

THE RICHEST YET!

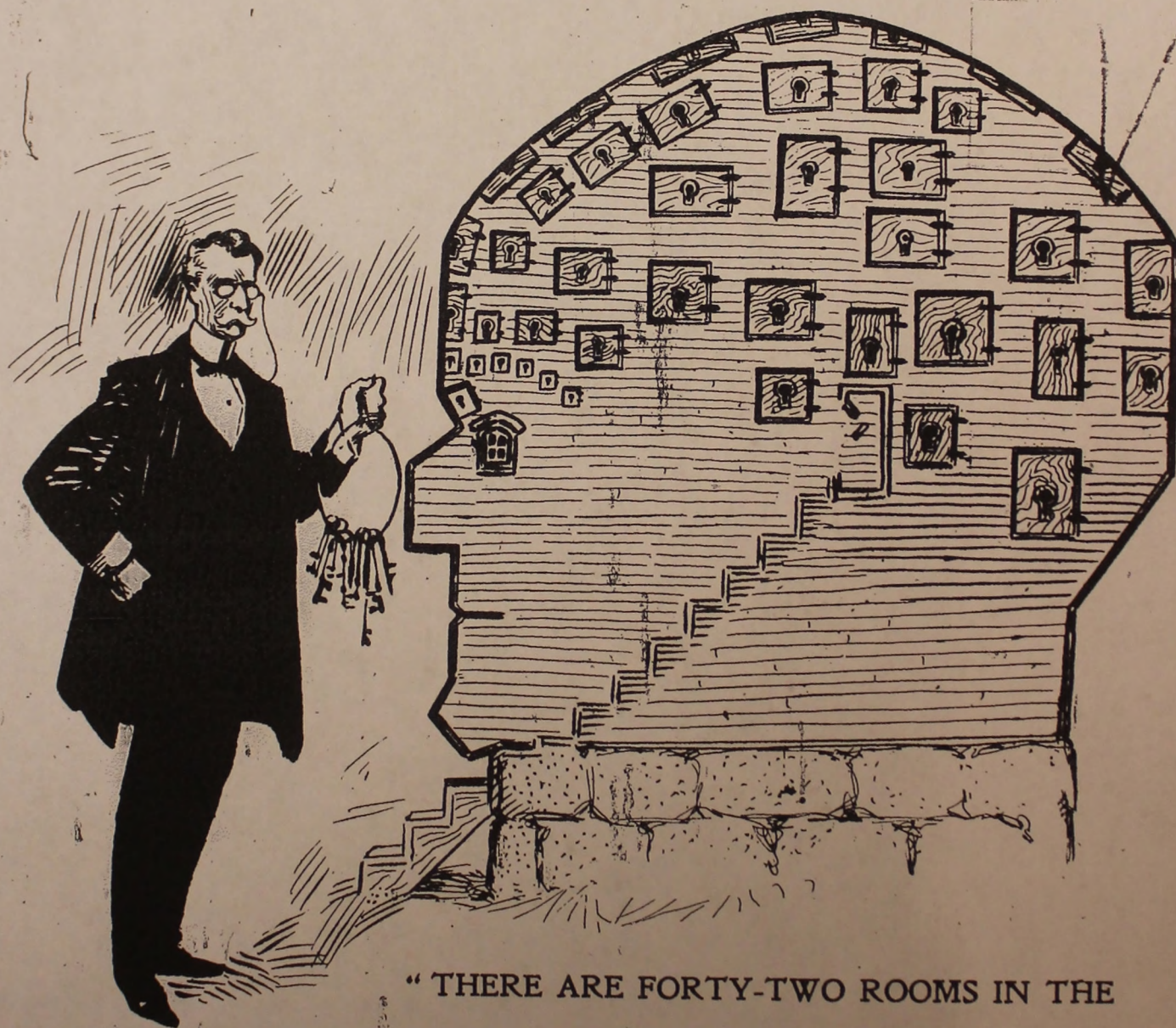
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"THERE ARE FORTY-TWO ROOMS IN THE
HOUSE OF THE MIND

AND I HAVE A KEY TO EACH ONE."

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CENTS.

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THE HOUSE OF THE MIND.

This house is divided into forty-two distinct rooms. These rooms are so individual in their nature that it requires a distinct individual kind of key to unlock each one. One key will open but one room; therefore the only way to get into all of the chambers of the human mind is to use forty-two keys. Right here is where the majority of teachers and parents fail. They possess only one key. They consider the mind a single thing. With one key they can open only one forty-second of it. They fail in training and in governing to a great degree simply because they do not know the nature of these rooms and have not the keys to open them. One might as well try to unlock all of the houses in Chicago with one key as to try to unlock all of the rooms of the human mind with one key. That which will enable one to unlock one room will not in the least help him to get into another. In fact, it may be a bar to his progress.

For instance, if one started out to interest all of the faculties of all kinds of children with the faculty of force or Destructiveness, he might fail in every instance. Even if he started out under Benevolence and treated all in the most kindly, sympathetic manner, he would not necessarily interest all children. Benevolence is only one faculty. It can attend to only its own business. It may be very much interested in something, and the other faculties positively uninterested. Parents should know every department of the child's mind and be equipped to open each chamber. They should not knock around all over the head, as it were, till they accidentally find a door that will open. They should know exactly the nature of each room and what will open it. The doors will fly open if the right objective is presented. Any parent or teacher can get the right response if the right key is used. The right key is always in accord with the nature of the faculty. Without any question, a faculty will give attention when the right button is touched. One may ring up a large number of other faculties, however, by mistake. He must know not only the nature of each faculty, but its localization. No clumsy work should be done here. Too many ring up the wrong faculties in trying to teach and govern. They press the wrong buttons. They call into action faculties that they do not wish to. This causes antagonism. It causes the student to reject or oppose. This can be avoided only by understanding the constitution of the human brain. One must understand not only the psychology of a human being, but he must understand the geography of the head. He must understand that the psychology of a child

is made up of forty-two distinct elements. Then he must understand that each of these elements is distinctly localized in the brain. He must learn the location. When he wishes to awaken Cautiousness, he must not press the button of Combativeness. If he wishes to call into action Causality, he should not make a mistake and press the button of Mirthfulness.

There is more necessity of individual study of the faculties that constitute an individual child than there is of the study of the child as an individual. Individual study, in its fundamental sense of human nature, must be an individual study of the individual faculties of the individual child, man or woman. A great deal is said nowadays about the necessity of individual instruction and individual training. This is all very well as a theory, but unless teachers, reformers, ministers and parents understand the exact nature and location in the brain of the individual faculties of which all individual men, women and children are composed, the theory of individual instruction will be ninety-five per cent impracticable. Phrenological psychology is easily ninety-five per cent more practical than the psychology used in the schools and colleges. The latter is not up to date. It is exceedingly lame. It is almost the opposite of the practical. Child study that is not a study of the fundamental faculties of which a child is composed, and how these unfold and form the body and combine to give the definite kinds of talents, and the different constitutions of children, is a superficial, fragmentary, unsystematic, empirical, dangerous procedure.

THE FACULTIES OF ASSOCIATION.

The reason some people like to associate with others can be definitely explained. In fact, all of our attractions and repulsions can be definitely explained. By means of three faculties, friendly and affectionate association can be explained. These three faculties are Amativeness, Friendship and Parental Love. The first named gives a desire to associate with the opposite sex. The second, with either or both sexes. The third, with children. Those who have these faculties strong come in contact with humanity naturally. In fact, they positively like company. They like to come into close contact with others. If they have other faculties that give a love of teaching, preaching or healing they are enabled to come into contact with both sexes, and children, by means of these three faculties. If these three faculties are weak, they may like to get before others, but do not care to meet them too closely. By means of Approbativeness they may wish to appear before others publicly and speak to them or teach them from the platform, but will not like to get down and mix closely with them. They may wish to get before them for applause. They may wish to shine in society and be in company in a social sense, but simply to be seen and admired. One may be social in a society sense and not be affectionate. Therefore, any one who is about to start upon a life career should consider his social faculties. If he practices medicine, he should have a strong degree of Amativeness, Friendship and Parental Love. If he is to be a teacher, he should also have a strong degree at least of the two last named. If he is to be a popular man in an all round sense, he must have these three faculties quite strong. They had as much to do with making Henry Ward Beecher, Robert Ingersoll, and James G. Blaine popular, as any other three faculties of which they were composed. These three faculties will enable anyone to get acquainted anywhere and everywhere. They will break the ice and make acquaintance. Children like those who have Parental Love strong. The opposite sex is attracted by Amativeness. Friendship in conjunction with these two makes one popular with both sexes. These are not all of the faculties of human association, but they are the foundation and if anyone is not popular he may put it down as a certainty that he is defective in one or all of these faculties.



A RACIAL YARD STICK.

The race needs a new yard-stick. It needs a *racial* yard-stick. It needs one that is common to all races. It needs one that is natural. It needs one that is constitutional; one that is in accord with the *mental constitution* of all races. This mental constitution is a structure of forty-two elements. These elements are common to all races. Therefore, a natural, mental, racial yard-stick should be forty-two inches in length. It should be a *standard* yard-stick. It should be a substantial one. It should be one that can be used as a standard for measuring all human beings and solving all human questions. There is great need for such a yard-stick. For want of it, races, nationalities and tribes of both sexes have never been properly measured, have

never been *fundamentally* measured. For want of it, all human questions have been treated superficially. For want of it, all education has been experimental. For want of it, the brotherhood of the race has been hard to establish. For want of it, there is yet no standard philosophy of life. This is no hypothetical yard-stick. It is no man-made affair. It is based upon the forty-two individual, fundamental faculties that all races are composed of. Therefore, it is natural and racial. It will apply equally to a Kaffir, a Boer, a Briton or an American. It is simply a *human-nature* yard-stick. With it, human nature can be measured in all countries on the face of the globe. We heartily commend it to all peoples of all races.

THE FACTORS OF LIFE.

Life is not simply something in general. It is not a single thing. In fact, it is not anything in itself. It is inherent in something else. This something else is a structure of powers. These powers are the factors of life. Each one is a *distinct* factor. The vital, motive, mental and spiritual *manifestations* of life are the products of these factors. They are the very elements of life. They are the formative powers of life. They are the causes of all physical life. They are the builders of the physical organism. They are the producers of anatomy and physiology. There can be no physical life without them. There may be mental life without a physical basis, but we know of none in this world. Life, *while* inherent in these fundamental faculties, can manifest itself only in *conjunction with a physical side*.

In other words, active life is a *two-fold* affair. There must be a physical side—a vital condition and action—or there can be no conscious or mental life. One is just as necessary as the other. While physiology is not the cause of life, it is its necessary concomitant. It is just

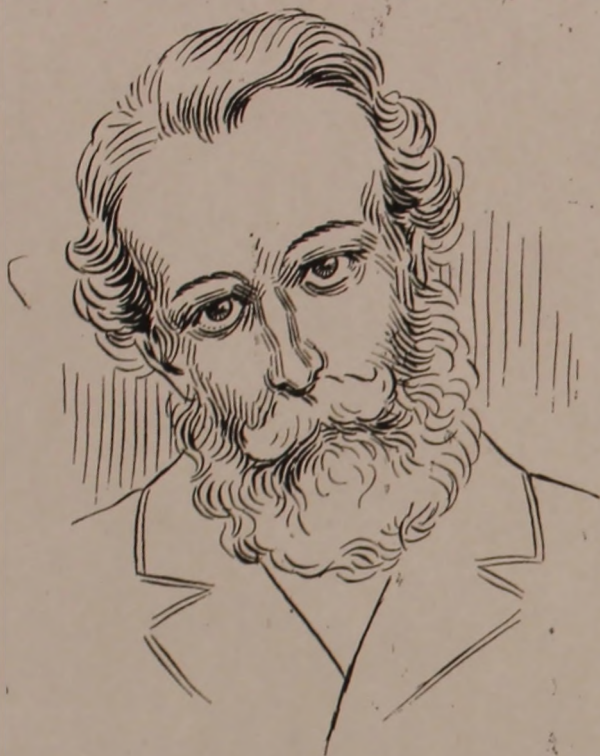
as necessary as psychology. The two should go hand in hand. There must be reciprocity between the mind and body or between psychology and physiology. Those who would discard physiology are as blind as those who would saw off the limb they are standing on.

There can be no mental action without physiological action. Those who want an early death, so called, can have it by destroying their physiology. Everything in the universe is natural. One side is just as natural as the other. The lower is just as natural as the higher. Those who make distinctions between natural existences or realities, so far as their *naturalness* is concerned, make false distinctions if they claim that one thing is more natural than another. All are parts of one stupendous whole. A part of a thing, however inferior it may be, is a *natural* part.

The factors of human life are now known to be forty-two in number. The natural phenomena of human life, be it vital, motive or mental, can be fully explained by means of these forty-two factors. They are the factors of the whole human problem. The problem of life, then, is to

HUMAN FACULTY.

understand the nature and action of these faculties. The solution of the problem of life may be made *with* these forty-two faculties. The right combination of these factors is the solution of every human question of health, happiness and success.

**IDEALITY.**

This picture shows predominant Idealty in head and face. It tips the head a little forward and sideward.

CHARACTER IN WALKING.

Of course character comes out in the walk. The reason it comes out is because it is back of walking. Bodies do not walk about of their own accord. They are only instruments that human minds use to go to and fro. Walks vary much in the same individual. There is absolutely no fixed walk. It is true there may be a characteristic walk. This means only that the individual has a strong individuality, which in turn means simply that he has a predominance of faculties like Self-esteem, Firmness, Combativeness, Destructiveness, Causality, Human Nature and subordinate faculties of Imitation, Approbateness and Veneration. There cannot be any positively fixed walk, for the reason that there is no positively fixed mind. Mind is not a fixed thing. In a sense it is a fixible thing. It may be fixed in a certain state for awhile, and this fix thrown down and another state fixed. This all comes about because of the plurality of the faculties of which the mind is composed. Our readers should bear in mind right here that what we mean by the word mind is what is often called soul or being. Mind, being and soul are one and the same thing. The height and depth, length and breadth of a human soul is simply the degree of the various faculties of which it is composed. It cannot be any deeper than the biggest faculty. It cannot be any more shallow than the weakest faculty. The variation of these faculties in a given human being will cause corresponding variations in his walk. Faculties that take the lead in the mental states must necessarily to that degree govern the muscular system of the body by means of which he walks.

To "get a move" on oneself is to get some of the movers of the mind into action. To get a fearful move on oneself

is to put Cautiousness back of the muscles. One can get over a fence and up a tree under the influence of this faculty in a hurry (with a mad bull behind him), but not in the same way that he would move when on dress parade under the faculty of Approbateness. This is the stuck-up faculty that makes men mince their walks. It is the most mincing faculty that we have. All minced, affected walks spring from this faculty in the lead. If it is assisted by a strong faculty of Amativeness, there is an addition of rigging to mincing, and both are somewhat infected with affectation. To understand character in the walk, therefore, is to know the faculties that are in action that produce the different kinds of walks. All physical movements of a natural kind are the products of the various faculties in action. There are unsubstantial walks. They show want of force, decision, courage, confidence and self-control. In such cases the feelings predominate. If a man or a woman walks under the dictation of the faculties of Firmness, Self-esteem, Conscientiousness, Human Nature, Causality, Individuality and Amativeness, he or she will have a very distinct, decided, self-reliant, positive, courageous, forceful, intelligent walk.

[Continued next month.]

ONLY A CHILD.

Only a child. Only a bundle of faculties in the the bud. Only a miniature man or woman. Only a composition that can be analyzed. Only human nature in infancy. Only composed of the same stuff that men and women are made of. Only incomplete in the sense of maturity but not in the number of faculties. Only to be understood by understanding each element of which it is composed. Only to be trained wisely by those understanding these elements. Only to be educated for the right place by a candid examination of its faculties as indicated by the head. Only to be started out on the sea of life certainly and safely by those who understand phrenology. Only to become a self-reliant, self-guiding, self-sustaining man or woman by understanding its own composition. Only to be successful by working under the faculties that give success. Only to be healthy and strong by developing and taking good care of Alimentiveness, Amativeness and Vitativeness. Only to be happy by living under the faculties of Causality, Spirituality, Hope, Self-esteem, Human Nature, Firmness, Conscientiousness, Combativeness, Benevolence, Parental Love, Mirthfulness and Friendship. Only to be well prepared for the next life by really attaining the highest development in this.

WHY NOT?

Why not *know*? Why not *know clearly*? Why not know clearly yourself, your children, your neighbors and all humanity? You *can*. You can by mastering the *elements* of human nature and the external manifestations of these elements in head, face, voice, motion and body.

HEADLESS ARTS.

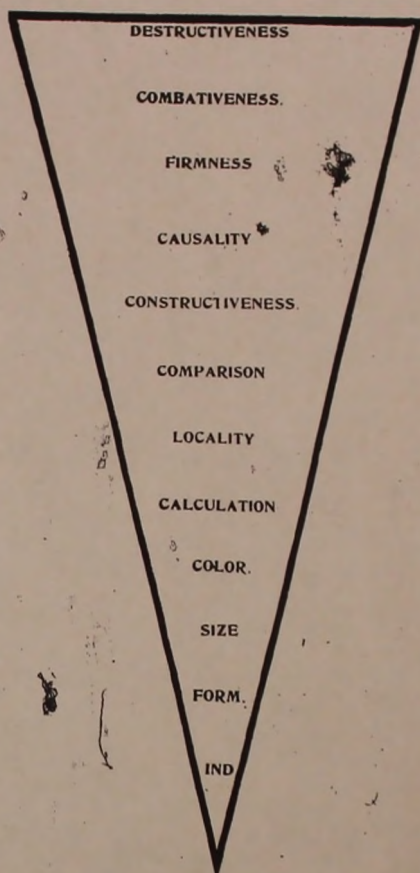
There are arts galore without heads. Physiognomy is one of them. As an effect physiognomy is all right. As a cause it is not. To understand human nature by means of physiognomy alone is an utter impossibility. All the physiognomy known when severed from all else would not explain a single element of human nature.

Palmistry is in the same boat.

At the most it is a superficial art.

The usual phrenology is almost as lame.

To attempt to read human nature without clearly understanding the fundamental elements of which human nature is composed is as superficial and unreliable as to try to calculate without a knowledge of numbers, or to read music without a knowledge of notes. What is the use of being superficial when it is so much more reliable to be definite and fundamental?



OUR INTELLECTUAL WEDGE.

We present above an intellectual wedge that is guaranteed to split open all knotty intellectual timber. It is a natural wedge. It is in accord with the formation of the human intellect. It is a fundamental knowledge wedge. We commend it to the educational world. It shows how the world of knowledge can be opened. By means of the fundamental elements that compose this wedge, a child is enabled to open up the world of knowledge. It can get in. It can commence fundamentally. It can proceed systematically. It can proceed connectedly. It can proceed logically. It can proceed in the most natural, fundamental, psychological way. This is an illustration and explanation of the true human way of learning. It is probably the first true explanation of the natural, intellectual *modus operandi* of getting knowledge ever given to the race. It begins with the fundamental faculty of Individuality. This is the point of the wedge. This faculty enables the human intellect to consciously recognize the individual objects of which the concrete world is made up. By means of this faculty one is enabled to take the first step toward entering the knowledge world. He senses individual objects individually. In other words, he individualizes.

Each individual object, however, has shape. This is the second step in penetrating the world of knowledge. This is sensed by the faculty of Form. All form knowledge is recognized by this faculty. When these two steps are made they form a basis for making a third.

The third step is into the world of dimension. Objects have not only individuality and form but also dimension. The faculty of Size is the third one logically necessary in penetrating into the knowledge world. By means of it, the size or dimension of all objects is sensed. When this third step has been thoroughly made, another may be taken.

By means of the faculty of Color one may get into the

color world. There is no other route to this world.

Objects have color and the faculty of Color senses them.

When the individuality, form, size and color of an object are known, it can be clearly recognized. It can be called a distinct kind of object, as apple, bottle, knife or piano. Yet there may be more than one of these objects. If there is more than one, the faculty of Number (somewhat improperly called Calculation) comes in. By means of this, one can number objects. He can number them from one as high as the scale of notation is known.

When objects have been individualized and recognized in shape, color and number, they may be placed somewhere. The location of these is recognized by Locality. By means of this faculty one enters the geographical world.

When all the various individual objects have been recognized, numbered and located, then by means of a still higher faculty called Comparison one is able to classify these according to shape, size, color or number. In this way, knowledge is classified. This is a great achievement.

When somewhat fully classified, the faculty of Constructiveness steps in and enables one to take these objects and build with them; in other words, make the innumerable instruments and machines which the race has constructed.

To understand the logical or cause and effect relations of the parts of the various machines and buildings that have been constructed, Causality is necessary. This is the faculty of Law. In other words, it is the only faculty that understands, mechanical, mathematical and all other kinds of law. This enables one to get into another great department of knowledge.

By this time, the intellectual wedge has opened up the world of knowledge to a profound depth. Not only can an accurate perception be made of the interior, but this interior may be seen in all its formations, ramifications, relations and constructions. The works and workings of the world of knowledge of an intellectual character will be fully comprehended. At the same time, to hold this intellectual wedge persistently in place, is to have a strong faculty of Firmness. To resist all opposition that would drive one out of this field of knowledge, Combativeness is necessary. But, above all, to drive this wedge in with great forceful blows, is to possess a great faculty of Destructiveness. By means of this faculty one can "drive the wedge home" as it were. He can sink it deep into the world of knowledge. He can split the ball of knowledge open. Thousands have the intellectual part of the wedge strong but are defective in the last three elements of driving power. They therefore fail to get very far into this rich world. They stand around on the surface. They are comparatively helpless. They do not take hold and hammer away. They are like a man without teeth, stone or hammer in possession of a good nut. He desires the rich meat inside. He is even hungry for it. He cannot get in. HE CANNOT CRACK THE NUT.

It is not intellectual talent that people so much need as GREATER DRIVING POWER. They need a stronger degree of the last three faculties to split open the world of knowledge so that they may get into the interior and see and understand all that belongs to this vast and complex intellectual world.

THE ORIGIN OF IDEAS.

All ideas take place by means of faculties. A particular kind of idea comes from a particular faculty. One could no more nearly get an idea of beauty from Causality than he could get an idea of Spirituality from Amativeness. One should look all over the head for the *origin* of ideas. It is true that ideas must be *formed* with intellect. It is also just as true that intellect alone cannot form ideas of all kinds. All of the intellect of the race would not have formed a single *moral idea* without the *moral* faculties.

PITIABLE.

THE TOPSY-TURVY, HIT-OR-MISS, SUPERFICIAL, SPECULATIVE, UNNATURAL, EXPERIMENTAL, ERRONEOUS, MYSTIFYING, AND DANGEROUS CONDITION OF THE THOUGHT OF THE WORLD.

The condition of the most enlightened countries on the globe to-day, so far as the science of human life is concerned is *pitiable*. The human race can be said to be in a pitiable state so far as its own nature is concerned. The nature of human nature is as obscure to the majority of the human race as the nature of the inhabitants of Mars. All is speculation. The treatment of the various questions of human life is, in the majority of instances, *supremely ridiculous*. There is no certainty in educational work. In fact there is no certainty in any kind of human training, where there is not a thorough knowledge of the *constitution* of the human mind. This constitution must be understood before any scientific, educational work can be done; otherwise it must be *positively experimental*. Those who do not clearly understand the forty-two elements of which human nature is composed must of necessity proceed hap-hazardly. The most dangerous indefiniteness can be seen in educational work. It is an *impossibility* to proceed *certainly and correctly* in any kind of human education without a *clear grasp* of the elements of the human mind.

The mind is a structure of absolutely *individual* elements. There is no speculation about this statement. There is no more speculation about it than there is about the existence of the organs of the body. There is not a fraction more speculation about the existence and nature of the various fundamental faculties than there is about the existence of the fingers upon one's hands. Yet the great majority of the human race are *groping* along almost blindly for want of this knowledge. They do not understand the nature of a *single* faculty of which they are composed. Teachers attempt to teach without a fraction of knowledge of a *single* faculty of which the mind is constituted. To claim that any human being can train and educate a human mind without understanding the nature of a single element of the make-up of the human mind is *inexpressibly preposterous*. It is *infinitely* absurd. This is the condition, however, of our boasted civilization. The educational work of this country is to-day *almost wholly* guess work. There is not *5 per cent* of definite work done by the very best teachers who do not understand the original, genetic faculties of which the human soul is composed.

Mind building is talked about. The attempt to build a human mind without knowing anything whatever about the elements of that mind is so positively unscientific as to be pitiable indeed. Out of what would such mind builders build minds? Unless they use *definite elements*, they cannot build from any *definite conception*, nor with any certain material.

Before one can proceed definitely about anything, he must have a definite conception of what he is to do. A definite conception of the make-up of the human mind, therefore, is *absolutely necessary* before one can proceed definitely in mind building. The human mind, to the majority of human minds, is the most vague thing ever thought about. Nothing has been dealt with more indefinitely and haphazardly. The majority of the teachers, preachers and reformers of the world do not know "A" in regard to the *composition* of the mind. Mind building may, however, be reduced to a very definite, fundamental system. This can be accomplished only by a clear grasp of the elements of which mind is composed.

Even when this is learned, it is not enough. One may know the constitution of the mind in the abstract and yet not be at all practical and definite in the *application* of this knowledge to others. Yet this is the first step necessary.

The reason, however, that this is not enough to enable one to proceed definitely in the education and training of

human beings is simply because each child is an organization unto itself. These forty-two faculties combine differently in each human being, producing what is called individuality. In other words, they combine and give a certain kind of *mental formation*. Unless one is capable, by an examination of the head of telling exactly what faculties are deficient and what ones relatively too strong, he cannot, even with a complete grasp in an abstract sense of the nature of these elements that constitute the mental constitution, proceed definitely at all so far as an application of this knowledge is concerned. The reason is that he cannot tell exactly what a child needs. The *only way* to tell what a child needs is by means of the *most exact examination of its head*. In this way the strength of each of the forty-two faculties of which it is composed may be ascertained almost exactly. On this foundation only, can one proceed definitely in human mind building. After this, even, one should understand phrenological psychology in the *most complete* manner. In other words, one should understand exactly what elements constitute vitality, power, concentration, will, thought, concentration, construction, intuition, and self-control. Those who do not know exactly the fundamental elements that give these *compound powers* cannot even with a thorough knowledge of these elements and of their development in a single child proceed definitely and certainly in educational work.

This article should make some of our readers consider how superficial the educational work of the world is. It should show them what a chaotic condition we are in. It ought to impress them with the necessity of making an effort to *master these things and promulgate them*. What the whole race needs to-day more than anything else is a *thorough knowledge of the elements of its own nature and how best to cultivate and regulate these*.

"DID THE INA MAKE HER FIRST TRIP ALL RIGHT?"

A Full Report of the Remarkable Case of Mr. Doherty.

Vancouver, B. C., Nov. 12, 1899.

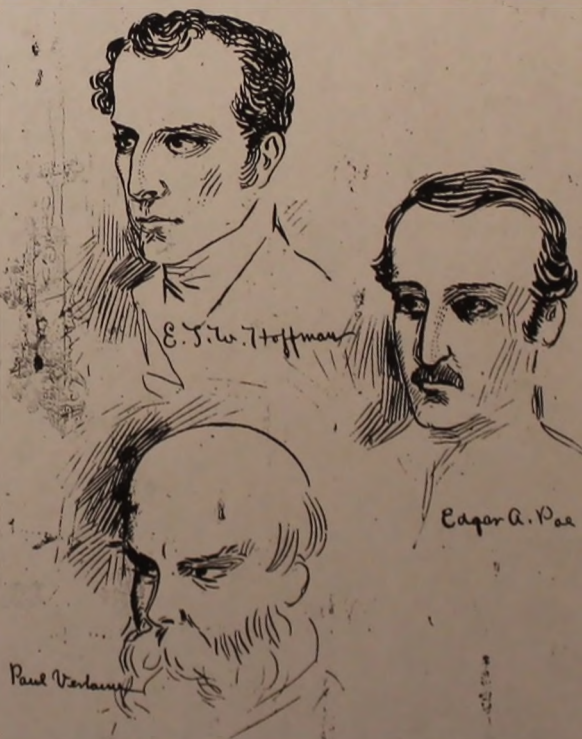
L. A. VAUGHT, Chicago, Ill.

Dear Sir:—A few copies of your inestimable paper and one or two of my personal experiences have led me to make a report to you, a little more in detail perhaps than the newspapers could furnish you. My first case was that of James S. Doherty, Prior St., Vancouver, of which you published a short, but scarcely correct account in one of your late numbers of HUMAN FACULTY. The exact account of this case is as follows:—

Twelve years ago my patient was a shipbuilder and contractor, and had mastered mathematics and the other branches pertaining to his trade. He was always an excessive reader and among other things he began to manifest an especial interest in Spiritualism, so much so that he would often read all night and work at his trade by day. This special subject soon became a passion with him and being strongly motive, the skull would not yield before the inflamed brain and gradually insanity was superinduced. Five years ago symptoms of insanity were strongly apparent but his family endured for two years the suspicions and hate directed chiefly toward his wife. He thought she was obstructing his communications with the spirits. And becoming very abusive the asylum was resorted to. The Provincial Asylum is at New Westminster, a city within twelve miles of Vancouver, and here Mr. Doherty remained for three years. His abusiveness in conversation and manner gradually became worse the longer he was insane. He was very dogmatic and insisted on conversing always on spiritualism, and was loud, aggressive and obstinate. About four months ago my attention was drawn to this case by the patient's son. I suggested that

trephining might prove beneficial but at first the family objected and it was not till I had visited him that they listened to my arguments. They had found that the heat of the head over the organ of Spirituality was ninety-five per cent. on the right side and 95 1-5 per cent. on the left. After the family consented I had the greatest difficulty in obtaining the services of a competent surgeon. At last, after arranging that the law would not hold them responsible, I influenced Dr. Brydone-Jack, Dr. McNaughton and Dr. Sinclair to undertake the operation. The patient was taken to his home and after the necessary preliminaries, Dr. McNaughton made the incision. This was made next to and just behind Agreeableness and then about the center of Spirituality and lastly just over Hope. This was done on each side so that there were six incisions, each about the size of a twenty-five cent piece and the intersticing bone removed. The skull was $\frac{3}{4}$ inch thick and the dura mater was drawn exceedingly tense. This membrane itself was very highly inflamed and the arachnoid and pia mater showed the same appearance. The scalp was then sewn and after six days our patient went out fishing. The brain protruded fully an inch on the left side and $\frac{3}{4}$ inch on the right. But the patient was in his right mind and fully restored. One of the first things he did was to burn all his books on Spiritualism. Five years ago he built a boat called Ina and his first words on recovering consciousness after the operation were, "Did the Ina make her first trip all right?" In answer to my questions he said he could not believe he was in an asylum and that the last five years was a perfect blank to him. The cure was effected over three months ago and last week Mr. Doherty left for Dawson City, N. W. T., to superintend a contract he had taken in the far north. In my next I will give a case of epilepsy cured.

Prof. J. A. DIBDEN,
165 Hastings St., Vancouver, B. C.



THE DEFECTS OF GENIUS.

WRITTEN AND ILLUSTRATED BY EDWARD CAREY.

There are many kinds of genius but in all probability there is no phase, no such enigma, as that of almost abnor-

mal faculties of Ideality, Spirituality and Sublimity combined. These form what, in a poetic sense, might be termed the soul.

It is that portion of the brain wherein all dreams of the spirituelle, the beautiful and fantastic are evolved, and yet, who would suspect that in the light of all that is beautiful and fair the seeds of corruption would darken and flourish.

Observe the lives of the world's three foremost idealistic geniuses and such will appear the case. The reader will see in the three portraits the grand expanse of brow in the sid-eral portions of the head. These are geniuses whose souls soared in the realms of exquisite beauty, love and tenderness, and yet they fell and died in the mire of debauchery.

E. W. T. Hoffman, of Germany, author of the *Night Sketches*, *The Serapion Brethren* and other works all of which teemed with the weird and bizarre, early in life, after prolonged dissipation, fell a victim to creeping paralysis and died miserably.

Edgar Allan Poe is one whose life is so well known that it will be unnecessary to review his aimless, profligate career. Yet fancy the author of such wondrous verse as *Annabel Lee* and *The Raven*, expiring after a carouse with a low strata of politicians.

By many Poe is looked upon as the embodiment of evil; by others as a misguided angel.

Probably the best material for study is in Paul Verlaine, who is accredited with having written the most beautiful hymns in the French language, and who usually composed them either in a jail or hospital, but who was nominated by acclamation for the Poet Laureateship of France while he was existing a mere drunken outcast, unknown to the world at large, though his verse was idolized in art and literary spheres. His genius was symbolized by the critics as a lily growing in a dung-hill.

There have been many attempts at analysis of this type of character and the usual answer has been, degeneracy, a term that shields a world of psychological ignorance. Phrenology depicts them as poor wind-beaten ships, void of the rudder of Self Esteem, Firmness and Continuity—ever and ever heading for the sunlit horizon—but driven by adverse winds into the darksome moat of hopelessness and despair.

That such highly strung, melancholy temperaments should suffer excruciating mental anguish in this gray, unfeeling world of ours there can be no doubt; and when tempted by the soothing oblivion of opiates, they easily succumb and are lost. Not because of inherent evil, but simply through the weakness of their own feeble wills.

AUTUMN.

The sweet and sobbing sound
Of Autumn's plaintive moaning,
Brings no peace.
My heart but feels a wound
And pines to hear its groaning,
Never cease.

My tearful face is white,
My heart's dull tide is flowing.
Slow and cold,
As memory brings the sight
Of happy, swiftly going,
Days of old.

Borne by an evil blast—
Now forcing down, now lifting.
Year by year,
My life has idly passed,
A leaf I now am drifting,
Dead and sere.

—PAUL VERLAINE.



HUMAN FACULTY

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THE CLOSING YEAR.

This number ends Volume 1 of HUMAN FACULTY. It is now one year old. We ask all of our readers who have a copy of No. 1 to compare it with No. 12, and decide whether we have fulfilled our promise. We believe that the comparison will be sufficient to satisfy all in this regard. When No. 12 of Vol. 2 has been reached, we expect to be as much further along as No. 12 of Vol. 1 is ahead of No. 1. Our readers may rest assured that HUMAN FACULTY is in the field to stay. It is now substantially founded. It has met with the most enthusiastic reception throughout the whole country. We are very much pleased with the appreciation it has received and wish all a Merry Christmas and a Happy New Year.

The Western School Journal (Topeka, Kans.) asks the following pertinent question: "If nine-tenths of the books on psychology were burned, would the loss to pedagogy be visible to the naked eye?"

SUPERFICIAL PHRENOLOGY.

All phrenology that does not deal with the true nature of the fundamental faculties is necessarily superficial.



SECRETIVENESS AND CAUTIOUSNESS.

This picture shows how the two faculties of Secretiveness and Cautiousness hold the head and give expression to the face. The head is held down and the eyes slyly peep out from under drooping lids and look this way and that way. The mouth is closed and says "mum."

DARKNESS, MYSTICISM AND MISERY.

The majority of the human race seem to like these three conditions better than the opposite state. Darkness and mysticism well-nigh universally prevail. Misery to a great degree is the consequence. The most unreliable doctrines flourish. Almost wholly unreliable medical systems flourish. What is more certain than the success of patent medicines. Fakes thrive. Politicians thrive. Superficial schemes of all kinds are successful; at least, for the time being. Human beings pay very costly for what they get. The amount of merit in the systems, doctrines, schemes, medicines, theories, isms and ologies that are supported, is almost infinitesimal. We would like to open people's eyes. We would like to have them see. We would like to have them understand the nature of their own constitution. This is the only way to clear all of these things up. There is a way out of this darkness and distress. The way out is via a fundamental knowledge of self. When all understand clearly the nature of their own constitution, human life will be definite, clear, healthy. There is a better way and HUMAN FACULTY intends to as nearly as possible show this way to everybody. There is at least ninety per cent too much darkness, mysticism, and misery.

BADLY MIXED.

There are superficial phrenologists who believe that one may have a physiognomy of one kind, a phrenology of another kind, an organic quality of another kind and a temperament of still another kind. It is just as easy for one to have these antagonistic conditions as to be green, black, blue and yellow at the same time. Such persons are just as reliable as mermaids and centaurs. Mind, brain, skull, scalp, hair, face, neck, skin, bust, arms, hands, fingers, finger nails, legs, feet, temperament, quality, voice, walk and gesture perfectly correspond in all natural cases.

TO THE LEADERS OF HUMAN THOUGHT.

Don't be vague.

There is no necessity for it.

You might as well be definite as indefinite.

A full knowledge of human nature will enable you to be definite.

Don't mystify. Clarify instead.

Make your instruction clear. You can do so by getting a thorough knowledge of the elements of human nature.

Don't experiment. It is no longer necessary.

A fundamental basis has been reached.

This basis is the constitution of human nature.

On this basis you can build your systems of education, reform, sociology, psychology, political economy, definitely and substantially.

Be definite.

Be fundamental.

Be practical.

Be scientific. You can be by mastering the genetic elements of which the human mind, all over the world is composed.

You should know these faculties as well as you know the alphabet of a language.

Then you should study the localization of each one in the brain.

You should know how these form the brain.

You should understand how they shape the head.

You should know what heads mean.

You should be able to measure individual minds.

You should be able to tell in each individual case exactly what hinders one from running his mental machinery successfully.

If one fails socially you should understand why.

If he fails commercially you should understand exactly why.

If he fails in concentration you should not guess at it but should know exactly why.

If he fails morally and becomes a criminal you should know exactly why.

If he fails in any way whatever you should not guess at it but should know exactly why.

You can know. You can know by studying thoroughly what is called phrenology.

Phrenology is only a name given to a fundamental psychology.

By thoroughly studying the nature of each one of the forty-two fundamental faculties of which the human mind is composed, and then largely perfecting yourselves in the art of phrenology, which is a knowledge of the location and development of these faculties, you can understand all kinds of men, women and children.

When you have done this you will understand human nature.

You will understand the human mind.

You will understand the needs of each individual.

You will understand the needs of the country.

You will understand yourselves.

You will understand mind building.

You will understand how to make the most of each man, woman and child.

You will understand human vitality.

You will understand human development in an absolutely definite sense.

You will know what the human race needs.

You will not only know this but you will *know what to do to enable it to obtain* what it needs.

You will know how to promote the health, happiness and success of everybody.

Then your work will be effective.

Then it will be productive of *great* results.

Then instead of ninety per cent. of it being *wasted* because of want of this knowledge it will all be fruitful.

Then you will understand how best to prepare for all of the duties of life.

Then you will understand human culture in the truest and best sense.

Then you will understand how best to live in this world and how to *best* prepare for the next.

MADE UP.

Human nature is made up. This should be emphasized. The elements of which it is made up are known. Forty-two of these elements are thoroughly known. They are distinctly known. The nature of each one is clearly understood. Those who would understand human nature, then, must study it *element by element*. Being a make-up of elements, it must be studied *elementally*. These elements are very distinct things. They are positively fundamental. They are something we can depend on. They are not imaginary somethings. They use distinct brain centers through which to act. They are not simply functions of brain centers but builders and operators of brain centers. Each one builds its own brain centers. If they were not individual somethings, they would not build individual brain organs through which to manifest themselves. They can be studied as definitely as physical organs can be studied. One can make a study of the ear individually and does not need to make a study of the whole physiology of the body in order to be thoroughly acquainted with the ear. The physical organs are not any more individualized than are the mental faculties. The body is made up, too. In fact, it is just as complex as the mind. This is a necessity. The make-up of the mind necessitates a complex make-up of the body. The mind is not related to the body in *some general way*. It is related to the body in forty-two distinct ways. The closest relation is through the three vital faculties, Alimentiveness, Vitativeness, and Amativeness. The second closest relation is through the three principal motive faculties, Destructiveness, Combativeness and Firmness. These unite the muscular system with the mind as a whole. By means of the three vital faculties we can furnish the fuel that is consumed

in moving the body about. To understand anything completely is to understand the whole make-up of it. To understand human nature, is to understand not only the elements of which it is made up but also to understand how these elements combine to give the different general powers and characteristics. All of the general human characteristics are the compounds of fundamental elements. Human energy is a compound affair, and it can be wholly comprehended by understanding these elements and how they combine to produce it. Human will is a complex affair, and it may be just as clearly understood. Human imagination is also a very complex affair. It may be thoroughly understood by mastering these fundamental elements. In fact, all kinds of human nature, as manifested by all tribes and races, may be perfectly comprehended by a mastery of the forty-two fundamental elements that constitute the make-up of human nature.

A VERY INSTRUCTIVE LETTER.

CHICAGO, November 25, 1899.

L. A. Vaught:

DEAR PROFESSOR: I know that I only voice the sentiments of a large number of your readers when I say that the reading of your paper is attended with both pleasure and profit—nay, with delight and enthusiasm. It is a pleasure to witness the sturdy strokes you give, to follow the incision deep below the outer crust, beneath which so few have penetrated. For many years I have watched your work, now being so nobly matured, and the results so generously given to the people through the medium of this journal, and many are the persons, to my knowledge, whom you have turned from purposeless lives, vacillatory effort and foredoomed failure into the straight road of definite aims and striking results. There are no words too strong to commend teaching that shows to each human being the exact tools with which he must fight his battles of life, and the exact degree of strength of every one of these tools. And it is comforting to know that these tools can be sharpened and strengthened and made to do better and greater work.

And with what marvelous precision do you span the minds of those who come under your skill? When subjects turn pale and fairly gasp for breath at the laying bare of their most secret processes of thought, at the unerring description of how, under stress of emotion, their mental machinery would act, then it is time to believe there is a foundation to this science. And the whole principle is so simple, so clear, that even a child can understand. It takes skill in practice, but the principle is plain. There is no secret anywhere—no burning of incense, no formula in Greek or Latin, no brewing of distilled herbs, no symbolical signs with which to mystify.

Many will remember the change that took place in one of the foulest districts in the city of New York within the past two years. Five years ago, in Mott street, down in the crowded tenement district, scarcely a day passed that did not have its quota of fights and brawls, interspersed with murders. About two years ago some of the philanthropists of the city put a small park in the midst of this district, and now the whole character of the neighborhood is changed. What is it that has changed? The same people live there, and the same tenement houses are there. Ah, but the thoughts of the quarrelsome tenants and the cursing children have come out of their lower faculties, wooed forth by the green verdure, the refreshing trees and the bright, beautiful flowers. The blood has been carried to different brain centers, into nobler places—into ideality, sublimity, hope, and this has awakened ambition. It was like forcing a stream of water upon parched ground that had been nearly starved out. The beauties of the park appealed to faculties that had been dormant for many years, and freshened and revived them. If you don't believe such things have an influence in

the mind, fill your thoughts with hate of your bitterest enemy, set your teeth in determination to violently crush in his face the next time you meet him, and then start and walk through one of our parks. If you don't come out at the other end of the park a different man, then we shall haul down our assertion.

Take a walk south in Michigan avenue, commencing at Monroe street, with the corner of your eye skirting the front of the Art Institute, and then roaming off over the Lake Front Park down the length of the beautiful stately avenue, and make a note of your feelings. See if you don't feel a certain pride, a certain satisfaction, a kind of an appeal to something good within you—in a word, a stirring of the aesthetic faculties. Would not a similar scene, on a small scale of course, stir the same faculties in the outcast and the dweller in the hovel? What, on the other hand, will be your feelings if you walk a few blocks in Ewing street or Maxwell street, near the river? Can you blame the poor inhabitants who live there for the nameless crimes committed? The very look of things calls forth curses, and the squalor and poverty in the homes are in exact proportion to the squalor and poverty in the minds of the dwellers there.

Something must be done toward starting the blood to irrigating the other faculties in these starved minds. And there we come to the problem that involves the whole human race. We can abandon neither the poor nor the vicious. We must make their present condition impossible. How? Is there any other way than by nourishing their abandoned brain centers? By building up empty faculties? By coaxing the blood away from the selfish, degenerate centers into regions higher up? Or, in other words, away from the side-head and back-head into the front and top-head?

Optimists of the human race ought to see much in the future to encourage them. Slowly but surely education is telling on the world's history. What are the Americans—those unconquered heroes of many wars—but a race whose forty-two faculties have been cultivated more highly than have those of any other people on the globe? "Blood will tell." Aye, but trained intelligence tells better. The Spaniards, that haughty race of nobles, had the blood in all its blueness, but their opponents had the gray matter, and the result was soon apparent.

Every reader of this journal should seek an examination at your school at their earliest convenience, "while the master is with us." The study of self-culture upon these lines becomes fascinating for one is soon convinced that he is proceeding in a way that is at once truthful, practical and sane. And by all means those who read and enjoy HUMAN FACULTY should hasten to send in the little required for a year's subscription, if they have not already done so, and thus help to make this paper as influential and as widely circulated as it is able and powerful.

Sincerely yours,

W. J. SHERWOOD.
1899 Washington Boulevard.

GET YOUR BEARINGS.

Before you set sail on the sea of life, "get your bearings." Before you start in business, "get your bearings." Ere you enter college "get your bearings."

Before you choose a profession, "get your bearings." Do not enter upon matrimony until you "get your bearings."

Ere you start to write a philosophy of life, "get your bearings."

To "get your bearings" is to clearly understand the fundamental elements that constitute human nature; how strong and weak these are in yourself and to know what department of life they naturally best fit you for.



WHY SANTA COMES AND HOW HE GETS HERE

Even an imaginary character can be fully interpreted by means of predominant faculties. Such a jolly, cunning, child-loving old soul as Santa Claus could only exist in fact or fiction by possessing a great degree of the following faculties:

1. Benevolence.
2. Comparison.
3. Mirthfulness.
4. Constructiveness.
5. Locality.
6. Weight.
7. Cautiousness.
8. Secretiveness.
9. Destructiveness.
10. Friendship.
11. Parental Love.

Parental Love and Friendship wake him up from his long, long slumber. Destructiveness enables him to "get a move on himself." He goes about slyly and cautiously at night by means of Secretiveness and Cautiousness. He finds his way by means of Locality, and noiselessly climbs to the tops of houses and down the chimneys by means of Weight.

He is very ingenious and a great judge of mechanical toys because of his large Constructiveness.

Look at the merry, cunning twinkle in his eye. This comes from Mirthfulness in conjunction with Secretiveness. He also has sharp classifying power. He grades his goods nicely. He recognizes the eternal fitness of things. He does the right thing at the right time. Comparison enables him to do this. He not only loves children, but is a natural humanitarian. He is a kindly old fellow. Good nature beams

from his physiognomy. He seems to be at peace with the whole world. This broad, general, helpful disposition springs from a large faculty of Benevolence. These are his predominating faculties. They are quite accurately localized by the figures 1 to 11 in the two outlines of his head.

His face is also an interesting study. Notice the round convex formation of his cheeks. This indicates wonderful lung power. His circulation must be excellent. This enables him to stand the coldest climate. All in all, he is a merry old fellow. We hope he will make millions of glad hearts by his visit the coming Christmas. ✧

AN OUTLINE OF A FUNDAMENTAL SYSTEM OF CHARACTER READING.

First. INHERITED faculties.

Second. NATIVE difference in the size of these faculties.

Third. The LOCALIZATION of these faculties.

Fourth. THEIR brain organs.

Fifth. The SIZE of these brain organs.

Sixth. The SHAPE of the head that the unequal size of these organs causes.

Seventh. The SIZE of the HEAD that is the RESULT of the SIZE of the FORTY-TWO FACULTIES.

Eighth. The QUALITY of the WHOLE body that is GROWN by these faculties. If certain faculties PREDOMINATE, the body must NECESSARILY be of a certain quality.

Ninth. The TEMPERAMENT that is the RESULT of a PREDOMINANCE of certain faculties.

Tenth. The INDIVIDUAL anatomy that is the NECESSARY RESULT of a PREDOMINATING temperament.

Eleventh. The physiognomy that is a NECESSARY CONSEQUENCE of faculties expressing themselves by means of the facial anatomy and physiology.

Twelfth. The general physiology of the body that is the NECESSARY CONCOMITANT of the forty-two faculties.

LOCALIZATION.

The localization of the organs of the forty-two faculties is just as true as the localization of the ear, the nose, the heart, the lungs, the stomach, or any and all of the organs of the body. This localization is just as *natural*. In fact, it is absolutely natural.

Man had nothing whatever to do with localization. He simply discovered it. Phrenologists have had no more to do with the location of the faculties than with the location of the organs of the body. They simply found the faculties. The location of a faculty can be mastered and depended upon as certainly as the location of the ear. Even a child knows where to look for his ears. The location of Causality, Benevolence, Destructiveness, Cautiousness and Amativeness can be learned and depended upon just as certainly and absolutely as the location of the nose can be learned and depended upon. It would be a very unreliable geography of this country that could not be depended upon if one wanted to locate New York, Boston, Philadelphia, St. Louis, Cincinnati and Pittsburgh. These cities are located somewhere. They are there all the time. They can be found. This location, the geography of the United States furnishes one. The geography of the human head may be just as certainly learned. It can be depended upon with just as much certainty. And it is a great deal more important than the geography of any country.



CONSCIOUSNESS.

There are many kinds and degrees of consciousness. It may range from the simplest appetital or sexual consciousness in the insect up to the rational, conscious consciousness of Herbert Spencer. All that is alive is conscious in a degree, but consciousness proper is rational consciousness. In other words it is conscious consciousness. It is that kind of consciousness that is fully conscious of the distinct kind of consciousness that is in action at the time. Therefore, conscious consciousness may be fundamentally analyzed.

It may be clearly understood. All of the factors of it may be individually handled. This center is Causality. This, without any question, is the center of rationality. To be rational is to reason. To consider, think, weigh, plan, cogitate, philosophize and reason is to possess and use Causality. Otherwise these intellectual actions just mentioned cannot be performed at all. To rationally and knowingly perform these and at the same time understand the processes is to possess Causality. Hence, one may be capable of a great degree of rational consciousness by means of this faculty.

Beginning with this faculty, we can consciously proceed to fully explain the different kinds of consciousness, bearing in mind all of the time just what we are doing. To make rational consciousness individual self-consciousness, is to add to Causality a strong faculty of Human Nature. With these two faculties, one can proceed in a very conscious, tactful way in the study of his own consciousness.

We might stop here and say that consciousness, like imagination, is nothing in itself. It is only a state of mental action. It is transient.

The faculties of consciousness, however, are something in and of themselves. By means of the faculty of Human Nature in union with Causality, one is sharply conscious of the propriety of his acts and also acutely conscious of how he feels and looks. He is sharply aware of the expression of his face and of the situation in general. Without Human Nature he could not be tactfully conscious. There are those with good ability who are so defective in the faculty of Human Nature that they positively bore others without being aware of it. In other words, they are unconscious of it. Those who are weak in the faculty of Human Nature are always making blunders unconsciously. They are positively defective in tactful consciousness. They are often gayed. They are easily deceived. They are called greenies and are often delightfully ridiculed.

Consciousness, therefore, is a very complex affair. Be-

ginning with Causality, we have to add one by one the other faculties to give the various kinds of consciousness. If to Causality and Human nature, we add the faculty of Mirthfulness, we quickly and consciously sense the ridiculous situations that we get into and that others get into. These faculties fit one to at least quickly catch the point of a joke. They put one on guard in this regard. They enable one to read the mirthful intentions of others. In fact, they constitute principally what is called quick wit. To these may be added a large faculty of Secretiveness, which gives one conscious reserve. In other words, it gives one great power of mental reservation. The power to consciously hide one's own mental actions and be aware of all that is going on around, comes principally from the faculties of Human Nature, Secretiveness, Mirthfulness, and Causality. This combination will enable one to so reserve his thoughts and feelings, that his face is very difficult to read. In other words, they give one an impassive face. The best gamblers have these faculties to a strong degree. It might be described as the sharpest degree of conscious consciousness. One is intensely aware of just what he is doing and of his surroundings. A great detective needs these faculties to a great degree.

All should bear in mind that consciousness, however strong a particular kind of it may be, can never cross the river and get into the territory of some other mental country. One might have the above-mentioned faculties as strong as any one has ever had them and as highly cultivated and at the same time be wholly incapable of consciously knowing anything about music, with Tune destroyed, or of colors with Color destroyed. In other words, one could not enter into the musical nor the color world without these two faculties, even with a great degree of all the others.

Therefore, one cannot take his own consciousness as a standard to decide the existence or non-existence of objective things, qualities and realities, unless he has a fair degree of each of the forty-two faculties and clearly understands the function of each of these faculties. If he happens to be deficient in a special faculty and is unacquainted with each faculty, he cannot consciously take hold of anything objective of a particular kind, with all his other faculties; and, not knowing that he is defective in this faculty, he comes to the conclusion that there is no reality of this particular kind. For this reason one should be certain that he has all of the forty-two faculties sufficiently developed to make his mind a standard mind; so far as conscious penetration, comprehension, and insight are concerned.

For instance, one might have all of the faculties with the exception of Identity, and have a high degree of conscious consciousness of the existence of everything else but be wholly unconscious of beauty. This is comprehended only by those who understand the distinct nature of the forty-two fundamental faculties. Such a thing is well-nigh inconceivable to those unacquainted with the limitation of the faculties of which we are composed.

When one does not understand these faculties sufficiently, he does not know that we cannot take one step into the territory of a distinct faculty if this is destroyed, with all our other faculties. Destroy the faculty of Mirthfulness, and all of the other faculties combined would have no power whatever to sense any situation, thought, or condition that was comical. Without Mirthfulness, one would be totally idiotic so far as the comical is concerned.

The elements of consciousness, then, are the forty-two faculties. To concentrate the mind purposely on a single department is to unite the special faculty that relates us to this department, with Causality, Comparison, HUMAN NATURE and so on. For instance, if we wished to consciously concentrate our consciousness upon shapes, we would simply take our faculty of Form as the point of the spear of consciousness and proceed to focalize all of the faculties in con-

junction with this one, upon shapes alone. In no other way, could we consciously concentrate consciousness upon shape. The same is true of all other individual kinds of consciousness.

Therefore, to enter into all of the departments of life consciously, knowingly, understandingly, is to possess all of the faculties sufficiently strong enough to do so. At the same time, we cannot be conscious of everything at one time. The plurality of faculties, however, permits us to be doubly, trebly and very complexly conscious. We can be conscious of at least more than one thing at a time.

To be conscious of the objective world, is to unite the percepts with Causality, Comparison, etc. For instance, we can take our percepts, beginning with Individuality, and individually, consciously notice the individual objects and persons in a room. We can consciously individualize each one. Then we can drop this and consciously individualize the shape of the head of each one. We can drop this and consciously individualize the complexion of each one. Then the size and place. After this has been accomplished, we can compare these individuals and these individual objects and qualities one with another. This requires the faculty of Comparison. We can consciously note the time we are doing this, which requires the faculty of Time. We can consciously be conscious of how we are doing this and of those near us and the expression of their faces by means of the faculty of HUMAN NATURE. This kind of consciousness is very common. It is every day consciousness. It is needed in all the departments of life.

Watchful consciousness is obtained by the addition of Cautiousness to the faculties already mentioned. This faculty enables one to cautiously watch out and keep one fully alive to all the dangers around him.

(Continued next month.)

MUDDLED.

Nearly all are muddled about things of a mental kind. The human mind seems to be a will-o'-the-wisp to the majority. Human nature is to nearly all an *enigma*. This is true because it has not been studied in an *elemental* way.

A learned man can devote his life to the study of general psychology and at the close of it be positively muddled so far as its nature is concerned. In fact, all who study human nature in any way or in all ways *excepting via the faculties* *quite get mystified and then in turn mystify others.* In reply to the question, "What is Human Nature?" one of the most prominent ministers in the United States stated that the more he studied it the less he knew about it. Little wonder that nearly all of the teachers of life have been very indefinite and largely unreliable. They have attempted to handle something without a proper foundation to begin with. There is no way possible to understand the human mind or human nature *excepting by means of the elements of which it is composed.* Unless one begins in an *elemental* sense he never can understand it nor handle the subject. He may think and write volumes concerning it. He may write about the nature of human nature in a *general, theoretical* sense, without having any true basis whatever. This is the condition that the human race is in to-day concerning its own nature. It will remain in this condition until it learns the *elements of which it is composed.* There is nothing mysterious about human nature. *It is simplicity itself.* All kinds of it may be as clearly understood as the simplest questions in mathematics. It is a question of *beginning properly.* Human nature is a composition. It is a composition of certain elements. These elements may be clearly comprehended. When they are clearly learned the aggregate of human nature is as lucid, definite, and simple as anything known. There is no need of misunderstanding human nature at this time. All should throw away their prejudices and examine

its elements without fear or favor. Because the phrenologists have discovered these elements is no reason that one should be prejudiced against them. It is absolutely absurd to be prejudiced against the natural organs of one's body. One has just as much right and reason to be prejudiced against his nose or lungs, as to be prejudiced against the elements of his mind. These elements or faculties are just as *natural* as the organs of the body. They are parts of the human soul. Phrenology has had nothing to do with their origin or nature. They have been *discovered* by phrenologists and that is all. By thoroughly studying the forty-two elements of which human nature is composed, all kinds of disposition, talent, genius, and tendency may be clearly comprehended. All kinds of human power, like memory, will, thought, imagination, become absolutely simple. All mysticism, darkness, indefiniteness is cleared away. *Child nature, woman nature, man nature, all kinds of human nature* stand out as distinctly and plainly as houses on the clearest days.

WHAT FOOLS WE MORTALS BE.

We would not be if we understood the individual faculties of which we are composed and the particular ones that are so prone to fool us. We do not act foolishly *all over.* We act foolishly only when under the control of certain faculties. These faculties are not inherently foolish, but unless they are guided and regulated they are very apt to act that way. In other words, they need some assistance. All kinds of extreme action is the result of lack of self-control. Any of the sentiments may fool us. They may make us act the fool. One under the absolute dictation of Cautiousness will act very foolishly. He will lose his intellectual faculties altogether. He will do that which there is no sense in in any sense. Amativeness is just as much inclined to act the fool as Cautiousness, only in another way. It has no sense of its own. As a passion it is absolutely unreliable. It is no more nearly a guide in love, courtship, and marriage than is the moon a guide in planting potatoes. Even Parental Love, although one of the best faculties we are composed of, is absolutely foolish. It hasn't a particle of judgment. It does not know any more nearly what is good for a child than the usual teacher, preacher, or reformer knows what is good for humanity. It simply feels. There is no intellect in feeling. There is no wisdom whatever in it. In no sense can there be. While it is foolish to act foolishly, how is one going to know what mental faculties are reliable? Simply by a study of the nature of each one.

Our higher faculties are just as apt to make fools of us as any of our other faculties. Approbativeness is a high-toned, stuck-up faculty. It is a faculty of rank, red-tape, and ceremony. It is an official faculty. At the same time, it has no more sense than to make a foolish display and be grieved for its silliness.

Hope is a very highly located faculty. It occupies a position in the human brain on top. At the same time it is wholly devoid of wisdom. It is one of the most pleasant, bright, cheery faculties, but just foolish enough to enter into all kinds of visionary speculations.

Ideality is another very fine faculty. In fact, it is a good-looking faculty. It is a pretty faculty. It likes pretty things. It is the esthetic faculty. It is a choice faculty of the whole mental constitution. It makes very choice distinctions sometimes. Notwithstanding it possesses all of these virtues, it is very apt to act the fool. It will cause one to enter upon a plan of idealism. It is largely its baseness to idealize. It will so idealize this very natural and substantial world of ours that it idealizes one into discarding the reality of his body. Here is where he gets left. Here is where Ideality is idiotic. It is not any more nearly a reliable guide than Amativeness or Alimentiveness.

We have no objection to ideals. In fact, ideals are very

necessary to progress. Faculties like Ideality and the others named are in their very nature unreliable. They have no discriminative power. They do not think. All of the faculties above named in and of themselves would never originate an idea. They are thoughtless. They never get within ten thousand miles of logical reason. There is no reason in them. *They are not built that way.*

Spirituality is another of our way up faculties. It is supposed to be on top. It is supposed to be nearer God than any other faculty. In some kind of a sense this is true. All of the wisdom, however, there is in Spirituality one could put in a vessel so small that it would require a magnifying glass to see it. It is just foolish enough to make millions consult fortune tellers. It probably helps to make as many gamblers as any one faculty. Nearly all on the Board of Trade are possessed of a strong degree of this faculty. It has hypnotized millions of people. In the United States today there are millions under its hypnotic power. It is the grand center of human delusion.

Bear in mind, now, that we are not berating these faculties. They are all good in their proper places. Some of them are not guides. None that we have mentioned is a guide. We need only to study their fundamental nature to find this out. Because the human race has not found this out is the reason it permits these faculties to act so foolishly. Any human being who has a thorough grasp of the nature of each of the forty-two faculties of which he is constituted would no more nearly permit a faculty like Spirituality to act as a guide than he would permit his big toe to run the rest of his body. All of the faculties named have to be guided. They have to be led. They are little children, as it were. In fact, they are *veritable babies*. They might be called *boobies*. They hoodoo millions. They act the fool all the way from the sublime to the ridiculous.

This is not the worst of it. They have cheated millions. They have deluded and destroyed, so far as this world is concerned, millions of the race. They must be better known. They must be thoroughly understood. They must not be permitted to usurp the place that rightfully, naturally and fundamentally belongs to the intellectual faculties. Intellect must be at the helm. It must precede these faculties. At least, it must go hand in hand with them. It must guide them in a rational way. Reason must predominate. If reason does not predominate, delusion, disease and insanity will. We know overwhelmingly whereof we are speaking. We have studied these faculties in the broadest, deepest, fairest and most unprejudiced manner. We have no dislike for a single one. We like the higher as much as the lower. They are all parts of the human soul. None should be destroyed. All have good purposes. Are all God-given faculties. One is just as natural as another. We have no preference in the matter. We reach our conclusions wholly from a definite fundamental knowledge of the nature of each. Understanding exactly the nature of each one, we just as completely understand what they are likely to do and how much reliability there is in them. This is the only way to properly and fairly treat these faculties. They must be examined fearlessly and fairly. To do this, prejudice must be absolutely discarded. Each must be examined exactly in the same way that the ear is examined as a physical organ. The ear has its own office or function. This is not seeing or smelling. These faculties above named have their own proper functions in the mental economy. Outside of these places they are trespassers. They are deceivers. They are deluders. Study them until you know their natures exactly and then make them stay in their proper places. They are not fitted to do the work of Comparison, Causality and Human Nature. They should not be predominant. If they do predominate there will be no certainty of sanity, soundness and sense. Comparison, Causality and Human Nature should lead, and must lead to keep one in the sphere of rationality and sanity.



Let your intuition answer these questions:

Is this the head of a minister of the gospel? No, would be the reply. Is it that of a great philanthropist? No. A Student? No. Poet? No. Lawyer? Possibly. Saloon-keeper? Hardly. A gambler? Very likely.

Can you give any logical reasons for your opinion? Well, no.

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