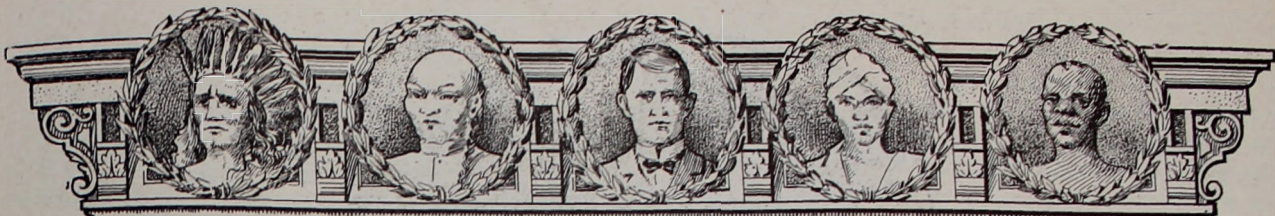


" HUMAN GOODNESS ? "



OUR
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HUMAN FACULTY

THE
STEPPING
STONES
TO
SUCCESS

Vol. 4. CHICAGO, ILL., AUG. 5, 1902. No. 8.

" LIARS AND HOW TO DETECT THEM. "

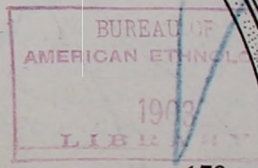
" HOW TO TAKE THINGS. "

Leading Articles

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

- PARENTAL LOVE
- CAUSALITY
- IDEALITY
- HUMAN NATURE
- VITATIVENESS
- COMBATIVENESS
- DSTRUCTIVENESS
- SECRETIVENESS
- CAUTHOUSNESS
- ALIMENTIVENESS
- ACQUISHIVENESS
- BENEVOLENCE
- VENERATION
- AMATIVENESS
- SUBLIMITY
- IMITATION
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The Localization of the Six Elements of Human Goodness.

HUMAN GOODNESS.

Goodness is inherent in human nature. It is in human nature *definitely* not *generally*. Please bear this in mind. Don't go around looking for human goodness any old where. You cannot find it this way. You might meet it and not know it when you meet it. It can always be seen at its old stand. Don't you know where this is? For shame! You have lived this long and don't know where to look for human goodness!

Well, let us tell you where to look. Don't look in the side head. You will never find it there. It doesn't inhabit that region of the human brain. It would get kicked out in a hurry if it tried to get in there. There is where the *badness* of human nature is chiefly. Don't even look in the fore-

head for it. While it sometimes communicates with the forehead, it never really locates there.

Strange, isn't it, that human goodness should have a permanent abode? But it has. Stranger still—it is a family. It is neither a single thing nor a general thing, but a *compound* thing. It is not very compound, however. It is not mixed. Yet it is *made up*. It is made up of *six* ingredients. Six *elemental* ingredients. Six ingredients that are *indivisible*. Therefore, when you have once learned the *elements* of human goodness you have them for keeps. They are reliable. They are very simple things, too.

You can find three of these elements in the back head and three in the top head. They are just as reliable as the ears so far as location is concerned. We don't know why or how the ears located or got located where they are. They are there, however, and pretty apt to stay a good while longer.

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This illustration shows how the head is shaped when the six good elements are very negative and the selfish elements very strong and the face that goes with them.

The illustrations connected with this article show their homes. If they are adults in size you will always find them "at home," too. That's their business—to wait on other people. They wouldn't be so good if they were selfish. But they are not. Not a bit.

Their names are:

Conjuality,
Parental Love,
Friendship,
Veneration,
Conscientiousness,
Benevolence.

Why are they good? Because they are naturally constituted that way. They have no bad desires. They couldn't have. It isn't their nature to have. They have functions for service—the service of others—wholly for the service of others.

Take Conjuality: It never loves another for his or her injury. It has no *sexual passion* in it. It has no jealousy in it. It has only the welfare of the other at heart. It loves not only for life but *to* life. It will love one to cheerfulness, to happiness and to health. It likes to help the one loved—always. Don't mistake this element of human nature for

Amativeness, a faculty that will love one down hill—even to death.

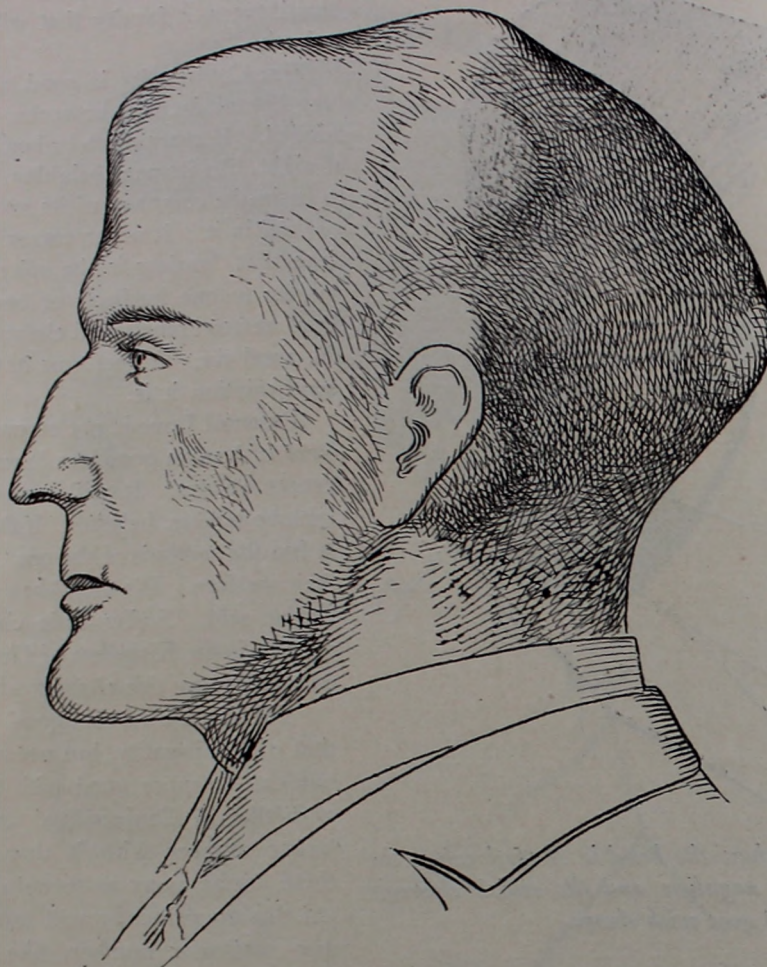
Yes, Conjuality is good, absolutely good. It is not a very liberal faculty, however. Neither is it very broad-minded. It stays close to home. It doesn't like to go out at night, like its near neighbor, Amativeness. It is satisfied to be in the company of its mate. In fact, there is nothing *general* in it. It never craves variety. No, it does not believe that "variety is the spice of life." It limits its good service to one husband or one wife. Therefore, it is the most narrow functioned element of human goodness among the good six. It performs its mission, however, and a very good mission it is.

Parental Love is not so narrow in its nature. This element of human goodness loves children—of both sexes. It knows no sex. It will even love the neighbors' children. Its love is pure, helpful. It does not want to hurt, but help. It has the *welfare* of the ones it loves at heart—nothing but their welfare. It's no robber. It's a savior instead. When Christ said, "Suffer little children to come unto me, for of such is the Kingdom of Heaven," he was largely prompted to do so by this element of goodness.

The mission of this good element, then, is broader than that of Conjuality, but not any purer or higher. Probably one can do more good with this element of goodness than with that of Conjuality. At least, he can do good to a larger number with it than with the other. Sometimes there are as many as seventeen children in one family, and yet this good faculty will love them all. It doesn't stop at any particular number, like Conjuality. In the good, motherly teacher it may fall in love with forty to sixty, and be of great service to them all. Yes, it may do even more than that—endow an orphans' home. Or it may prompt one to write for all the little folk, as did Louisa M. Alcott in "Little Men" and "Little Women." Perhaps the broadest and greatest work this element of goodness has ever done was through the immortal Froebel in establishing the kindergarten.

Don't you see how definitely human goodness may be analyzed?

Friendship is still a more important element of goodness than Parental Love. It is a broader, too. It will form one or a thousand friendships. Whoever the other faculties *select*, this faculty will give a friendly welcome. It likes as many as the other faculties will *admit*. It is not limited to family, kin, neighborhood clan, society, denomination, city, state, nationality or race. It would rise above these petty partialities and make friends of all mankind, including a dog or two. It has no sinister purpose. No, it never has any "ax to grind" at the expense of another. Remember, it is a *good* faculty. It never wants to *cheat* a friend. It wants to *help* him. It would promote his interests. It seeks his happiness. How much evil it has prevented!



This Illustration Shows the Shape of the Backhead when Parental Love is the Strongest Social Faculty.

How it has said "no" to its neighbor, Amativeness, and prevented it from carrying out its dangerous desires! How it has held back Acquisitiveness in its avaricious appetite for a friend's property! It makes for fairness, for justice, for humanity. It is a positive element of civilization. It is true that it would not get above tribal limits, but for the still higher and broader faculties of Conscientiousness and Benevolence, but it joins these and helps very much to make up that humanity in mankind but for which we would be lower than the animals.

Veneration is very differently good. It does not do good because it loves, but because it venerates, one. This faculty could not help a child. It would have the child help the mother or father. It is filial in its nature. It is not kind, but reverential. It enjoys the greatness, power and majesty of others. It is devoted. It might be called devotional love. It takes off one's hat. Did you never feel that sweet reverence and deferential respect for mother or father or some white-haired veteran? It is good. The last words of our late President were chiefly inspired by this element of human goodness: "Thy will, not mine, be done."

Like Friendship, it does not select the ones to be revered. It has no choice in this regard, unless it is for age. It venerates age—age in people; age in instruments; age in institutions, and age in customs.

To be respectfully reverential to all who are great and good is helpful to anyone.

This faculty adds to one's sum of goodness the element of filial respect. It may, like all other faculties, be misunderstood, biased and turned in a narrow, unpraiseworthy, fanatical direction. In its individual, unmodified action, it is good, because it supplies a niche in human character that no other faculty can supply, and that would, if destroyed, take away from human nature an element that makes human association more pleasant, human respect much stronger, and human institutions more substantial and enduring.

A much more important element of human goodness is the fundamnetal element called Conscientiousness. Here we have the core of human character—the absolute center of human reliability. Reliability! What a meaningful word! To be true, honest, sincere! How much these mean. Is human nature true? Is it reliable? Is there

something in or about it that can be depended upon? Yes, emphatically, yes. There is something more than friendship and love in it. There is more than kindness in it. There is love of right and truth in it for right and truth's

is all but the highest human characteristic. It is the foundation of goodness. It is the gold of character. Integrity, honesty, sincerity! What noble words! How much they mean! They are the product of this faculty. No other element or part of human nature loves the truth as truth. It makes for righteousness, justice and freedom. It takes up the cause of the oppressed. It prevents the other selfish elements of human nature from lying, cheating, stealing, Approbativeness—what a grand affair human life would be.

The last and best element of human goodness is Benevolence. Here we come to the acme of human nature. Here

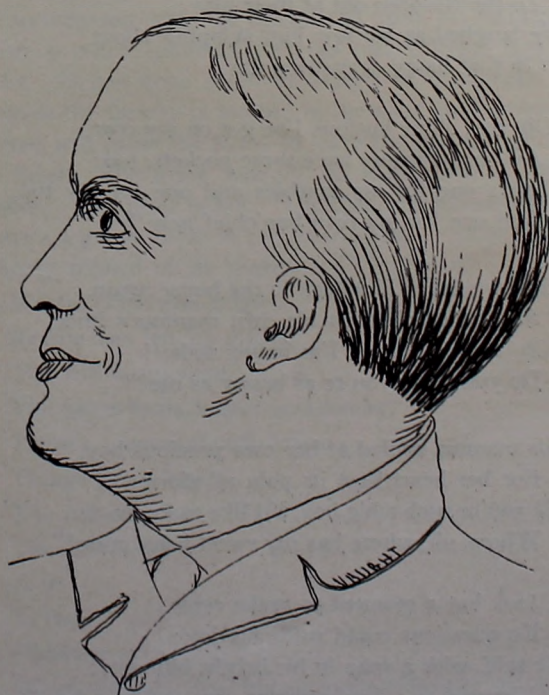


Conjugality in Head and Face.

sake—as a principle and regardless of kin, country and God. This makes human nature naturally reliable, just as Constructiveness makes it naturally constructive or Friendship naturally friendly. A good man must be sincere. Sincerity



Veneration Very Positive.



Friendship in Head and Face.

it rises to its highest possible goodness. Here it breaks oppressing, hurting, robbing, betraying and murdering. It says to Amativeness, Acquisitiveness, Approbativeness, and Destructiveness, Stop! And they stop. What a world of good it therefore does! If it was strong enough in all to hold in check the selfish, brutal betrayers, cheaters and robbers—Acquisitiveness, Amativeness, Destructiveness and through every local, family, national and racial affection and bias and rises to absolute, unprejudiced, universal love for all. Benevolence knows no kin, country or world. It

simply loves to do good to every living thing.

There are only two faculties that can rise above self, kindred, denomination, party and race, and these are Conscientiousness and Benevolence. By means of these one can rise to that unbiased, impersonal mental plane that knows no creed, party or country—but the good of all. To help somebody or something to be happier is the unselfish desire of this wholly good element of human nature. It dislikes all kinds of suffering and misery. It would make all happy. It would banish all wrong, evil, oppression, sickness and unhappiness from human life. In fact, from the world—from the universe. It modifies the action of all the other faculties, particularly the selfish ones. It is the antithesis of Destructiveness. It is difficult for revenge to stay in one's mind who has this faculty very large.

What a good race ours would be if all had Benevolence



Benevolence in Head and Face.

predominant. No war. No oppression. No cruelty. Universal peace. Do not misunderstand. There are other faculties that do good. In one sense all human faculties are good. But the above six are the only ones that have the welfare of other human beings at heart. They want to do good to others and to others only.

To look for goodness in another is to look in the head and face for them.

To call out and nourish the good in a child is to train and educate them.

To humanize the race is to specially develop them.

To do good is to use them.

To be good is to possess a high degree of them.

May they so grow in strength and influence that they overcome all selfishness and make heaven on earth, for of such is the Kingdom of Heaven.

To understand human goodness clearly is to understand these six elements of human nature.

From Dresses to Pants

The little brown head has lost every curl,
And the little kilt dresses are gone;
"I don't want to look," he said, "like a girl;
Mamma, please put my soldier pants on."

With smiles all over the round happy face,
With heart running over with joy,
He tried on his first little soldier suit,
And then said: "Now I'm a great big boy!"

This Little Boy Blue could hardly keep still
While we buttoned his jacket so neat;
He twisted and turned, first this way and that,
From his head clear down to his feet.

He ran through the house with a merry shout
To the children out at their play;
We laughed as we saw him skipping about
On that happy transition day.

"Oh, see! shiny buttons I've got on my coat,
And my trousers have three pockets, too;
There's one for my marbles and one for my top,
And one for my own han'chief new."

Then we called him back to the house again,
And he climbed on his own mamma's knee.
"Oh, mamma, dear, I'm happy today!
Do you think you're as happy as me?"

His mamma smiled at her own precious boy,
For her heart kept its pain all alone;
"If you're such a big boy, I'd like to know
Where, oh, where has my sweet baby gone?"

It took but a moment to make reply;
No questions could ruffle his joy;
He said, with a snap in his bright blue eye:
"Growed to a boy, mamma, growed to a boy!"

—Helen Schlemann Evans, in *The Advance*.

How the Circulation of the Blood is Upset.

The equilibrium of the blood is very easily disturbed. The Italian psychologist who made a machine to weigh thought proved the delicate sensibility of the circulatory system to mental activity. One needs only to understand and watch the effect of certain mental faculties in a high state of activity upon the circulation of the blood to fully realize the fact. Did you never see one blush? Did his face blush of its own accord? Great heavens, no! He felt something. Something moved in his mind. Something got excited. Was it his whole mind? No. A human mind is not *excitable all over*. It is only excitable in places. The body is more ticklish in some places than others. Why? Because there is something there to tickle. One could not tickle a bone very successfully—nor a muscle. *Nerves can be tickled*, however. They are made that way.

The mind is as complex and many-sided as the body. Certain faculties are not excitable. You can tickle Mirthfulness with a funny story, but you could not excite Causality with a barrel of dynamite and the fuse already lit. It is not built that way. It could not get excited if it wanted to, and it could not want to because that is not its nature. But there are places in the mind, or faculties, that are highly excitable and that upset the blood circulation. The one that blushes is a great-upsetter. It has upset much besides the circulation of the blood. It can upset the stomach. Were you ever humiliated and mortified by criticism or defeat? What did it? Why, this mental upsetter that we are trying to get at, called Approbativeness. It may excite one so intensely when he is about to make his maiden effort before a public audience that his feet will get cold to his knees. It has done so in thousands of instances. Why? Because the faculty is located in the head, and when highly excited will cause the blood to leave the feet and go toward the head. The brain will fill up with blood. The face flushes. The head is hot. The blood is dammed up there. There's a gorge there in the river of life. Some other part is being robbed of its share.

Mental confusion reigns.

Reason has left its throne.

The will is impotent.

The heart beats louder and louder.

There's a sense of suffocation.

Things grow dark.

The mind reels.

The body sways.

A fit.

A fall.

Oblivion.

What did it? The hypersensitive faculty of Approbativeness.

How to Be Miserable.

One can be miserable if he wants to. He can let certain faculties make him miserable. There are faculties in us all that when we want to be miserable we can get under and make a great success in this direction. These faculties are *not* Hope, Mirthfulness, Self-Esteem, Benevolence, Combativeness and Firmness. These do not make one miserable. There are other faculties, however, that will do the business nicely. Approbativeness might be called the leader of these. This faculty keeps a great many in a state of misery nearly all the time. The next faculty of this sort is Cautiousness. One who lets this faculty dominate him will live in a perpetual state of fear or misery.

Acquisitiveness is another successful misery maker. Those who have large Approbativeness, Cautiousness and Acquisitiveness are miserable about all the time. They will live in a state of excessive fear of criticism, danger and loss of property.

The fourth misery maker is Vitativeness. When this is predominant, in connection with the three first named, one will be continually borrowing trouble in regard to death.

We advise all of our readers to let these faculties dominate them when they want to be miserable. They will accomplish it with the highest degree of success.

Phrenological Sketch

BY JIMMY WARDE.

Characters: Dutch College Graduate—Abbreviated, D. C. G. Irish Phrenologist—Abbreviated, I. P.

D. C. G.—Vat was dot tom-foolery education you vas said dot you got in your head?

I. P.—Bedad, Oi ses that Oi have a phrenological education.

D. C. G.—Vell, dere is nuting in it—nuting in it, und de figures von't prove it.

I. P.—Begobs, if it's youse head, youse have rifferince to, Oi understand youse.

D. C. G.—Now, see here, sir, I vill gif you to understand dot mine fater paid out more dan two thousand dollars for mine college education, und you vas von fool.

I. P.—Faith, and who can prove it by that Oi am wan fool?

D. C. G.—I can prove it by the forty-two graduates dot vas in my class at college dot you vas von fool—numbers und figures is vot counts.

I. P.—Faith, bedads and begobs, if that's youse game, watch me whoile Oi soak youse. I can prove that the whole forty-two of youse is forty-two toims forty-two fools, which make a total of wan thousand seven hundred and sixty-four fools!

D. C. G.—Vere you prove dem figures at?

I. P.—Begobs, at the Chicago Institute of Phrenology!

The Calf Path.

One day through the primeval wood,
A calf walked home, as good calves should;

But made trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.

But still he left behind his trail,
And thereby hangs my mortal tale.

The trail was taken up next day
By a lone dog that passed that way,

And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,

And drew the flock behind him, too,
As good bell-wethers always do.

And from that day, o'er hill and glade,
Through those old woods a path was made,

And many men wound in and out,
And dodged and turned and bent about,

And uttered words of righteous wrath.
Because 'twas such a crooked path;

But still they followed—do not laugh—
The first migrations of that calf,

And through this winding woodway stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned and turned again;

This crooked lane became a road,
Where many a poor horse, with his load,

Toiled on beneath the burning sun,
And traveled some three miles in one.

And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet,
The road became a village street,

And this, before the men were 'ware,
A city's crowded thoroughfare,

And soon the central street was this
Of a renowned metropolis.

And men two centuries and a half
Trode in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zagzag calf about;

And o'er his crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf near three centuries dead.

They followed still his crooked way,
And lost one hundred years a day;

For thus such reverence is lent
To well-established precedent.

A moral lesson this must teach,
Were I ordained and called to preach.

For men are prone to go it blind
Along the calf-paths of the mind,

And work away from sun to sun,
And do what other men have done.

They follow in the beaten track,
And out and in, and forth and back,

And still their devious course pursue,
To keep the path that others do.

But how the wise old wood gods laugh,
Who saw that first primeval calf!

And many things this tale might teach—
But I am not ordained to preach.

—Sam W. Foss.

Little Flossie had been sent to the drug store to get some dyestuff, and, forgetting the name of it, she asked: "What is it folks dye with?"

"Oh, various things," replied the druggist; "heart failure, for instance."

"Well," said Flossie, "I suppose that will do. Give me three cents' worth, please."—*Ex.*

Pretenders.

Any kind of pretension can be understood and also detected. There are only two faculties by means of which one can successfully pretend. These are the faculties of Secretiveness and Human Nature. If one is weak in these faculties and makes an effort at pretension he will be detected easily. If these two faculties are highly developed and one makes a pretentious effort, then he may succeed. It is by means of these two faculties, in connection with some other selfish faculty, that one pretends. The opossum will make a very successful pretentious simulation of death to save his life. He does this through Vitativeness and Secretiveness. A human being will do the same.

The faculties that cause people to dishonestly pretend are Amativeness, Approbativeness, Acquisitiveness, Alimentiveness, Vitativeness and sometimes Cautiousness. These are the faculties that make pretenders, in connection with Human Nature and Secretiveness.

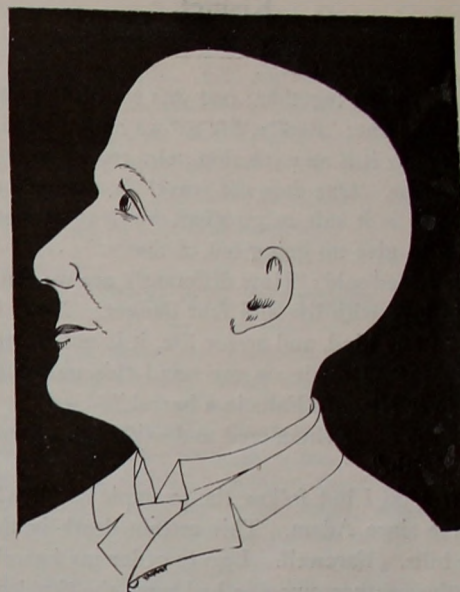


Secretiveness Large in Head and Face.

Approbativeness, Human Nature and Secretiveness will pretend in society.

Amativeness, Human Nature and Secretiveness will pretend to be a true lover and at the same time have the most licentious object in view.

Acquisitiveness, Human Nature and Secretiveness will pretend in all kinds of ways in business. These make the business pretender.



Frank, Sincere and Good.

Alimentiveness, Human Nature and Secretiveness will pretend in order to get something to eat. Children with these faculties will do so, and the colored people's well-known tendency for water melons and chickens comes from these three faculties.

When one is cornered and realizes that unless he deceives the enemy he will be killed, Vitativeness, Human Nature and Secretiveness act together. Again, if one were placed in a dangerous position and realized it, his Cautiousness might make him use Secretiveness and Human Nature in a deceitful pretensions to escape.

These are all of the selfish, dangerous, vicious kinds of pretensions. Closely observe these faculties in head and face and you will be able to detect any kind of pretension.

If Amativeness, Approbativeness, Cautiousness, Secretiveness, Vitativeness, Acquisitiveness, Alimentiveness and Human Nature were very strongly developed in one, and Friendship, Conscientiousness and Benevolence weak, what a monster such a man or woman would be. If to these are added a very strong faculty of Destructiveness you have the very dangerous man or woman. You have the underhanded pretentious poisoner and murderer.

Simply ascertain by close observation if the faculties of Friendship, Conscientiousness and Benevolence are weak in one's head, and then you may be sure that if any of these selfish faculties named are strong and the man or woman claims to be very honest, very generous and a true friend or lover or guardian or protector or guide, that he is a certain pretender and at the least should be instantly dropped.

Kismet.

Two men lived together; one was timid, the other bold. Said the timid one: "Really, life grows more and more dangerous. Today it is an explosion, tomorrow a fire, the third day a hurricane. One dare not travel on a train for fear of collisions, nor is it safe to go afoot for fear of motor cars. I am going to give up going out of doors."

But his friend said: "How differently are we constituted. You are in love with life and fear danger. Now, I do not fear-peril of any kind, and as for life, it is not worth a rush to me. In fact, I made up my mind this morning that I would go over Niagara Falls in a barrel."

At this the other shuddered and said: "But you will go to certain death."

"And if I do I but follow the example of all who have preceded me since Adam. This certain death is almost as old as the hills. Farewell. I go to order my barrel."

When the venturesome one had gone the timid one prepared for his life indoors. He made fast the doors and caused sheeting of tin to be put over the windows, so that no sudden explosion could break the glass and kill him in his room. This left him without light but he did not dare use a candle or a lamp for fear an earthquake might upset it. Life in the dark was not altogether a joy, but he had the company of his thoughts and they were pleasant for he had not always been so timid. After a few hours he became accustomed to the half-light and was able to prepare his meals. Every day fruit and milk and bread were let down his chimney.

Meanwhile the venturesome one ordered his barrel, and when it was made he went to Niagara and paid an idiot one dollar to roll him into the river. And after he had packed himself in he glanced at the sky and the earth and the water with a suspicion of regret, and then in a firm voice he bade the idiot put on the cover and roll him in. And the idiot did as he was asked and went into town to spend his dollar.

And over the Falls of Niagara went the barrel, and a few minutes later, still intact, it floated into a cove and the venturesome one broke his way out, somewhat jarred but able to be about.

The passage of the Falls had given him a certain joy in life, and it was with altogether different feelings that he returned to his home. No one but the idiot knew of his deed, but he did not care for that. If he had died that would have been the end. Now that lived he would be able to show his friend that the most dangerous place in the world was not necessarily the home of death.

He was amazed to find the house tinned up and locked, and when his knocks on the front door brought no response he called to the timid one that he was no burglar, but his friend, safe home from his passage of the Falls of Niagara.

"Come, let me in, and I shall tell you what my feelings were as I went over."

But there was no response, so at last he put his shoulder to the front door and stove it in.

And he found that his timid friend had choked to death on a crust of bread.—*Charles Battell Loomis in Saturday Evening Post.*

Remember Boys Make Men.

When you see a ragged urchin
Standing wistful in the street,
With torn hat and kneeless trousers,
Dirty face and bare, red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He's grown he'll not forget it;
For, remember boys make men.

When the buoyant, youthful spirits
Overflow in boyish freak,
Chide your child in gentle accents;
Do not in your anger speak.
You must sow in youthful bosoms
Seeds of tender mercy; then
Plants will grow and bear good fruitage
When the erring boys are men.

Have you never seen a grandsire,
With his eyes aglow with joy,
Bring to mind some act of kindness—
Something said to him a boy?
Or relate some slight or coldness,
With a brow all clouded, when
He said they were too thoughtless
To remember boys make men.

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.
Call your boys home by its brightness;
They avoid a gloomy den,
And seek for comfort elsewhere—
And remember, boys make men.

—*Mary E. Tucker.*

Censure and criticism never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character, and if true, they show a man his weak points and forewarn him against failure and trouble.—*Gladstone.*

Some Food for Faculty of Spirituality.

Dr. Oliver Lodge asserts it as an undoubted fact that under certain conditions the mouth can speak and the hand can write concerning things wholly outside of the nominal ken of the mind usually controlling them. The *New York Sun*, in its report of the address given in London by Dr. Lodge, says:

"The attitude of scientific men toward the phenomena of telepathy, trance and clairvoyance has been so uncompromisingly skeptical that Sir William Crooke's sympathetic discussion of the subject two years ago aroused the greatest popular interest. Now comes a no less eminent investigator, Dr. Oliver Lodge, who, as president of the Society of Physical Research, delivered yesterday a remarkable address. He made statements which, a generation ago, would have been startling in the mouth of a scientific man, and his audience, including many eminent men, listened and applauded some far-reaching conclusions.

"He did not hesitate to declare as an undoubted fact that under certain conditions the mouth can speak and the hand can write concerning things wholly outside of the normal ken of the mind usually controlling them. Telepathy is the one ultra normal human faculty, the reality of which every one who has engaged in researches is prepared to assert. But its laws are unknown and its scope and meaning not yet apparent.

"Knowing what we already certainly know of the material universe and of its immense scope and the number of habitable worlds, it contained—he would not say inhabited, for evidence did not reveal that—but habitable worlds, and perceiving also the immense variety of life which luxuriated everywhere on this planet wherever conditions permitted, he found it impossible to deny the probability that there might be in space an immense range of life and intelligence of which we at present know nothing.

"The greater number of psychical phenomena asserted to take place in the presence of a medium involved nothing in themselves extraordinary, but there was another class of phenomena not sharply distinguished from the former set, which involved an effect beyond ordinary human power to accomplish—for instance, the asserted resistance of the human skin and nerves to fire when under emotion or in some trance state, or the extraction of a solid object from a permanently closed box, or what was much more commonly asserted, the materialization or apparition of temporary human forms.

"Though he had never seen any of these things under satisfactory conditions, yet the evidence adduced by Sir William Cooke and others was extremely detailed and it was almost as difficult to resist their testimony as it was to accept things they testified.

"If he were asked did he associate physical movements and other physical phenomena with the continued existence

of deceased persons, he must answer that he did not. But—eliminating physical phenomena—suppose he was asked further, did he consider that any utterances were due to agencies of departed persons and he was bound to say that as regarded the contents or intelligence of the message it did sometimes strongly indicate some form of access to a persistent portion of a departed personality and occasionally thoroughly suggested its actual agency."

Food and Nutrition.

Food and nutrition are necessary for self-preservation, yet a person can actually defeat himself by sawing off the limb he is standing on, or he can kill himself by overeating. Many persons are actually digging their graves with their teeth, and all is done through a too strong nutritive impulse stimulating them to indulge their appetite for food too inordinately. On the other hand, when the faculty is subordinately developed the person is apt to forget his nutritive needs, and those of his animals, etc., simply because this food impulse is too weak to assert itself; hence, also, a person is apt to suffer from starvation at the very time he is eating; simply because his nutritive or digestive apparatus is too weak and the nutrimental centres (the faculty of Alim.) too feeble to generate nerve force so essential for perfect digestion and nutrition. It is not altogether a question how much we eat, but rather a question how we can digest and appropriate it. Some persons have ravenous appetites, but in spite of their eating they are poorly nourished; while others, on the other hand, eat but little, yet are well nourished, simply because they have the ability to extract the nutritive properties out of the food; an ability conferred by Alimentiveness. If this mental functionary be weak and Dest. and Acq. strong, a person will very nearly be certain to bring dyspepsia, etc., on to himself by his hurry at meal time. He will then eat his meals in a few minutes, and at the very time he is eating he will think about nothing but business; he will forget to masticate the food, to give it time to mix with the saliva, and will generally disregard his nutritive needs, until he falls a victim to dyspepsia, indigestion, starvation, nervousness, etc., at which time he will seek restoratives in drugs, pills and powders, instead of seeking them in the development of this faculty, in proper habits, in physical culture, in dietetics, etc. A person weak in this faculty is the very one in need of observing the rules of hygiene and dietetics, yet he is the very one who disregards the needs of his system in a dietetic sense.—*Selected.*

It is easy to make a spurt, but hard to keep pegging away. As Mr. Dickens' friend would have us understand, "It's dogged does it." Confucius taught the Chinese this lesson by a parable: "If I am building a mountain," said he, "and stop before the last basket of earth is put on top of my work, I have failed; but if I have placed but the smallest basket full on the ground, and go on, I am really building a mountain." Like the soldiers of Nehemiah at the building of the wall of Jerusalem, of whom we read that they "held the spears from the rising of the morning till the stars appeared," so let us labor and wait, if it be necessary, until the stars appear.—Sunday School Times.



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ARTICLES NOT CREDITED ARE THE EDITOR'S.

How to Take Things.

Take things as they come, yet take them with the right faculties. Do not take things with Cautiousness or you will be frightened gray-headed.

Do not take things with Destructiveness. If you do you will take them with anger and malice.

Especially do not take things with Approbativeness. This is the worst faculty we have to take things with. All it likes to take is praise or "taffy."

Do not take things with Spirituality, unless you want to get mystified. This faculty will take things in its own way and give you the impression that if a thing occurs on Friday where there are thirteen that somebody is going to die.

Do not take things altogether with Hope either. If it is too strong in your mental make-up and you take things with

it, you will very probably be lead into visionary wild goose chases.

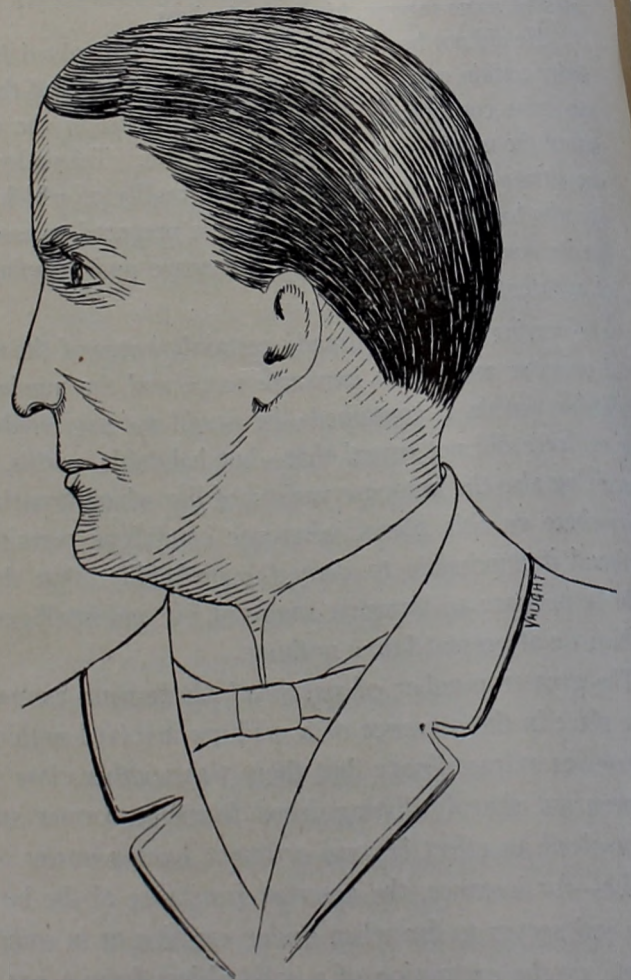
Do not take things with Sublimity. A first class faculty it is, but needs to be taken with a grain of allowance. If you take the statements of those who have very large Approbativeness and Sublimity, you will find them more unreliable than fish stories.

Do not take things with Ideality. This is one of the most beautiful faculties in the whole mental make-up, but not reliable unless understood. It is apt to fool you on the ideal side. This may be a good way to get fooled, but fool you it will in some kind of idealism, if you do not understand it.

The better way is to take things through Causality. You can take things philosophically with this faculty.

Take things also through Comparison. With this faculty you can take them comparatively.

Take them with Mirthfulness and you will not take them seriously, but humorously.



A Well Balanced Head; One Who Will Take All Things With Discrimination and Consideration.

Take them with Human Nature and you will take them tactfully and know the intention of the other party.

Take them with Veneration, and you take them with your hat off.

Take them with Self-Esteem and you take them self-reliantly and independently.

Take them with Firmness and you will be able to persistently meet them.

Take them with Combativeness and you will enjoy the struggle.

Take them with Conscientiousness and you will take them fairly and considerably for both parties.

But above all, take them with Benevolence. In this way you can take everything kindly.

Putting all these together, you will be able to take things patiently, philosophically and happily.

Some people take things exactly the wrong way. They simply take them with the wrong faculties. If we would all take things in the way that would make each other happy and advance all concerned, we would add much to the happiness of the whole world.

It is simply a question of what faculties we take all difficulties, situations and disappointments with. Take them with the right faculties and you take them as blessings in disguise. There is probably not anything that we meet in life that cannot be taken in such a way as to be of advantage to us. It all depends upon the make-up of the taker.

But remember you can *regulate* and *change* yourself and take things with the proper faculties.

Liars and How to Detect Them.

Liars lie by means of certain faculties, and always so.

The positive lying faculties are Approbativeness, Sublimity and Secretiveness. These faculties, unless governed, will instinctively stretch the truth. They will exaggerate. They will not tell a lie of their own accord of a mean, selfish, vicious kind, but will simply lie for fun and from an innate desire to exaggerate. These three faculties are the chief ones in the "sea-serpent," "big fish," "big snake," "big battle" and all kinds of colossal lying. If these three faculties are dominant in a man or woman there will be a constitutional tendency to gigantically magnify all his or her doings, achievements, catches, battles and travels. This kind of lie is not very dangerous. It is done for the sole purpose of gratifying Approbativeness and Sublimity.

When Conscientiousness, Benevolence, Friendship and Self-Esteem are weak and these three first named faculties strong, to lie will be as easy as to walk or eat. Children will resort to lying easily when the four faculties named are deficient.

The business liar, remember, has strong Acquisitiveness with the four faculties named deficient.

The licentious liar has Amativeness and these four faculties comparatively weak.

The meanest liar, however, is one who has Destructiveness strong enough to delight in causing all kinds of trouble and obtaining revenge.

It is the faculty of Destructiveness combined with Approbativeness or Acquisitiveness that causes the most devilish kind of lying.

Positive, malicious lying almost invariably springs from

Approbativeness and Destructiveness, uncontrolled by Conscientiousness, Benevolence, Self-Esteem and Friendship.

There could not be any malicious lying without Destructiveness. No one can desire to injure a neighbor without this faculty, coupled with some other selfish faculty.

Approbativeness is that faculty that likes to excel one's neighbor, either in wealth, style, dress, house, profession, trade or public position. It is the center of envy, jealousy and the whole train of evils that flow from these. When one has this faculty strong and not governed by the four good faculties that have been named so often, he will resort to vindictive lying, either to "get even" with his neighbor or to get ahead of him.

The scandal-monger has Approbativeness, Destructiveness, Secretiveness and Amativeness positively predominant. With these four faculties he or she will revel in originating scandals.

The tattler is not quite so mean. A genuine tattler has Approbativeness and Language predominant.



Conscientiousness Weak; One Who Lies Easily.

A gossip is made up primarily of Approbativeness, Secretiveness, Language and a pretty strong degree of Amativeness and Destructiveness.

It is Approbativeness that would like to spread what one has learned more quickly than anybody else in the neighborhood. Then if there is deficient Conscientiousness and Benevolence and enough Destructiveness and Amativeness to enjoy the failings and weaknesses of others, there will be a positive disposition to circulate such knowledge. Then, if Language, Constructiveness, Causality and Sublimity are strong, one will have the ability to exaggerate or add to what he or she has heard and therefore gossip and make up gossip for some other gossip to circulate.

It might be well to say right here that one must have a good degree of Comparison, Causality and Constructiveness to be original in the construction of lies of any kind.

Time passes. Sterling said: "We paint our lives in fresco; with every stroke which our hand gives, the ductile material changes into stone." What have we painted in the past week? The pictures stand there in our memories ineffaceable. What shall we paint in the galleries next week that God now flings open to us?—*W. H. Channing.*

The Great Value of the Faculty of Comparison.

If students might realize the universal need and use of this faculty. Probably all our knowledge is comparative and necessarily so. This necessitates a very sharp use of the faculty of Comparison. The function of this faculty is simply to compare. It will unite with any other faculty so that it may make a comparison. In fact, it always has to unite with some other faculty to make a comparison. In and of itself it can do nothing. Things are comparative in qualities that Comparison knows nothing about by itself. The other faculties judge the inherent qualities of individual things. For instance, a thing has a shape. The faculty of Form recognizes the individual shape of a single thing. But things have different shapes, and this is where Comparison comes in. The shape of one face is more round than another. The shape of one hand is more symmetrical than another. To compare any two objects, therefore, in shape is to unite the faculty of Comparison with the faculty of Form. To express the various comparisons that all of the intellectual faculties make has required the formation of a large number of comparative words. In fact, a language is largely made up of comparatives.

To say that one thing is larger than another is to use Comparison and Size; that one thing is heavier than another is to use Comparison and Weight; that one thing is a brighter color than another, Comparison and Color; that one individual is more selfish than another, Comparison and Human Nature; that one thing is more beautiful than another, Comparison and Ideality; that one thing has more commercial value than another, Comparison and Acquisitiveness. Those who are weak in this faculty do not make sharp contrasts between this and that. They are not fine judges of the differences in qualities. They must have a sharp faculty of Comparison before they can become so, even with a strong development of all the other faculties.

Comparison is often taken up by the sentiments and used in a very unfair way against others. It is a faculty that can be biased very easily. When one has a weak faculty of Conscientiousness and strong selfish faculties he will make very odious comparisons.

Comical comparisons are made by Mirthfulness and Comparison.

Sarcastic comparisons by Destructiveness and Comparison.

But Comparison as a faculty will not only unite with the other faculties, but with the five senses. It will unite necessarily with Alimentiveness in the tea-taster to enable him to make nice distinctions in grades of this article. It will unite with the sense of touch that hands may make conscious comparisons between various objects held in the hand. One of the finest uses of it is in the education of shades of sound. A great musician has always a fine faculty of Com-

parison. Even a superintendent of machinery must have a good degree of it, as well as Tune. By means of his ears, Tune and Comparison, he is able to interpret noises made by machinery in defective action so easily that he can exactly tell what is the matter with it, while another man with just as good sense of Constructiveness, with weak faculties of Tune and Comparison, will fail.

This faculty is one that enters into adaptation. Those who have it weak are slow in adapting themselves, even when they have strong faculties of Human Nature. Comparison and Human Nature instinctively recognize the eternal fitness of things.

The greatest use of Comparison, probably, is in connection with Causality, Ideality, Human Nature and the moral faculties. Here one has an opportunity of making good comparative figures of speech that never die. Of all men who have ever written, Shakespeare was the greatest in this particular.

To make a vital comparison that will make our readers appreciate and sharply realize the individual value of this faculty, we will make the unconditional statement that Shakespeare, with all his other faculties as highly developed as they were, with a very weak faculty of Comparison, would have been an ordinary playwright.

Press Comments.

We take pleasure in calling the attention of our readers to the classic monthly known as "Human Faculty," published by L. A. Vaught. This journal is of more than particular excellence, and will be found a source of never ending pleasure and profit, dealing as it does with the possibilities of human endeavor, with aims and aids to success and happiness. It is the best paper of the kind that comes to this office, and we could not well afford to do without it. The price is \$1.00 a year, sample copies ten cents. Address L. A. Vaught, Editor and Publisher, 318 Inter-Ocean Building, Chicago, Ills. —The Health Reporter.

There is a magnificent illustrated journal that comes regularly to this office—and we look forward to its advent with pleasure—because it comes laden with good things from which we derive pleasure and profit. We have occasion to refer to it continually, because it deals with that with which we are most interested—human life—it tells us how to succeed and success is the goal of every man.

The publisher of this journal is to be congratulated for providing for the needs of the people. The magazine is a vital necessity in every home, and will be sent to any address for \$1.00 a year, single copies ten cents. Address L. A. Vaught, editor and publisher, 318 Inter-Ocean Building, Chicago, Ills.—The Philosopher.

Banish Fear and Doubt---Advice to Mothers.

No doubt there comes a time to each of us when we feel that if it were not for some vague hindrance we might make more of ourselves than we have done, but do not quite understand what it is that holds us back.

It is the lack of confidence in yourself—the doubt, hesitancy and lack of self-reliance, born, perhaps, of the fear of criticism.

You do not trust yourself enough.

Whenever you are confronted with obstacles that seem almost impossible to surmount, never turn aside and seek another path.

It is as easy to think "I can do it" as to say "I can't." Hold the affirmative thought faithfully and fearlessly in your mind, and there will be no limit to what you may accomplish.

Trust yourself. Every mind should take these two words as its countersign, and day by day, as the phrase sinks deeper and deeper into your consciousness, you will realize the power that resides in you.

As it is now, you really only half express yourselves, and seem to be ashamed of that divine idea which each one of us represents.

It is Emerson who says that "God will not have His work made manifest by cowards."

Let every one begin the day with a mental pat of encouragement.

You can give yourself that inspiration, force, buoyancy and ambition that come to you with a word of praise or encouragement from others, if you will hold fast to the mental altitude of fearlessness.

If every mother were to start from this day to teach her children the power of thought and the lesson of cause and effect; that bad and wrong thoughts bring out discordant conditions, and right and good ones bring out all that is harmonious, what a generation the younger one would be!

Try it. Start your children on those lines. Keep them clear of universal thought and beliefs and the conformity to old customs and ideas.

Conformity acts upon our minds as the ball and chain does to the convict at work. It hampers our mental progress. It scatters our force and blurs the impression of our character.

If you wish to claim your dominion you must be a non-conformist.

Do not allow your children to follow, as you have done, the old traditions and "dead institutions," simply because the world would frown if they did not do so. But teach them that what they do and think concerns them, and not what the world thinks.

It may be a difficult rule to follow, but it is the distinction between greatness and meanness.

Beware and do not allow those to influence you who think they know what is your duty better than you know it.

It is easy for a firm mind to brook the criticism of cultivated intellects, but when the ignorant and the unintelligent brute force is aroused and added to them, it is the time to call forth your self-trust and fearlessness to treat the matter as unreal and unworthy of notice.

Commence today to know your worth. You are what you believe yourself to be.

It is the mind that governs, and your thoughts are forces that can weaken or strengthen you, as you please. So, if you desire, you may walk with head erect, conscious of a clear, harmonious mind, controlling a strong and perfect physique, that has the power to crush all discord, doubt and fear.—*Margaret Stowe in Chicago American.*

FLOWERS OF THOUGHT.

"And it came to this, that life was a string of words!"

A creature stood breathless and dismayed amid the everchanging sea of words, and knew that he would never conquer them, for life was short, very short, and words were an infinite multitude—useful words and beautiful words, tender words and hateful words, and some which were meaningless.

He knew that Education meant learning words, but Wisdom consisted in catching the shreds of their meaning.

As he passed through life he caught the meaning of a word or two, which made his life worth living, and he knew that words were seeds which could be made to blossom into flowers of thought.

The first word whose meaning he caught was Friend. He said it was a sweet word, and took it into his soul and kept it there. Day by day it grew and blossomed into a glorious flower which was fair as the dream of Heaven, with a scent which might have been the gift of a god. He called the flower Friendship and loved it.

By and by he caught the meaning of another word; that word was Stranger. He said it was not so sweet as Friend, but it was true, it was real, and he took it also into his soul.

The seed Stranger grew into a beautiful plant, but it was cold and odorless, with the color of the pale, gray dawn. Rapidly it grew till all the space in his soul was filled and the beautiful plant Friendship was crowded. Every time Stranger crowded Friend it stung, and the creature cried bitterly that there was no such thing as Friend; the word had a false meaning.

He strove to tear the word from his heart, but it clung closer and the pain was so intense that he allowed it to remain. He was sorry then, so he bathed its withering leaves with a few warm tears. Then Friendship took root again and grew side by side with Stranger, their roots intertwined, and they became as one plant. Friendship gave Stranger of its sweetness, and Stranger gave Friendship of its strength.

After that, in the evening twilight when he entered his garden to listen to the murmuring zephyrs and enjoy the scent of his flowers, he found in their blossoms the faces of friends and strangers, side by side upon the same stem, and he murmured: "Now I know that our Friends are Strangers and that Strangers are our Friends."

As time passed he caught the meaning of another word, and the word was—"Love." He heard some say that angels had

whispered it, and others said it had come with Sin from Hell; but it was sweet, very sweet, sweeter than Friend and Stranger, and he clasped it and buried it deep in his garden.

Trustingly it grew, a gentle, clinging vine with flowers of a blood-red hue and a scent which was ravishingly sweet, and carried upon its bosom the vague suggestions of dreams unrealized, of murmuring winds and sad, sweet melodies, of starlit nights, half-breathed promises and whispered good-byes.

It clasped Friend and Stranger in its strong and passionate grasp. It filled the garden with its tender fragrance until the creature cried: "My heart is full of Love; I have enough for Friend, for Stranger, and for all the world."

From time to time during the weary expanse of years many other words came into his heart—Hate, Malice, Sorrow, Suffering and Discord and a score more, but Love ever conquered them and drove them out.

So it happened, that when all was over and his mortal life lay behind him, he went into his graveyard, which he called Memory; his graveyard, his alone where he had buried his dead selves and the withered blossoms from the plants in his garden. He passed by the graves of friends, strangers and loved ones, while dim, shadowy faces looked up at him from the recess of Memory and smiled.

The friends of his childhood were there, the friends of his youth and his manhood; his mother's face, his father's and the face of another he had loved far better than life itself. And the strangers! the endless panorama of strangers who had flitted through his life, but whose voices had never addressed him and whose hands he had never clasped. He loved them; after all he loved the strangers best; they never hurt him, they were always the same.

He sighed—he was there for the last time, and he whispered: "Strangers, friends, loved ones, I took you into my heart and cared for you; you have pained me sometimes, but I love you, love you; you made my life worth living."

The breezes died, they had breathed for the last time; the master had buried his last dead self. He slept and rested—slept a sleep of forgetfulness.

And thus it has been century after century, and millennium after millennium, that men have lived their lives by "catching the meaning of a word or two."—Selected.

Phrenological Conundrums.

BY JIMMY WARDE.

Why does the faculty of Destructiveness refuse to listen? Ans. Because it is above hearing.

What musical instrument would a faculty naturally suggest? Ans. The organ.

What faculty would suggest a tidy housekeeper? Ans. Order.

What is the difference between the little knot at the end of a top-string and Veneration? Ans. One is found at the head of the top, and the other is found at the top of the head.

Why is the faculty of Locality like a watch? Ans. Because it is next to Time.

Why would the faculty of Amativeness be called the meanest of all the faculties? Ans. Because it is found to be the lowest faculty in the head.

What faculty would an adulterated can of yeast powder call to your mind? Ans. Imitation.

The Sunny Side.

Look at the world out of the sunny windows of your soul-house. It is from the sunny side of ourselves that we see the sunny side of others.

Character.

If circumstances control you, you are a failure. Climb out on top of circumstances and then will your feet be upon the rock—the solid rock of character.

Too Many Rules.

The teacher who gives her pupils "simple rules" outside of the authorities for determining questions which confront them, and particularly grammatical questions, is apt to find that her rules disastrously fail to fit all cases.

One time the county superintendent of schools was questioning the pupils of a country school. He wrote on the blackboard the sentence, "The fly has wings," and asked a class what part of speech each word was. They passed the "the" without serious trouble.

"What part of speech is 'fly'?" asked the superintendent.

"Adverb," shouted all the class in unison.

"What! 'Fly' an adverb?"

"Yes, sir," shouted the children, with great positiveness.

"What makes you think that it is an adverb?"

"'Cause teacher told us that all words that end in 'ly' are adverbs."—*Youth's Companion*.

Human Faculty is another entertaining monthly, "devoted to the highest and best uses of all the human faculties, and how to measure them." It usually covers a multitude of subjects, Human Temper, Noses, Longevity, Mental Faculties, Soul Growth, and The Forces of Life, being the titles of the leading articles in the April number. The principal contributors are L. A. Vaught, the editor, and V. S. Lundquist.—Freedom.

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Words and Where They Come From.

Words are produced. They are produced by faculties. The words of all languages are the direct outgrowth of human faculties. The words of a language will show the individual and relative development of the faculties of the people who originate and use them. The words of an individual will represent his particular and general development just as well. By their words you may know them. Our vocabularies give us away. They truly represent us, whether good or bad. We take our choice according to our faculties. Certain faculties like certain words. They need them. They cannot express themselves without them. Destructiveness doesn't want the words of Benevolence. What could it do with them? Destructiveness wants *hard* words. Benevolence wants *soft* words. Think of Destructiveness trying to roast and d—d one with the words, kind, merciful, sympathetic, benificent. How would it appear for Benevolence to say, "kick him," "kill him," "knock his head off," "burn him?"

Suppose Cautiousness said: "I want to fight," "how I would like to get into that battle," "look at me, I'm brave" —would you believe it?

Affected words come from Approbativeness.

Self-reliant words from Self-Esteem.

Obscene words from Amativeness.

Courageous words from Combativeness.

Logical words from Causality.

Comical words from Mirthfulness.

Pretty words from Ideality.

Comparative words from Comparison.

Sarcastic words from Destructiveness.

Language as a faculty does not originate words. Its business is to like words of all kinds and get and keep them for the other faculties to use.

Learn one's leading faculties and you can tell him the words that he has learned and uses most frequently.

Watch one's vocabulary and you can tell his dominant faculties.

When I hear one use bitter words I do not look for, nor think of Veneration, Friendship and Benevolence. I think about that faculty through which all bitter words must come —Destructiveness.

THE WAY IT STRUCK HER.

A little ragged orphan-girl, who ne'er
Had had a home or knew a parent's care,
And who with shoeless feet and hatless head,
Newspapers sold to earn her scanty bread,—
Was taken from the city far away,
With others of her kind one summer day,
To look upon the ocean. At the sight
Her thin, sharp face was filled with grave delight;
And some one said, "I wonder what can be
Her thoughts, poor child, about this mighty sea!"
She heard the words and quickly turned her head,
And in low tones, "I'se thinkin', ma'am," she said,
"I'se glad I comed; because I never sor
Enough of anything at wunst before."

—Harper's Young People.

A Correction.

In our last number an error was made in regard the time of meeting of the School of Practical Character Reading. It meets Tuesday evening instead of Thursday.

HUMAN PRACTICALITY.....

In the September Human Faculty I will have an exhaustive article on Human Practicality. It will be strikingly original and full of the most valuable points for all. New illustrations will make it very practical.

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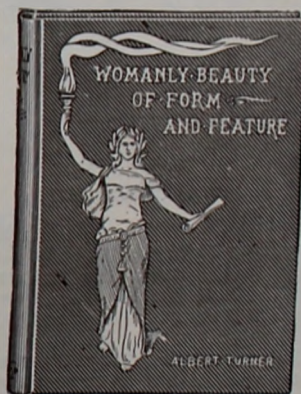
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The cultivation of Personal Beauty based upon Health and Hygiene, by 20 Physicians and Specialists with 80 Illustrations

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 formulas, so often found in works on beauty.

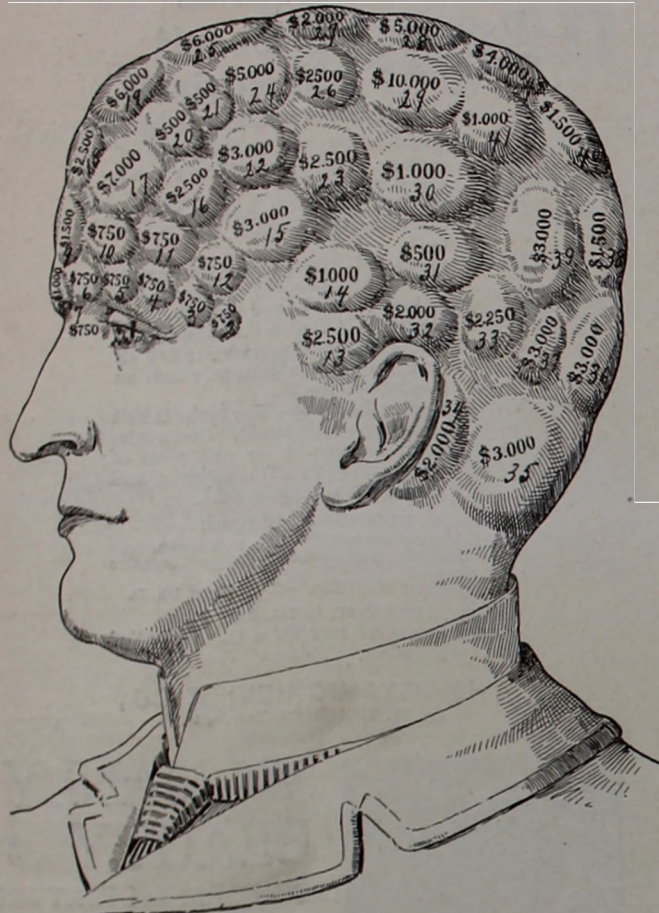
The Elements and Requirements of **Womanly Beauty** are defined; what is necessary for its attainment and the reason why it lasts or fades clearly indicated; Temperamental Types are illustrated from Life; The Influence of Thought, Sleep, Breathing, Exercise, Bicycling, the Dress, the Voice, Diet, etc., 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. Bust Development with instruction and How Patti Retains her Beauty, with portrait, are full of interest and instruction. The work is fully illustrated by pictures that mean something to the reader. Closing 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,

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Location and Valuation of the Human Faculties.

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