glory revealed, is the glory that crowns the revealing.

Great is the symbol of being, but that which is symbolled is greater;

Vast the create and beheld, but vaster the inward creator;

Back of the sound broods the silence, back of the gift stands the giving;

Back of the hand that receives, thrill the sensitive nerves of receiving.

Space, is as nothing to spirit, the deed is outdone by the doing;

The heart of the wooer is warm, but warmer the heart of the wooing;

And up from the pits where these shiver, and up from the heights where those shine,

Twin voices and shadows swim starward, and the essence of life is divine.

—Richard Realf.

## The Value of Clearly Analysizing Your Own Consciousness.

### A Lesson Given a Special Student in Mental Development.

One ought to stop and study his consciousness. He may get a great deal of help from it. There is nothing that will put you in a cool state better than a successful study of your own consciousness. Before one can analyze his own consciousness he must get into a quiet, centered, self-controlled state. This will give him an idea of his power in giving him a standard of his power. He can compare this state with other excitable, unpleasant, diffident, hesitating, embarrassed, rattled, nervous, angry states. This will make him feel how necessary self-control is. "Still waters run deep." So it is with the mind. One must be still to be strong.

The great are always easily great. When one is highly concentrated, he is still. Then he is very calm. Take every author, and as a rule, they write their greatest productions when they are quiet and self-controlled. When Bryant wrote "Thanatopsis" he was evidently in a very calm mood.

When you put yourself into a quiet state of consciousness you can successfully revolve your mind and study, by Comparison especially, all of the states that the forty-two faculties have put you in at different times.

This will enable you to get a clear grasp of yourself and of the power in concentrated consciousness. What is Consciousness? It is certain faculties in action with intellect in front and will at the lever.

Conscious Consciousness, of course, is the highest kind. What you ought to get from a state of Consciousness is power. You ought to study and remember it for effect. You ought to do so again for training. You are not well knitted together. Your faculties do not always work harmoniously. You have considerable internal war. You have a tendency to volcanic eruption.

The highest Consciousness will give you a very clear idea of how to proceed in training your mind to hold such a state at all times.

Keep cool. Hold your faculties together in the coolest way possible. Remember your highest states of consciousness and keep yourself in these as much as possible. Do not act fractionally. Those who act this way are never powerful. No faculty acting alone is very effective. It will not act wisely. In fact, it is apt to act very foolishly.

For instance, let Destructiveness act individually, and it bursts out into the most violent states of rage. Acting in conjunction with the higher faculties, it is regulated; it is held in its proper place; its force is used effectively; it is made to do the right thing at the right time. Its force is held in the proper place very much like the force generated in an engine is held in its proper place by the other parts.

Then it produces in the highest and most successful way the best results.

So it is with all of the other faculties. Even the intellectual.

To get into the best and highest state of consciousness is to combine together as many faculties as one can. When these are all in harmony and working together like the physical parts of the body, one has command of his mind as a great athlete has of his body.

You know something about the physical organism. You know that to do successful muscular work one must have the highest degree of muscular co-ordination. Then every muscle is adjusted to the other muscles in action in that way that each gives strength to the other. In other words, there is perfect mechanical harmony.

The mental organism is in a sense very much like the physical organism. It is even more apt to get out of gear than the physical. To make a great effort, one must use nearly all of his faculties at one time. They must not antagonize each other, but unite together in the most helpful sense imaginable. To attain this, remember, he must purposely concentrate as many faculties as he can together. He must pull himself together, as it were. Then he must train himself in this way. You know that training is systematic practice. When one is working up to his full capacity in, for instance, a great oratorical effort he is using his vital, motive and mental faculties to their full capacity individually and in union. The vital faculties are supplying the necessary vital energy; the motive faculties are supplying the necessary executive energy; the mental faculties are supplying the necessary mental thought. I might add to these, Firmness and Self-Esteem that are holding all of these calmly, quietly and persistently together. He then is a great vital motor, mental, executive, volitional, tactful, rational being. He knows just what he is doing. He has supreme command of himself. He feels strong vitally; he feels the necessary vital force to do the mental effort with; he feels the force of his motive faculties; he is conscious of his mental grasp. He is sharply aware of what he is doing through intuition. Then he is conscious of his whole power in a self-regulated; self-directing and self-persistent sense.

Study this very carefully. It is an exceedingly important lesson. It is the very heart of great mental power and influence. I am sure that you can clearly understand it.

Then remember that you have the faculties to rise to it. You can "get there," as it were. The more frequently you "get there" the more quickly you will realize it. In other words, the more quickly you will attain it. As elsewhere, "practice makes perfect," right here.

---

"May I print a kiss on your cheek?" I said;

She nodded her sweet permission;

So I went to press, and I rather guess,

I printed a large edition.—Ex.

### The Duality of the Brain.

J. W. MOONEY.

The reason of the duality of the brain has been sought for for many years, but, owing to the scarcity of clues leading to definite knowledge along this line, the question has lacked interest, but I hope this will not be the complaint in the future.

The discovery of what I say on this subject, started with a critical examination of the peculiarities of great intellectual revolutions. In attempting to apply the laws deduced from past revolutions to that of now, commencing with a view to determining the general nature of the products of the coming revolution, I discovered that two opposite elements took turn about in determining the nature of revolutions and their products.

I named these elements positive and negative and discovered the positive nature of the coming revolution.

In the course of my studies along this line, I discovered the duality of the universe and of the mind in its comprehension of the universe, and concluded that the organ of the mind, the brain, must in some way express duality. Owing to the nature of this polarity, my first supposition was that certain groups of faculties represented one pole, while the other groups represented the opposite pole. This supposition was destroyed by the discovery that nearly every element of the mind (and I believe all) enter into each polarity. Of course, the next idea was that the hemispheres of the brain might represent this polarity. I started out to investigate this supposition, fully assured that if it were true, I would find some physical evidence of the fact. So I did.

For the first time in my life I discovered the one-sided development of my brain, and that of nearly every person that came under my observation. I turned by observation on the pictures of great men and found nearly all of them to be one-sided to an observable degree. My next steps were to discover which lobe represented what I termed "Positive" polarity and which "Negative." I took the spirituality of things to be positive and the physical appearance of things to be negative.

My observation on my friends, neighbors and those I met, proved the right lobe to be the organ of the negative mind. Among pictures of great men, that of Abe Lincoln, stood far above all others observed as a representative of the positive polarity of the mind, and no American has ever equaled him in getting at the very soul of things nor in arousing the spiritual nature of the nation.

As I want to be brief in this article I will not enter into a discussion on the peculiarities of the polarity of minds. I will close with a few rules for determining the polarity of a man's mind by physiognomical observation only. Actual measurement is not necessary in most cases.

The arching of the eyebrows indicate the development of the perceptive, and when one brow is more arching than another, it indicates the largest organs to be on the side of the highest arch or longest brow. The lines between the eyebrows, by their displacement to one side or the other, also indicate the polarity of the brain under consideration. Large left perceptive will make the left line the deepest and force it to the right. The directions and displacements of all other lines on the forehead are also indications of the mental polarity.

Milan, Mo.

### Physiology.

"After dinner sit awhile,  
After supper walk a mile."

The Three Best Doctors—Dr. Diet, Dr. Quiet and Dr. Merryman.

### "The Value of a Thought Cannot Be Told."

The century opens with strange innovations. The man who thinks is to the front in every line of work. There is no longer conservatism in the sense that was understood by the very respectable persons who, for the greater part of the nineteenth century, not only refused to apply reason to the conditions of life, but viewed with great disfavor any one who did. To-day the man who allows his mind to be free from prejudice—who seeks the truth, who measures every condition and combination by the exercise of intellect—is taking charge in every vocation of life. To follow old methods means mediocrity. There is scarcely a man prominent in business life to-day who does not owe his advancement to his courage in breaking away from the old and his ability to reason out actual conditions regardless of accepted traditions. From hour to hour we hear the crash of edifices built upon the stupidity and pride of centuries. This is to be pre-eminently the century of innovation. The time has come when a real, virile, clean-cut idea is all-powerful.—John Brisben Walker, in *Cosmopolitan*.

### The Subtle American Joke.

"Did you ever hear the joke about the guide in Rome who showed some travelers two skulls of St. Paul, one as a boy and the other as a man?" asked an American of a German friend, who claimed that he had acquired the real New England sense of humor. "No," said the German, beaming in anticipation of a good story. "Tell it me at once, mein friend, dat joke."

"I see now where the trees get their leaves in the spring; they have been keeping their summer clothes in their trunks."

Water cannot rise above its level but human nature can.

### Tact as a Lubricant.

A noted cripple once said that he estimated his friends and enemies by the degree in which they reminded him of his deformity. So we estimate our friends very largely by the emphasis they place on our strong qualities, and the manner in which they smooth over our deficiencies.

A tactful person studies the peculiarities of the people he deals with. He makes a mental map of their tender or sore places, and is very careful to avoid them.

A tactful man is known by his clothes. He believes in both dress and address. He knows that personality is worth more as a means of introduction than dozens of influential letters.

No matter how able, efficient, or versatile a young man may be, if he lacks tact, he will be a bungler all his life, and will do everything at a great disadvantage. He will be constantly getting into "hot water" with the people with whom he deals,—with his clients, patients, customers, or employees. Nothing else smooths the way to success, to comfort, and to enjoyment, like tact. In fact, tact as a promoter—as a stepping-stone to success,—has no superior. Ability does not take its place, and education cannot compensate for it.

### Cultivate the Faculty of Winning Confidence

Tactful people are good judges of human nature. They can read character quickly, almost instinctively: they know what will offend and what will please. No man in public life could rise far without this faculty. Its successful exercise may take the place of knowledge or ability in other directions. Sir Thomas Browne said, "Men have ruled well who could not, perhaps, define a commonwealth, and they who understand not the globe command a large part of it." William McKinley owed much to his never-failing courtesy and ready tact, which won him thousands of friends. President Loubet of France is not a brilliant man, but his capacity for doing the right thing in perplexing situations, and avoiding the wrong thing, has made him an excellent chief of state and carried his ministry safely through many dangers.

Many an ambassador, governor, congressman, mayor, or manager of an important industry, owes his successful progress very largely to the use of this lubricant. William J. Bryan, by his tact in making friends and speaking the right word at the right time, has made himself known and respected all over the world, when thousands of other young lawyers, just as promising and just as ambitious, have gained no fame. King Edward, when a prince, was the most popular man in the United Kingdom, because of his never-failing tact and urbanity.

A man must possess the happy faculty of winning the confidence of his fellow beings and making steadfast friends, if he would be successful in his business or profession. Good friends praise our books at every opportunity, "talk up" our wares, expatiate at length on our last case in court, or on our efficiency in treating some patient; they protect our name when slandered, and rebuke our maligners. Without tact, the gaining of friends who will render such services is impossible. The world is full of people who wonder why they are unpopular, ignored, and slighted. People avoid them because they make themselves disagreeable by appearing at the wrong time, or by doing or saying the wrong things. Such people are meant by a writer who says:

But some people do things just as queer;  
I know it, I've seen it, my dear:  
They have a good thought,  
But it just comes to naught,—  
From the wrong place they drop it, my dear.

### The Truth Should Not Be Told in an Offensive Way.

Such people are constantly "rubbing the fur the wrong way," or irritating us. Some of them say sharp, sarcastic things, or fling out disagreeable innuendoes. Others mean well enough, but offend just as surely. One of these people visited a sick man who had been given up to die, and asked him if the grave looked pleasant to him. Instead of trying to cheer an invalid, they say, "How sick you look!"

Many people are killed by brutal truths. Some physicians are so conscientious—and so tactless,—that they think they must tell patients the whole truth when they believe they cannot recover, instead of giving them the benefit of the doubt, for every physician knows that, nearly always, there is a doubt which way the case will turn. Cheerful encouragement has saved many a life by helping it to pass a crisis favorably, when the actual truth might have killed the patient or reduced his rallying powers to the danger-point. In all the affairs of life, cruel bluntness in stating brutal facts has caused untold misery and broken many friendships. Truth itself changes from a jewel to a dangerous weapon in the hands of a tactless person. Because a thing is true is no reason it should be told, or told in a way to offend. He who would have many and strong friends must exercise tact in order not to offend even by the truth, because it is very difficult for many people to forget even a fancied injury entirely. This is especially true of offenses against taste, or speeches which reflect upon one's pride, ability, or capacity.

### A Sympathetic Wife is Often Better Than Riches.

Most of us have sensitive spots, or sore spots, which we guard very jealously. They may be caused by ugliness of face, deficient education, lack of culture or manners, timidity, or ignorance of etiquette; but, whatever they are, we do not like to have them uncovered, irritated, or paraded before the world; and we resent it by withdrawing our friendship, regard, or respect from those who offend in this way, and who thus make their presence dreaded. We instinctively like tactful people, because with them we are not all the time on nettles, afraid that they may uncover the skeleton of the past, or rake up some bit of unfortunate family history, or touch any other of our sore spots. We like to be with them, because they are agreeable. Their words do not grate upon our nerves, or irritate our sensitiveness.

One of the most unfortunate beings is a man gifted with a sense of humor who lacks tact, for nearly every joke he perpetrates costs him a friend. He cannot resist the temptation to enjoy a good joke, even at the expense of friendship. The humorist who would retain his friends must refrain from jokes that may be interpreted as impertinence.

Women who reign as queens in society, or in the home, are usually noted for their tactfulness. If you are naturally reticent, or backward, and have not had much experience in society, such a woman will immediately seek you out in a company and put you at ease by conversing about things which she knows will interest you,—the book you have written, the case you have pleaded, or the patient you have treated. Her wonderful tact never fails to come to her aid, to meet the special need of the occasion, whatever it may be. To offend in any manner is considered almost a crime by a social queen.

Some of the noted French women who reigned over Paris

salons and were powerful in politics, were poor, had no costly furnishings or draperies, and gave very simple dinners, but their superb personalities dominated every occasion because of their exquisite tactfulness.

Many an objectionable man has been so managed by a tactful wife that he has been quite decent in his home and has passed respectably in society; though, without his wife, he would have been an outcast from society, a nobody in his neighborhood.

### Foolish Answers Sometimes Shatter Sublimity

A sudden thought and word, such as come only to tactful people, will change an unexpected incident into success-capital, while the lack of a fitting response may spoil the opportunity of a great occasion. Charles Sumner, at a dinner given in London in his honor, spoke of "the ashes" of some dead hero. "Ashes! what American-English!" broke in one of the guests. "Dust, you mean, Mr. Sumner. We don't burn our dead in this country." "Yet," instantly replied Sumner, with a courteous smile, "your poet, Gray, tells us that—

"Even in our ashes live our wonted fires!"

A contrast to this occurred in a southern city. The pastor of a church had said, "Let us praise Him," while in the middle of his sermon. One of the congregation understood him to say, "Let us pray," and immediately knelt for the final prayer. Naturally enough the movement was repeated by the rest of the congregation, and in a moment all the people were on their knees. However, the clergyman was not equal to the occasion, but exclaimed: "I did not say 'let us pray'; I am not through yet. We will pray directly."

Such a tactless minister would be about as popular in his profession as the one who announced, as the hymn at a parishioner's funeral:

"Laden with guilt and many woes,

Down to the grave the sinner goes,"—

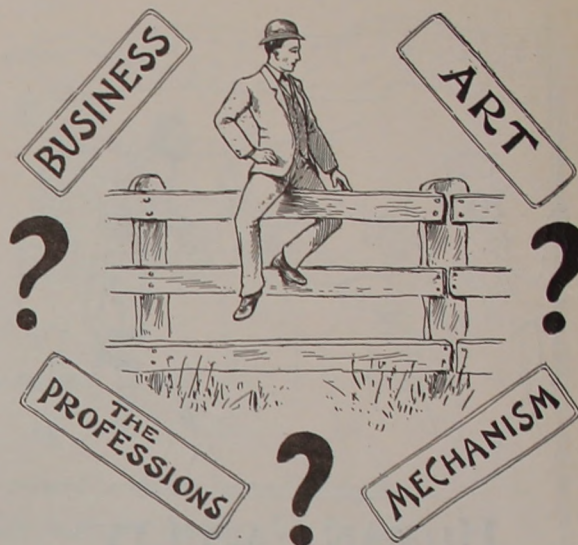
and must have been twin brother to the one who, on a similar occasion, chose as his text, "And the beggar died."

The best-intentioned act, the sweetest charity, may be marred by a lack of tact. A lady was distributing tracts to the patients in a certain military hospital, when she was greatly shocked to hear a soldier laughing at her. She turned around indignantly to reprove him, when he said: "Why, look here, madam, you have given me a tract on the sin of dancing, when I've had both legs shot off."

Gratitude was very awkwardly expressed by the good lady who once said to a friend, who had kindly volunteered to sing at an entertainment in place of a noted artist who failed to appear, "I thank you, my dear, for trying to sing."

### Representative People Should Master This Problem.

Teachers must have tact to manage the little willful souls that are under their care, and often the parents of these little ones as well. Education and book learning are often of slight value as compared with tact in meeting the daily difficulties of the schools. Salesmen who should go out on the road without tact would sell few goods. Merchants who do not use tact with customers lose more than they win. Banking requires as much tact as capital. The insurance business is built up by tact. A lawyer both in dealing with clients and in presenting his cases in court, is a failure without tact. No one has more use for tact than a doctor in dealing with his patients. In the relations of employer and employe, there is a constant call for tact. A little tactful management may avert costly strikes. Tact wins promotion, without regard to ability, in thousands of cases.—Success.



"On The Fence."

The above illustration aptly pictures the position of thousands of young men and women. They are actually "on the fence" in regard to a vocation. They see on one side business and art and on the other the professions and mechanism, and do not know on which side to get down on.

We have helped thousands to get down on the right side—the side that they are naturally fitted for and in which they will have their highest degree of success. And they are having it, too.

### Mr. Bones' Address.

A lecturer who was gifted with rather unusual but none the less praiseworthy good sense is the subject of a bright story in London Tid-Bits:

He was invited to speak at a local gathering, and, being nobody in particular, was placed last on the list of speakers. The chairman also introduced several speakers, whose names were not on the list, and the audience was tired out when he said, introducing the lecturer: "Mr. Bones will now give us his address."

"My address," said Mr. Bones, "is 551 Park Villas, S. W., and I wish you all good night."—Exchange.

### Was Not Dissatisfied.

"I was to come on the stage stealthily, and say 'Hist!' " explained the fledgeling actor.

"And—"

"And I said it, and I was," he mournfully concluded.—Baltimore American.



## HUMAN FACULTY

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

L. A. VAUGHT, Editor and Publisher.

**\$1.00 Per Year.**

Foreign Countries in the Postal Union 50.

Advertising Rates on Application.

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

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

ARTICLES NOT CREDITED ARE THE EDITOR'S.

### Put It Down In Yourself.

What fools we mortals be! How we cheat ourselves! We rely too much upon externals. We depend entirely too much upon outside things. Just as much as we depend upon outside things when we ought to depend upon inside things, we cheat ourselves.

Suppose one makes a visit to some new country. He gathers all kinds of specimens to bring back. He depends upon these. They are only small fragments. He depends so much upon these that he forgets to put it down in himself. He loses probably seventy-five per cent. of the value that he might have gotten out of the observations made, if he had put them down in his mind. To proceed in this way is very much like tying a string around one's finger by which to remember something. Nothing is more nearly a cheat than such.

To get the best results out of anything is to give it the attention necessary to see it, to hear it, to understand it, and therefore get it all down in one's self. Then one has it as it was given or seen; then he can give it to others; he can communicate it. If he depends upon anything else he will never have the ability to nearly give it even to his children, friends or anyone else.

The great observers and writers observe with a completeness that is unknown to the one who depends upon notes, pieces or souvenirs to recall what he has seen or heard.

Let us use our faculties. Let us use them so sharply and completely that we see, and hear, and understand all, and in this way develop ourselves and equip ourselves to give to our children and friends far more than in any other way.

Again, if one depends upon these externals he will not develop himself and will not be nearly as useful a member of society, and if he wishes to transmit to his children and has to depend upon externals, he will not only cheat himself, but cheat his children, because he has not properly developed his own faculties so that he has character and talent to transmit.

### The Tone of Voice.

It is not so much what you say  
As the manner in which you say it;  
It is not so much the language you use  
As the tones in which you convey it.

The words may be mild and fair,  
And the tones may pierce like a dart;  
The words may be soft as the summer air  
And the tones may break the heart.

For words but come from the mind,  
And grow by study and art;  
But the tones leap forth from the inner  
self,  
And reveal the state of the heart.

Whether you know it or not—  
Whether you mean or care—  
Gentleness, kindness, love and hate,  
Envy and anger, are there.

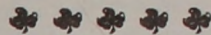
Then, would you quarrels avoid,  
And in peace and love rejoice,  
Keep anger not only out of your words,  
But keep it out of your voice.

—The Youth's Companion.

Water cannot rise above its level but human nature can.

"Yes," said Jones, "as a success I have always been a failure, but as a failure I have been an unqualified success."

## The Forces That Form the Head.



Faculties form the head. All normal heads are formed by faculties. The faculties that form the back head are Amativeness, Conjugality, Parental Love, Inhabitiveness, Friendship and Continuity.

The faculties that form the side head are Vitativeness, Combative-ness, Secretiveness, Cautiousness, Sublimity, Ideality, Constructiveness, Acquisitiveness, Alimetiveness and Destructiveness.

The faculties that form the top head are Self-Esteem, Approbativeness, Firmness, Conscientiousness, Hope, Veneration, Spirituality, Benevolence and Imitation.

The faculties that form the forehead are Human Nature, Suavity, Mirthfulness, Causality, Comparison, Eventuality, Time, Tune, Number, Order, Color, Weight, Locality, Size, Individuality, Form and Language.

If one of these divisions of faculties is inherited much weaker than the other divisions, that part of the head which it occupies and shapes will be correspondingly deficient.

If all of these divisions are inherited in a strong and equal degree then all sections of the head will be positively rounded out and the whole head formed symmetrically.

### My Experiences in the Employ of the Psychological Telegraph Company.

Commenced in October, 1901.

By V. G. LUNDQUIST.

Instruction regarding the three defective stations continued by the Chief Inspector (myself).

Yes, honored operators, the soul has its roots in the soil of matter, (liquids, air and food); activity being the agent which draws the material (blood) to the various parts of the telegraphic plant so that reconstruction becomes possible; while the Vital Stations, with their helpers (the stomach, lungs, etc.) are the manufacturing agents. The telegraphic currents (the life-impulse) are the actively operative agents, attracting material (blood) to any part of this great plant; therefore, it becomes necessary for you to improve the Vital Stations so that you may be able to manufacture material (vitality); to procure the *right* kind of material; to attract or bring the material to the *right* place; and to create action in that special station which you desire to reconstruct, should, for instance, a person desire to build a house in a special place in the city of Chicago; he would first select a place where he could build his house; he would, in the second place, select the *right* kind of material; he would thirdly *haul* his material to that *special* place; and he would, in the fourth place, set his workmen to work to *handle* and *use* the house-building material in that *special* place where he wished his house built. Should, he, however, wish a house built in Chicago; should he haul his material to New York; and should he set his workmen at work in San Francisco, he would not succeed in building his house. He would be called an impractical man, and deservedly so. This is also the case with you; you have hitherto hauled your material to places where you did not need it; you have employed your workmen in places where reconstruction was not necessary; and you have not used the *right* kind of material in the *right* kind of a place. If you wish to build up the Moral Station, you must haul your material to the moral station, and you must set your workmen at work in *that* special place. If you wish to reconstruct the Regnal Station, you must select the *right* kind of material and set your workmen at work in that special place where you wish reconstruction done. And so with all the other stations. If a person desires to enlarge and strengthen a certain muscle, he naturally begins to exercise the same. This exercise, of course, draws blood to the muscle and causes the myoplasts (muscle-cells) to be extracted from the blood and to be deposited in the muscular tissues. This holds also good with the Stations in your Capital. By exercising a special station, you attract material to that station, and by so doing, you will, in time, be able to reconstruct that Station. For further explanations regarding reconstructive work, I would

refer you to the April number of "Human Faculty," for the year 1902, page 78; and I would also urge you, Mr. Human Nature, to study the character and needs of each of the stations in your plant, so that you may be able to determine the means and methods of reconstructive work from common sense standpoints. When you know the nature of, say, the Moral Station or any other one, you will know how to arouse the operator and his helpers in the said station or in any other one, and thus know how to proceed practically and scientifically in your reconstructive work. Urge the business and the telegraphic activities, at the Moral Station, as much as possible, and you will soon reconstruct the Station. Let also every operator, busy at other stations, pay the closest attention to those telegrams of truth, of justice, of right and of duty sent by this moral judge and legal operator living at the moral station, and you shall be able to improve the operator, his station, and also his telegraphic nets. If you proceed in this manner with the other stations also, according to the respective nature and needs of each one, you will soon improve the entire Capital and save it from misery, evil and perdition.

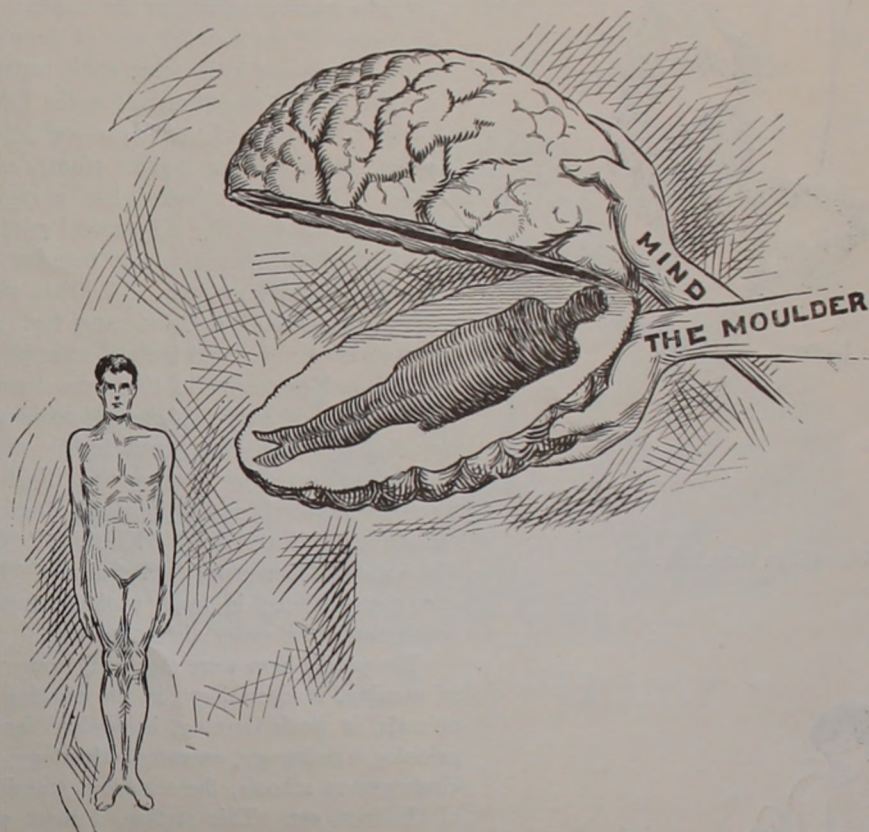
The various operators, living at the different stations of this Capital, are really the reconstructors and the architects of every station, sub-station, telegraphic instrument, net of wiring, etc., and by arousing a drowsy operator to efficient action, you at once begin reconstructive work. This plant has been constructed by the telegraphic operators, and it is maintained, guarded and protected by the constant care of the same workers, architects, moulders and telegraphists. When these moulders and protectors leave their plant, the plant undergoes disorganization, decays, dies and returns, in the form of gas, etc., to the universe of matter. When we wish to speak of these operators, collectively, we call them Mind; and every true student, concerned in telegraphic (mind) studies, recognizes them as the moulders of the entire telegraphic Capital. Such as they are such will be the Capital. Improve them and you improve the mind. Reconstruct them and you reconstruct the soul of the entire plant. They are the moulders that live in the soil of matter, sucking their nourishment from the cosmic universe.

The Operators, Human Nature and Spirituality, hearing this, disappeared for a short time, and in connection with some of the other operators, perfected a drawing which we shall insert for the benefit of our readers.

"They are the moulders that live in the soil of matter, sucking their nourishment from the cosmic universe."

After concluding my speech, the operators, Human Nature and Spirituality, being much interested in the internal operations of the plant, in inspective work, in character reading and in soul study, asked for some instruction regarding the duties of the chief inspector and the means and methods of inspecting the stations.

After having informed them, to some little extent, regarding the work and duties of the chief inspector, they



became very enthusiastic, expressing a wish to learn the art of inspecting the telegraphic stations. I accordingly explained the purpose of the art, its grave responsibilities, its benefits, toils, studies, rewards, time and terms of learning the art, etc., and after learning all, they concluded to enter the School of the Psychological Telegraph Company, where, at the time, I, also, was one of the instructors. These two operators became diligent students, progressed in the art very rapidly and being assisted by Form, an excellent draughtsman in the service of the company, they made many odd and striking drawings, illustrating the physiognomical appearances and characteristic peculiarities of the various

operators in the service of the Company, as well as those in the service of other plants. One morning Miss Psychic, a student of the school, a bright young lady, and somewhat of an expert in the art of inspecting telegraphic stations, brought a dude into the school room whose psychological stations she inspected according to the teachings of her art. The two new students, Human Nature and Spirituality, seeing the young dude adjust himself in the chair and hearing the psychological interpretations made by Miss Psychic, became very much interested, and, in connection with some of the more artistic students, made two drawings of Miss Psychic and the dude, which drawings can be seen below.

## HUMAN FACULTY

The operators, Human Nature and Spirituality, having completed their school term, went back and began their telegraphic duties in connection with the other forty-one operators. The three defective stations were much improved, so that the telegraphic and the business of the company now assumed a very different character than formerly.

I again began my duties, in the capacity of a chief inspector, and seating myself in the Capital, I began to ascertain the extent of the improvement of the plant, in its telegrams, in its wiring and in its telegraphic instruments.

This time, I seated myself in the Parental station, where I found all kinds of little prattling babies, pet dogs, small ponies, birds, kittens, tender plants, etc., and pictures of these. This station looked like a zoological garden, like an infant hospital, like a botanical garden and like a puerperal hospital. Animals were hopping, jumping, crawling and creeping everywhere. All kinds of domestic and foreign plants were planted and cared for. Babies, animals and plants were being cared for and especially studied, guarded, nursed and protected in the more tender stages of their life. People and animals, here, entertained a special affection for that which is young and feeble; especially did people and animals love their own species. Such words as "Fatherhood," "Motherhood," "Parental Duties," "Infanthood," "Nursing," "Juvenility," "Kinship," "Cyesis," "Nursery Gardening," "Geneology," "Relations," "Races and Tribes," etc., were printed in large capitals, framed and hung up on the walls for every visitor to read.

The people here were especially concerned in the studies of nursing, in cyesiology, in the nursing of plants and of animals, in stock farming, in poultry farming, in heredity, paidology, pedagogy, ancestry, ethnology, tribular statistics, kindergarten schools, the teaching, training and managing of children, etc. This station, I must confess, was very interesting, for I could here see and learn that this station is the cradle of all creation; and that, if it was not for this station, the whole animal and human creation would perish forever in one single generation. Having a beautiful picture of a little child and a dog, which is a striking illustration of the characteristics of child life and of animal life, as seen at this station, I shall insert the same into the Journal for the purpose of representing pictorially the innocence of child life and the nature of this station.

After having become acquainted with the general appearance and nature of the station, I seated myself close to the rapping instrument and began to listen to and interpret the various telegrams transmitted and received. The operator, here, was a lady, who had an army of children around her, two little babies in her lap, and quite a number of kittens, birds and pet dogs playing around the instrument. The telegrams transmitted and received consisted principally of that which pertains to the baby generation, childhood, nursery work, juvenile interests, plant culture, etc., and all the people, at this station, devoted themselves exclusively to



The dude adjusting himself in the chair.



Miss Psychic inspecting the psychological stations of Mr. Vanity.



## CAN'T YOU TALK?

such work. Baby pictures, pictures of dogs, birds, plants, etc., were engraved on the instrument and the operator herself had all sorts of pictures of life, in its tender stages, printed on her hands and face. She thought of nothing else, she spoke of nothing else, she dreamt of nothing else and she devoted herself to nothing else than to vegetable, animal and human life in its earlier, growing and tender stages.

As I was sitting there, she just sent a telegram to her husband, telling him about her "two nice little babies," about the "pretty little kittens playing on the floor," about the "growing plants in the garden," and about the "sweet little singing birds;" and she told him "be sure to adopt another little baby," "to buy a number of birds as companions of the others," and to "study, observe and record as much as possible regarding child life, animal young and plant life, so that," telegraphed she, "we may be able to carry out our work efficiently and give the nicest care to those sweet little things in our care."

All at once a telegram flashed across the wire, which had been received and heard at all the other stations also, but none of those stations paid any attention to it; yet, the lady at this station heard and interpreted its import. It read:

Telegram.

Doctorland, Jan. 10th.

"The greatest living abortionist, Dr. Feticide, is dead. He died this morning, acknowledging first, however, that he had assisted in 910 abortions.

"Eventuality, Time and Vitativeness."

"I thank Heaven," murmured the lady, whose name was Parental Love, "I thank Heaven that that brute is dead," and she turned to her babies, kittens, bird and pet dogs, moved by the greatest emotion, and said: "How in the name of Heaven can people treat life so brutally in its embryonic stages of developmental growth?" "My sweet little baby," she said, and petted the baby tenderly.

(To be continued.)

### The Will in Relation to Health.

By Sheldon Leavitt, M. D.

Health may be said to represent the sum of co-ordinated organic adjustment to varying requirements. So long as each organ, and every part, is kept evenly balanced, doing its full share of the vital work, and not going beyond the physiological limit, there is a sense of physical comfort and strength; as soon as one part ceases to act in unison with every other part, and fails to perform its distinct service in its accustomed way, disorder ensues and discomfort is felt. The altered action may be in the direction of oversupply or of undersupply of vital energy, yet the effect is equally unsettling, for the various functions are so adjusted that each part has a share of the whole work to do that cannot be so well done by another. The result is, that, when an organ becomes abnormally excited, it elaborates rapidly; and, in order to maintain its activity, the supplies that belong to other organs are drawn upon, so that not only do other organs suffer in relative degree, but the abnormally-acting part turns out a defective product. Such cyclonic activity is destructive in its effect.

When the organic functions are working harmoniously, both nervous and sanguineous fluids are evenly distributed among the parts according to their several requirements. Of these fluids there is usually an ample supply, and in truth there is commonly a certain amount of reserve that can be drawn upon for a time without serious detriment. Nature acts intelligently and endeavors to compensate loss and modify abnormalities as far as possible, rarely becoming so completely demoralized as to lose its powers of surveillance and discreet direction. But increased activity of a part means an unusual demand for supplies, both nervous and sanguineous, and if this demand be inordinate or long continued disorder is sure to ensue.

The problem, then, is to maintain a perfect balance among the vital activities. This, of course, cannot always be done, even under the exercise of consummate wisdom and unremitting attention; but very much can be accomplished by careful conservation and regulation of the several parts that go to make up a harmonious whole.

The delicate machinery of a watch will not run smoothly if we throw dust among its cogs, or even expose its works to the action of the atmosphere, which floats a fine silt that will clog the wheels. But the fact is, we bestow far more care on our watches than on ourselves, not because we love ourselves less, but because we find that proper care of the human mechanism lies in the direction of self-denial, which we have neither the fortitude nor the patience to practice. Accordingly, in thoughtlessness we throw handful after handful of grit among the wheels of this vital machinery,

and then manifest surprise at the discovery of imperfect action. If we will but ponder our conduct with respect to the interests that lie closest to our real comfort, and review our inane acts of violence to the functions of life, we will become amazed, not at the many but at the relatively few physical and mental wrecks.

The delicate balance of the nervous and vascular system is disturbed by a variety of causes, operating upon particular parts with undue or protracted energy. There is, for example, an incidental occurrence in some section of the body requiring an unusual supply of sanguineous or nervous fluids, or there may be temporarily brought to bear upon the same part an influence to diminish the supply, and still no serious harm results. It is only when the attack is powerful, prolonged, or frequently repeated, that the disturbance makes the whole physical being to suffer a sense of illness.

Among the causes of disturbance that we are able to recognize, I may mention those of a mechanical nature. Indigestible food, undue pressure, and contact of floating pollen may be cited as examples of these. Indigestible food taken into the stomach is rolled about with energy, and a strenuous effort is made by Nature at disintegration and absorption, with the sole effect of producing lameness of muscular structure and irritation of mucous surfaces. Compression of certain parts, such as the waist, interferes with normal functions and disfigures and displaces organs upon which the force of it is spent. Again, it is said that microscopic pollen, wafted on the wings of the wind until brought into contact with the sensitive nerve filaments in the mucous lining of the nasal cavity in subjects presenting an unfortunate idiosyncrasy, is sufficient to excite an inflammation that makes the subject of it as unhappy as a romantic girl without a lover. The unwary pedestrian as he moves along the thoroughfare catches a fragment of irritant dust in his eye, and soon the orb of vision is bathed in tears excited by the pain and vascular injection that are speedily set up.

Certain drugs in common use, not so much as a means for health preservation as for the purpose of gratifying carnal appetites, are a prolific source of distressing physical ailments. Prominently among them stands that baneful weed, tobacco. Not being addicted to the use of this seductive stimulant, I am in a position sharply to denounce it, as I now do. By its use lives are being shortened, intellects are being clouded, nervous systems are being wrecked, and a state of chronic disease is being established. Few persons who have used the drug continuously for a lengthy period have wholly escaped pathogenetic symptoms fairly attributable to its use. With special affinity for the nervous centers, the deleterious properties of tobacco may entirely prostrate sensitive organizations and render harmonious action of their several parts quite impossible.

(To be continued.)

## Human Nature Explained.

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

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

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

**CHICAGO INSTITUTE OF PHRENOLOGY,**  
Inter Ocean Building,  
CHICAGO

### THE OCCULT AND BIOLOGICAL JOURNAL.

POSSESSES EXCEPTIONAL FACILITIES for presenting to its readers lines of thought and investigation as yet undertaken by no other journal.

Oriental Religions, their relations to Christian Doctrines.

Esoteric Sciences, their practical bearing and connection with the exact sciences.

Biology, the origin and unfoldment of life in its higher and occult, as well as its more material phases, treated in such a manner as to be of invaluable help to the student.

A Continued Line of Instructions for individual development.

Solar Biology and Astrology will receive special attention.

Occult Significance of Color, Tone and Quality of prevailing zodiacal signs considered in each number.

This collection of rare and interesting material will be handsomely covered each month in the color of the prevailing zodiacal sign, and no time or expense will be spared to make this journal one of the leading periodicals of the day.

H. E. BUTLER, Editor.

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

Address,

ESOTERIC PUBLISHING COMPANY,  
APPLEGATE, CALIF.

## THE MIND AND ITS MACHINERY.

Is the latest book on Character Reading. It is the most clear, explicit and thorough explanation of foundation principles that was ever published.

It is especially valuable to beginners because it starts at the beginning and starts right. It is also valuable to the professional phrenologist because its thorough explanation of foundation principles gives a more broad and full conception of the entire science and makes perfectly clear many points that have heretofore been left more or less obscure.

**PRICE \$1.00.**

Descriptive circular with press notices free. Address, OHIO STATE PUB. CO., 13 Plymouth street, CLEVELAND, OHIO.

## Boston Ideas

61 Essex Street, BOSTON

*The Nation's Weekly Newspaper*

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

### Our Literary Department

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

### To Amateur Writers

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

**THE IDEA PUBLISHING CO.**

61 ESSEX ST., BOSTON

## The Penman's Art Journal

202 Broadway, New York, the oldest penmanship publication in the United States, now in its twenty-fifth year. Published monthly, \$1 per year. Every issue contains complete instructions in all lines of penmanship, including Business and Artistic Writing, Lettering, Sketching, Drawing, Engrossing, etc. Immense Circulation. The representative Organ of the Profession. The leading exponents of Twentieth Century writing are contributors to its columns. It is unapproached in Penmanship Journalism. 2c will bring a sample copy. Address

PENMAN'S ART JOURNAL,

202 Broadway, New York.

## The Internal Bath

BY MEANS OF THE

**J. B. L. Cascade Treatment**

A Household Necessity.

35.00 Already in use.

A treatment not only for every person but of value in every disease. The record of its cures and benefits reads like a revelation to those hitherto unacquainted with it, but it not only cures, it prevents disease.

It is known that all diseases come from the retention of waste matter in the human system, which indicates that Nature's drainage is out of order. The colon is the main sewer and on its condition your health depends. Nine-tenths of all illness starts from its being clogged, among which are the following: All stomach and intestinal disorders, appendicitis, dyspepsia, colic, piles, peritonitis, Bright's disease, etc., etc.

Hence the flushing of this sewer removes the cause, cleanses the system, and Nature cures the disease.

The only possible harmless method of cleansing this sewer is by means of the

### "J. B. L. CASCADE" TREATMENT

A scientific treatment administered by an appliance that is anatomically correct in its construction and the only one of its kind in the world. This treatment is now being used by thousands of the best known people in this country and abroad. Is endorsed and prescribed by leading physicians everywhere.

We have thousands of grateful letters from those who have used it. The following is one from a prominent merchant of Cambridge, Md:



H. A. JOYCE.

CAMBRIDGE, MD., Aug. 7, 1900.

PROF. CHAS. A. TYRRELL.

Dear Sir,—I deem it a duty I owe you, as well as my fellow man, to say, I have been restored to perfect health by the use of the flushing treatment so easily accomplished by the "J. B. L. Cascade." Previous to its use I was in very bad health, suffering from dyspepsia, nervousness, constipation, insomnia, and in fact was almost in despair of ever getting well, but thanks to you and your wonderful invention, and the loving kindness of a merciful God, I am now in splendid health.

Gratefully yours,

H. A. JOYCE.

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

**TYRRELL'S HYGIENIC INSTITUTE,**  
1562 Broadway, New York.  
CLERK 18

***Nervousness, Stammering, Fear.***

All who are suffering from these can be cured.  
 PROF. L. A. VAUGHT.

# The Davray

## NEUROPATHIC INSTITUTE

38 Washington Ave., N.

BATTLE CREEK, MICH.

***Back Numbers.***

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

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

***A Special Price to the Profession for Teaching***

Recommended by the editor of this Journal.

***Lack of Self Confidence.***

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

PROF. L. A. VAUGHT.

A. P. DAVIS, M. D.

**CONVERSATION AND EFFECTUAL READY UTTERANCE**

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

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

Laid Paper. Gilt Tops, Silk and Gold.

Mailed for \$1.70

**FREDERICK A. WATT, Publisher,**

40 E. Randolph St.

CHICAGO, ILL.

**THE HEALTH REPORTER.**

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

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

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

# The... Philosopher

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

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

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

Address,

**The Philosopher** Beals Building  
 Kansas City, Mo.

**Human Faculty and Human Nature one year for \$1.25**

# Human Faculty.

Iss

Issued Monthly.

Illustrated.

"I am confident that one man at least is doing something for the scientific study of human nature."  
—Prof. Ferris, Principal Ferris Institute, Big Rapids, Mich.

## LEADING ARTICLES IN VOLS. 1, 2 AND 3.

VOL. 1—1899.

VOL. 2—1900.

**Self control**—Concerning Defectives—Our Natural Scale—The Alphabet of Human Nature—Combateness—A Question of Faculty—Baseless Human Teaching—The Three Vital Faculties—Constructiveness—Vitality—Nervousness and its Cure—**Human Honesty**—About Quality—How to Detect a Friendly Person—The Good Husband—The Individuality of a Faculty—The Elements of Human Nature—How to Read Character—Human Temperament—The Science of Man—A Scientific System of the Art of Phrenology—Child Education—Despondency—**Especially Watch the Top Head**—Haphazard Education—Elemental Child Study—Head, Face and Body—The Sensual Faculties—Roof-shaped Heads—How to be Happy—The Swearing Faculties—Secretiveness—The Thinking Faculty—Absurdity of a Vital Face and Body on a Mental Head—Our Mission—**Human Selfishness**—Self-development—Some Good Points About Memory—Imitation—The Faculties of Leadership—How to Read the Nose—How Character Out—How Some of the Faculties Write—The Status of Psychology—The Elements and Structure of Will—Organic Quality—Guessing Phrenologists—**Human Goodness**—The Touch-me-not Nose—What Phrenology is Not—Time—Conscientiousness—Why the Lips Meet in the Kiss—Heaven, Earth and Hell—The Inherent Sources of Human Nature—Sight Perception—A Great Hit by one of our Graduates—Where the Devil Lives—Jealousy in the Lips—**Human Fear**—Physiognomical Signs of Selfishness—Examinations from Photographs Unreliable—The Treacherous Faculties—Definite Psychology—The Oratorical Faculties—While Asleep the Best Time to Reconstruct a Brain—Sir Alfred Russell Wallace on Phrenology—Alimentiveness—**Aim in Life—Human Courage**—Three Kinds of Students, Observing, Memorizing and Thinking—A Plea for More Definite Education—Exact Cranial Territory of Human Selfishness—Localization of the Ten Selfish Faculties—Psychology of Human Selfishness—Vitaliveness—Amativeness—Acquisitiveness—Self-esteem—**Human Concentration**—Physiognomy of the Ten Selfish Faculties—Magnetism and Faculty—False Lovers—The Faculties that Hold the Body Up—Where to Look for Faculties—New and Appropriate Names for Some of the Faculties—How Some of the Faculties Affect the Body—Temperament Without a Cause—**Human Imagination**—Form as Indicative of Character—Proud Character—The Greatest Representatives of Individual Faculties—Positively Obsolete (Psychology Taught in the Schools To-day)—What the Higher Fifteen Faculties will Give—What they will Save us From—Concerning Vitality—**Human Power**—Why the Thought of the World is Conflicting and Chaotic—About the Combination of Faculties for Success and Failure—The Thought Centers—The Development of the Fifteen Good Faculties—Shadowy Phrenological Examinations—Facial Architecture—Destructiveness from Seven Standpoints—**Size of Head not a Measure of Intellectual Power**—Fear of Death—Vicious Children—Don't Wait for them to Blossom—No Right to judge Without Being Able to Measure the Strength of Every Faculty—Necessity of Self-knowledge—Look for Faculties—More About Will—One who will not Settle Down—**Our Seven Sinners**—The Forty-two Faculties Personalized—A Point Regarding Marriage—Faculties which Act the Fool—Defective Firmness—Life Guide of Milton B. Saxe—Fool Killers—A Human Nest; 42 Eggs What They will do and What They will Hatch—Cheated—What we Inherit—The Origin of Ideas—Human Will—(1) **Amativeness**—Nose Builders—Forty-one Times Deceived—Jaw Builders—Head Builders—Human Power a Fundamental Exposition—Muddled—(2) **Destructiveness**—The Best Way to Strengthen Memory—Faculty vs. Organ—Remarkable Blindness—One Hundred and Two Years Behind—(3) **Alimentiveness**—A Dangerous Man—The Greatness of Human Nature—Blind-man's Bull—The Problem of Human Life—How to Read Character—(4) **Secretiveness**—The Faculty Route—Our Seven Sinners—Don't Split Yourself Away—Why Some Boys Cannot Raise a Moustache—Fog vs. Charity—(5) **Acquisitiveness**—Phrenology as a Self-knowledge—Scientific Culture—A New Solution of the Problem of Human Life—The Torrid Zone of Human Nature—(6) **Cautiousness**—Mind and Body—Four Connections of Faculty and Face—Character in Action—One Relation of Mind and Body—A Human Guide—(7) **Approbateness**—Human Life—Vitaliveness—Necessity of Special Advice in Deciding Upon an Educational Course—Partial List of the Ports of Entry for which a Man of Liberal Education may set Sail—Something About Genius.

**Approbateness**—Human Rights—Human Attraction—What We See Ghosts With—Dramatic Talent—Human Concentration—Constitutional Marks—The Location of the Family Skeleton—Intuition—Nerve Killers—The Fundamental Meanings of Human Sayings—After 6,000 Years—How to Lead Children—In the Year 1950—**The Sensitive Spot**—Living Demonstrations of the Scientific Application of Phrenology—Centers—Borrowing Trouble—The Psychology of Broad Heads—Anthropology—Memory—A Trip Around the Human World—The Celebrated Crow Bar Case—Human Anxiety—The Constitution of Man—**How We Get Rattled**—Physiognomy—The Productions of Mirthfulness—Fundamental Psychology—The Argumentative Disposition—The Greatest Human Conflict—Approbateness Responsible for Servant Girl Problem—Insomnia—Why we want to Associate with our Fellow Kind—Human Vocations—**Imagination and Concentration**—What Phrenology is and is Not—How to Watch a Faculty—What is Man—The Relations of Human Nature to the Problems of Human Life—Eyes and Head—A Fundamental Analysis of Human Idiocy—A Self Demonstrator—Man vs. Animal—Held to the Earth—Inventive Genius—**Psychology of Human Courage**—Prevention of Deception—Handling the Lips—Human Brain and its Relations to Thought—Latent Mind and Body—The Framework of a Soul—Good and Bad Imagination, a Fundamental Exposition—Depend Upon Merit—The Framework Applied to Self Control—Ambition—**Psychology of Broad Heads**—The Elements of Intellectual Progress—Vitality—Skull Changes—Human Agreeableness—Concerning a Fundamental System of Character Reading—How to Get Above Prejudice—He Stood the Test—Temperament—A Trinity of Traitors—Who Should be Captain of the Mental Ship—**Phrenology in the College**—What Chance Has a Man at Fifty—Who Shall Advise our Children—Child Nature—Fundamental Antidotes of Disease—Old Bismarck—Immortality—Part of the Life Guide of T. B. E.—A Fundamental Foundation—The Best Quality of Brain and How to Make It—"I" and Immortality—**The Five Best Antidotes of Evil Tendencies**—The Relations Between the Faculties of the Mind and the Body—Energy—The Structural Biology of "I"—Worth a Hundred Thousand Without a Dollar—He Didn't Think—The Fundamental Psychology of "I"—True Hygiene—Each Child a Distinct Problem—**How to Cultivate Self Esteem**—Extract from the Life-Guide of W. K. G.—Soul Building—Phrenology—Character in Walking—Best Way to Study Character—Living Demonstrations of the Scientific Application of Phrenology—Just Press the Right Button—Nerve Killers—The Composition of Human Nature—**The Sources of Dreams**—Human Attraction—Musk—Dr. Jekyll and Mr. Hyde—Part of the Life Guide of J. H. L.—Physiognomy—What Our Readers Say—Start Right—Peculiarities of Faculties—Human Attraction—Human Energy—Extract from Life Guide of P. R. J.—Cost of Ignorance—What of the Future—**Memory**—Some Savors—A Wise Baby—When the Faculties Hatch—Still Guessing, Guessing, Guessing—Human Nature and Human Character—Human Anxiety—Cost of Ignorance.

Vol. 3—1901

A Trip Around the Human World—A True Standard of Human Life for the Twentieth Century—Judgment and Intuition—Criminology: Its Fundamental Psychology—A Brief Analysis, from Photograph, of W. A. Gage, President Memphis Cotton Exchange—Logical Memory—Extract from the Life Guide of W. K. G.—The Structural Biology of "I"—Victor Hugo on Immortality—Character—Account of Mr. Holmes' Development.

The Keynote of a Genius—Baby Psychology—Extract from a "Life Guide"—Intuition and Judgment—The Power of a Single Faculty—A Trip Around the Human World—How to Scientifically Study Human Nature—Self Treatment for Health and Financial Success—Amativeness and Vitality—Do Your Own Suggesting—The Eye as a Revealer of Character—Criminology.

The Keynote of Edison's Genius—The Correspondence Between

the Internal and External Sides of the Skull—Self Development—Trip Around the Human World—Criminology—The Evolution of a Mental Mood—The Vital Side of the Mind—The Center of Psychic Phenomena—Heaven or Earth, Etc.—What Constitutes a Soul—Causality the Central Faculty of Thought or Soul Power—The Location of the Faculty of Individuality—Amativeness—How to Grow a Human Soul—Human Magnetism—Marriage—Baby Psychology.

Some of Andrew Carnegie's Leading Faculties—The Location of the Faculty of Individuality and How to Tell When Strong or Weak—Memory—Twentieth Century Courtship—The Elements of Human Nature—The Evolution of a Mental Mood—What Is Life—Eye Shutters—Eye Openers—Self Development—Criminology—Hellen Keller and the Power of Concentration—The Object of Education—Some of the Matters with Some People—Self-Confidence—Conscious and Sub-Conscious Mind—Trip Around the Human World.

Intellect—Criminal Negligence—Weight—Pre-Natal Influence or the Moulding Power of Thought—Don't Crucify—The Correct Use of Amativeness—Restraint or Guidance: Which—Human Association—Logical Definition of Phrenology—The Heart of Character—The Formation of a Head—The Trend of the Times—Human Faculty Society—Punishing Children—Individual Instruction—Are You On the Right Track?

Is the Phrenological Cerebral Topography a Fact in Nature?—Success in Self-Possession—The Faculty Ladder of the Ascent of Man—Sensualism to Humanism—Judgment—The Story of Three—Dramatic Art—Physical Vitality—Specific Directions in Regard to the Cultivation of Each Faculty—Organization—Phrenology and the Vocations.

The Influence of Habit on Success—Nervousness and How to Cure It—How to Cultivate—Key to Systematic and Complete Looking, Listening and Thinking—Conjugal Love—Do the Cerebrum and the Cerebellum Attend to the Functions of Physical Life?—Selfish Moods—Some of the Questions Asked by Those Who Do Not Understand Phrenology—Henry Ward Beecher On Phrenology.

The Structural Brain-Centres—Constructiveness—Can the Human Soul Be Reconstructed, and How?—Classification of the Brain Centres—What a Magnetic Person Should Not Do—How to Cultivate—Mental Philosophy or Phrenology—The Functions of the Cerebellum—Should You Patronize a Phrenologist?—The Nose.

Human Activity—Phrenology a Reliable Adviser—Sensuality—Trip Around the Human World—Human Appetites—The Combative Nose—The Formative Principle—Juvenile Education—The Human and the Animal Brain.

The Psychological Telegraph Co.—Extracts From a Life Guide—The Gold Cap—Are Parents Responsible for the Success of Their Children?—Honesty—A Cranial Fact—Space Sense—From Animal to Man.

Body Building—If the Faculty of Firmness Were Left Out—The Psychological Telegraph Co.—Mental Faculties—Each After its Own Kind—The Faculty of Language—Selfish Ambition—Extracts From Life Guide—Dr. Vimont—The Doctor—An Analysis.

## Bound Volumes

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

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

Postage prepaid.

Add 50c for postage to foreign countries.

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

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

### Five Reasons Why You Need

## Psychic and Occult Views and Reviews

A monthly magazine which contains:

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

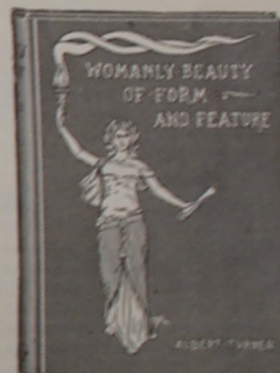
A few of the comments received:

"It is a library in itself."—Jno. F. Morgan.  
"A remarkable publication."—Editor "Magazine of Mysteries."  
"A first-class magazine."—C. W. Close, Ph. D.

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

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

**THE PSYCHIC REVIEW CO.,**  
140 St. Clair Street, Toledo, O.



## WOMANLY BEAUTY OF FORM AND FEATURE

The cultivation of Personal Beauty based upon Health and Hygiene, by 20 Physicians and Specialists with 80 Illustrations

Edited by ALBERT TURNER

**WOMAN'S SUCCESS** in life, social, professional or business, depends to a great extent upon an attractive personality, and much importance must be attached to all efforts to acquire and retain what is known as womanly beauty, and the deferring of the appearance of wrinkles and age in the face.

The editor has brought together the teachings of those who have made a study of special features of the subject and the result is a work that is unique and practical, not filled with a medley of recipes and formulae, so often found in works on beauty.

The Elements and Requirements of Womanly Beauty are defined; what is necessary for its attainment and the reason why it lasts or fades clearly indicated; Temperamental Types are illustrated from Life; The Influence of Thought, Sleep, Breathing, Exercise, Bicycling, the Dress, the Voice, Diet, etc., are presented. "The Home Gymnasium" is a very important chapter, showing how work may be so directed as to secure good form and poise, fully illustrated.

"Facial Massage" by an expert shows how to prevent wrinkles and age in the face and preserve a youthful appearance by a self-treatment, and to many this chapter is worth the price of the book. Special and definite instructions are given for the Care of the Hair, the hands and feet, the Skin and Complexion. "Under Good Form and How to Secure It" we find Reduction of flesh without drugging or dieting. Best Development with instruction and How Patti Betaines her Beauty, with portraits, are full of interest and instruction.

The work is fully illustrated by pictures that mean something to the reader, showing with chapters of Hints on Beauty-Culture and Hints on Health-Culture which, if followed, would alone be worth many times the price of the volume.

If you would win and retain love and esteem, and success in life, you must be well and look well. No woman has a right to look old, wrinkled and sallow, flat-chested or fat and flabby, but should and can preserve a healthy well-poised and attractive figure, well-kept features and good complexion and be entitled to the salutation "How well you are looking." If you would be a joy to yourself and others read this book. Bound in fine cloth and gold. Price only \$1.00 by mail, postpaid.

**AGENTS WANTED SENT FREE.** To all who mention *Human Faculty* in ordering we will send free a three-month's subscription to *Health Culture*, the best health and beauty magazine published. \$1.00 a year, 10c a month. Sample copy and list of books and appliances free. Address,

**THE HEALTH-CULTURE CO.**

Dept. H.

503 Fifth Ave., NEW YORK



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. Conjugality. 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 orifice 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 Conjugality (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.