

# HUMAN FACULTY

THE HUMAN MOTTO: "E PLURIBUS UNUM."

Vol. I. No. I.

CHICAGO, ILL., JANUARY 5, 1899.

10 Cents a Copy

## THE SCOPE OF THIS JOURNAL.

The Relation of Human Faculty to the following Subjects will be Considered in a most Candid, Definite, Original and Fundamental Manner.

1 Memory	51 Jealousy	61 Anthropology	71 Construction	81 Reproduction	91 Hypnotism
2 Will	52 Disease	62 Ethnology	72 Production	82 Song	92 Vacillation
3 Health	53 Healing	63 Anatomy	73 Legislation	83 Poetry	93 Hypocrisy
4 Self-Control	54 Genius	64 Physiology	74 Insanity	84 Language	94 Diversity
5 Vitality	55 Longevity	65 Biology	75 Law	85 Depravity	95 Culture
6 Constitution					96 Form
7 Physiognomy					97 Physical Development
8 Temperament					98 Talent
9 Education					99 Power
10 Imagination					100 Influence
11 Concentration					101 Vital Mag'ism
12 Marriage					102 Affection
13 Location					103 Selfishness
14 Child Training					104 Thought
15 Resemblance to Parents					105 Mathematics
16 Sex					106 Invention
17 Nationality					107 Possibility
18 Body					108 Brain Growth
19 Organic Quality					109 Phrenology
20 Business					110 Motion
21 Energy					111 Walk
22 Oratory					112 Gesture
23 Success					113 Profanity
24 Happiness					114 Malice
25 Suicide					115 Antipathy
26 Despondency					116 Worry
27 Fickleness					117 Attraction
28 Parentage					118 Nervousness
29 Fear					119 Intensity
30 Ambition					120 Excitability
31 Religion					121 Attention
32 Vice					122 Spontaneity
33 Crime					123 Volubility
34 Immorality					124 Vulgarity
35 Association					125 Harmony
36 Spirituality					126 Partnerships
37 Honesty					127 Love
38 Humanity					128 Idealization
39 Personation					129 Mysticism
40 Elocution					130 Occultism
41 Music					131 Flattery
42 Art					132 Pauperism
43 Perception					133 Imbecility
44 Reflection					134 Virtue
45 Expression					135 Stability
46 Reason	56 Sensuality	66 Animality	76 Progress	86 Idiocy	136 Civilization
47 Intuition	57 Application	67 History	77 Evolution	87 Hell	137 Monopoly
Sensibility	58 Human Rights	68 Literature	78 Development	88 Heaven	138 Individualism
Sensitiveness	59 Economics	69 Science	79 Childhood	89 Immortality	139 Socialism
Bashfulness	60 Sociology	70 Philosophy	80 Sexuality	90 Telepathy	140 Anarchy



SMITHSONIAN  
NOV 30 1987  
LIBRARIES

(See Third Page.)



## SELF-CONTROL

## The Special and Fundamental Faculties of Human Self-Control.

Self is a structure of at least forty-two individual faculties. This is usually called the soul or mind. The only way to definitely understand a human mind or soul is to understand the fundamental, individual elements of which it is composed. Forty-two of these have been discovered and defined. Without question, all of the principal faculties have been discovered. These together constitute self. Self then is a constitution of fundamental faculties. Self-control is the control of the sum total of these faculties. The most complete, highest, and healthiest self-control is obtained by predominance of seven of these forty-two faculties. Any human being, child, woman or man, with these seven faculties predominant will have the most complete self-control. They might be properly called our seven saviors. It would be impossible to upset a man or woman mentally with these seven faculties predominant. They are self-esteem, firmness, conscientiousness, combativeness, causality, human nature and spirituality. Any human being with these seven faculties in the lead of the other thirty-five will have the highest degree of self-control. With some of these predominant he will have a degree of self-control. With these seven faculties all subordinate he will have no self-control. Mental chaos would be the immediate result of the destruction or loss of these seven faculties in an individual. What is true of the individual is true of the race. All of the established institutions of the world primarily rest for their permanency upon these seven faculties. They will absolutely hold one up. They are more than the framework is to a building. They are better than the foundation and framework together of any building. They are more to a human soul or self than the bones, ligaments and muscles are to the body. They are absolutely necessary. Self-Esteem is the central one. It is the coolest faculty of the forty two of which we are constituted. When predominant, it gives one perfect self-confidence and nearly all of what is called self-reliance. If this faculty is supported on one side by a large faculty of combativeness it will add courage to confidence and prevent any one being upset by danger. With predominant degree of this faculty a human self is perfectly cool amidst the greatest danger. The next faculty of self-control is firmness. This enables us to make an effort to be cool, concentrated and self-possessed if need be. In other words we could not make an effort without this faculty of firmness for the reason that it is the central faculty of will. By means of it we are capable of holding our forces steadily and persistently together. Add to this the faculty of causality and we have the intelligence to clearly comprehend what we are doing and therefore consciously make any necessary effort that is needful for self-control. When conscientiousness is added to the four faculties already named moral self-control will be a reality. This faculty, in connection with the ones named, will enable one to resist any of the temptations of the lower faculties to theft or any kind of crime. When the other faculties are tempted to do wrong this faculty, in connection with the others, will be able to positively resist. Add to these a large faculty of spirituality and one has that element of self-control that comes from a consciousness of everything in the universe being all right. In other words, it gives one the idea and consciousness that there is continued life and therefore enables one to meet the troubles and trials of this life with the certainty that there is another and more perfect life. To these we can add the faculty of human nature and by means of it intuitively understand self. In other words, human nature and causality give self the power to understand self and therefore, in connection with the other faculties named, to positively direct, regulate, and control self. A predominance of these faculties is the greatest need of the human race. When they do predominate in all not a crime will be committed. Not a single law would

be necessary. Government would be absolutely useless. Each would be a law unto himself or herself. Fear would be annihilated. Worry would be a thing of the past. Disease would almost wholly leave the human race. Immorality would be unknown. Health would be universal. Despondency could not be. Embarrassment would be an impossibility. Bashfulness would soon become unknown. Nervousness could not exist. Intemperance would be wholly destroyed. In fact all that humanity desires in the sense of reform, purity, temperance, law, reliability, so far as society is concerned, would be immediately secured. To make this fact stand out in the boldest manner possible, I will take the best representative of the human race, so far as I am able to ascertain, who have a predominant degree of one of these seven faculties.

Let us commence with Ralph Waldo Emerson. He was an example of the greatest degree of human self-reliance. Suppose that all had the same degree of self-reliance that he possessed. Then take Gen. Sheridan as a representative of the highest degree of courage (combativeness). To this we can add the firmness of Bismarck, certainly one of the greatest representatives of this characteristic who has ever existed. To these three we can add the conscientiousness of Abraham Lincoln. Who was ever more true to self, family, friends and country than this man? Who had greater control so far as dishonesty is concerned. Then let us go to Daniel Webster. Think of the mighty power in intellectual self-control that he possessed. This came from his predominant faculty of causality. Next let us take William Shakespeare, endowed with the highest intuitional power. This principally came from his predominant faculty of human nature. What wonderful insight into self and others this man possessed! Lastly let us take Jesus Christ, the man above all others possessed of the largest spiritual self-control. He represents the faculty of spirituality. Suppose a human being possessed with the same degree of each of these seven faculties that each one of these seven great men possessed individually. In other words, if one human being were endowed with the self-esteem of Emerson, the combativeness of Sheridan, the firmness of Bismarck, the conscientiousness of Lincoln, the causality of Webster, the human nature of Shakespeare, and the spirituality of Christ, it would only give the highest degree of self-control that is possible for a human being. In this way one may clearly understand the infinite power of these seven faculties in human regulation. If anyone is laboring under any kind of trouble let him cultivate these seven faculties until they positively predominate in his mental self and all will be well. All that is necessary to absolutely reform the human race is to bring these faculties up to a predominating degree. When the training and education of the world, in home and church and school, is definitely directed to the special development of these seven faculties will we have made a definite effort toward the highest human life, health and happiness.

## CONCERNING DEFECTIVES.

When a human being is defective in any way mentally he is defective in definite faculties. The human mind or soul can be as definitely understood as anything in nature that is composed of definite parts. *Until we understand the definite elements of which a human soul is composed we cannot give definite advice to a single human being; nor can the individual make any definite effort at correction of his defect.* This is the reason that so little is accomplished in our educational, parental and reformatory work. It is self-evident that if we do not understand the definite parts of a complex organism like the mind we cannot tell what is the matter with it and that will prevent us from definitely and intelligently making any effort at its ratification. By means of the constitution of the mind as phrenologists have discovered it to be we can now proceed specifically in educational work.



science. It is defective in a certain faculty. If a child is frail it is frail because certain faculties are weak. If another child is robust and vigorous it is so because certain faculties are strong. So in any way that one may look at it it is a question of human faculty. Hence, we affirm in an unconditional and absolute sense that no education can be definite without a thorough knowledge of the elements of which human nature is composed and the ability to determine the strength of these elements in a given student.

- Human nature is formative.
- Human nature is endowed with vital power.
- Human nature is many-sided.
- Human nature is affectionate.
- Human nature is ambitious.
- Human nature is religious.
- Human nature is vicious.
- Human nature is versatile.
- Human nature is the same in both sexes.
- Human nature is fundamentally the same in all the divisions of man.

Human nature is the same in children as in men and women.

- Human nature can be analyzed.
- Human nature is composed of individual elements.
- Human nature can think.
- Human nature has memory.
- Human nature is sentimental.
- Human nature is the greatest study of man.
- Human nature can be educated.
- Human nature is self-acting.
- Human nature is self-directing.
- Human nature is self-regulating.
- Human nature is self-caring.
- Human nature is all good.
- Human nature should be understood.
- Human nature is the standard of human life.
- Human nature is the foundation of every question of human life.

- Human nature is the foundation of all human rights.
- Human nature does not need any regeneration.
- Human nature is as kind as heaven and as savage as hell.
- Human nature is inherited.
- Human nature is a stricture of primary elements.
- Human nature can be read.

No education can be scientific without a thorough knowledge of human nature in its elemental nature.

The human race is proceeding blindly for want of an elementary knowledge of human nature.

Phrenologists found the fundamental elements of human nature.

The only way to properly and scientifically study human nature is to study the elements of which it is composed.

All systems of education must be founded upon the constitution of human nature to be scientific.

The elements of human nature show in their nature what ones should be predominant to make it happy.

All of human misery comes from the preponderance of the wrong faculties.

Human nature contains inherent all of the virtue or power to make itself happy if it only knew it and it can know it because some of the human family have this knowledge and will give it to the rest.

All should understand the elements of human nature.

Human nature knows more about everything else than about itself.

Is it not high time that we were definite in education and training?

We have heretofore been a standardless people.



The above illustration shows the two sections of brain in which are located all of the faculties that are interested in the welfare of others.

The cut out sections are meant.

Where the lower section is cut out are located the four higher social affections, to wit: Conjugality, Friendship, Parental Love and Inhabitiveness.

The other shows the location of all the moral sentiments: Benevolence, Veneration, Spirituality, Hope and Conscientiousness.

Without these two sections a human being would not be in any degree human.

### SOMETHING IN PARTICULAR.

The second greatest fact that the world should understand is the fact of the unequal inheritance and development of the forty-two faculties that constitute human nature. The reason why this is such an important fact is because it makes each individual human being a special case. Each is a law unto himself or herself. In other words one's needs are not the needs of another. Mental development and mental preparation for life should depend principally upon the unequal development of these faculties. In fact every human question is a question of faculty in the first place. Every individual question is especially a question of faculty. One child has some mental defect. Now this is not something in general but something in particular. When a child is defective in one kind of memory it is not something in general but something in particular. When a child succeeds in one study and fails in another it is not something in general; that this child is defective in but something in particular. Hence we cannot have anything like a definite system of education unless it will enable the teacher to definitely determine in each case just exactly what the mental defects are.

Faculties are distinct, unchangeable elements. No substitutions can be made. This being a fact, when one child is defective in positive energy it is defective in the faculty of Destructiveness. If another child is overwhelmingly strong in positive energy it is simply too large in the faculty of destructiveness. When a child is timid it is either very large or under-large in a certain faculty. When another child is irreverent it is not defective in reason or affection or con-



## HUMAN FACULTY.

# HUMAN FACULTY.

A Monthly Journal devoted to the highest and best uses of all Human Faculties.

L. A. VAUGHT, Editor and Publisher.

\$1.00 PER YEAR.

Advertising Rates on Application.

### INTRODUCTORY.

To understand human nature is to understand human faculty.

To read human nature is to read human faculty.

To deal with human nature is to deal with human faculty.

To educate human nature is to instruct and train human faculty.

To reform human nature is to develop the higher human faculties.

To formulate *anything* for the good of human nature is to do so in accord with human faculty.

#### Why?

Because human nature is *composed of fundamental faculties* and *wholly* composed of these. All of the *essential* faculties have been found, and localized in the brain.

It will be the purpose of HUMAN FACULTY to define the *full power* of each faculty, to show how to *read* each in all kinds of men, women and children, to teach how to *successfully* instruct, train and develop each and to inform all how to handle each to produce the *greatest degree of health, success and happiness.*


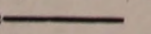

### TO OUR READERS.

I am now ready to edit and publish a monthly journal of the most aggressive and original kind—concerning human faculty and its relation to all the questions of life. Vol. I, No. 1 is only an indication and not a good sample of what is coming. All matter not credited is my own. Each number will be uniquely illustrated by myself. It will be printed upon good paper so that it may be preserved. If you like it, tell your neighbor.  
L. A. VAUGHT.

### OUR NATURAL SCALE.

Instead of using any *man* made scale in making phrenological examinations it would be better and more scientific to use a natural scale. We offer to the world a natural scale of three degrees of *development* that we are sure will prove more satisfactory in many ways than the usual scale of seven. In the first place it is *natural*. Second it is *simple*. Third it is very *practical*.

It is a scale of three, or more properly speaking, a development and formation of three principles. These three principles exist in all nature. They are the

convex,   
plane,   
concave, 

Convex organs are positive.

Plane organs are neutral.

Concave organs are negative.

It is the formation or shape of an organ instead of either distance or length of fibre that we should consider in determining strength.

### THE ALPHABET OF HUMAN NATURE.

Do you know the human alphabet? If you do *not*, you should be so *infinitely ashamed* that you will proceed at once to learn it.

You ought to know it as you know a b c d e f g h i j k l m n o p q r s t u v w x y z; as you know do ra me fa sol la se do; as you know 1 2 3 4 5 6 7 8 9 0.

With the twenty-six letters all the words of the English language are formed; with the eight notes all musical compositions are formed; with the ten figures all numerical calculations are made. With the forty-two human faculties all human souls or minds are made up. They are called:

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

42.

Good.

Natural.

Elements.

Fundamental.

All hereditary.

Each one cultivatable.

The same the world over.

The basis of all institutions.

Together they constitute the mind.

The fundamental basis of all psychology.

Human rights are rights of these primary faculties.

To clearly understand human nature is to understand these elements.

Everything that has been done by the human race has been done with these faculties.

The reason that human life is so experimental is because the race does not clearly understand the nature and power of these faculties.

The solution of every question of life may be made with a thorough knowledge of these faculties for they cover the whole realm of the physical, the mental, the moral and the spiritual.

The study of all kinds of human nature in all kinds of people in all countries, to be definite and scientific, must be a study of the *location, nature, power, effect, relation, action and combination* of these fundamental, genetic, natural, psychical elements.

### TEN DOLLARS REWARD.

We will give ten dollars in gold to anyone who will bring to our office any man, woman or child who is known for a revengeful, malicious, destructive disposition with a negative development of the organ of destructiveness. To find this organ press the tips of the ears against the head and you will be almost upon the center of the external area.

There can be no revengeful, vindictive brutal feeling by anyone without this faculty. We do this to emphasize the fact that something of a distinct kind cannot come from another faculty with a fundamentally different function.

To write about human rights without a right knowledge of the fundamental elements of human nature is a positive manifestation of ignorance, assumption and delusion. As well write about mathematics without understanding a single mathematical principle.





COMBATIVENESS.

A Paper Read Before the Human Nature Club by F. W. Upton.

Certain phrenological authors have made a somewhat hazy distinction between the functions of Combativeness and Destructiveness; so hazy, indeed, that a student of phrenology would find it difficult to trace manifestations of anger to one or the other of these faculties with certainty. O. S. Fowler gives anger as one of the perverted manifestations of Combativeness. G. S. Weaver, in "Mental Science" says of Combativeness, "There is danger of its rising too high, of its fire becoming too hot. Then it exhibits itself in a flaming passion; then it pours forth a volley of angry words, heaps malediction upon malediction, turns its possessor into the image of a tiger," etc. We have been taught in this Club that it is Destructiveness which, when excited can make one harsh, angry and violent. Now I want to know definitely when one is angry what box it is that is hot? I have come to regard Combativeness as a sort of police or soldier-marine whose business it is to come to the front with bayonet fixed and fire in eye, at the call of any other faculty, and to act on the defensive or offensive, as occasion might require. Again I had likened Combativeness to a mastiff who jealously guards his master's premises from intrusion, and who would attack anything, big or little, if so ordered; but who, though a fighter "from the ground up," is entirely without hatred or malice; anger or revenge; that when small, it is a mighty sleepy faculty, and that other faculties call upon it almost in vain to awake and come to their defense; but that its activity increases with its size, so that when large it even stands at the door hoping for a call to sail out and "pitch in;" that Combativeness would a little sooner fight than not; that it delights to wage war with words no less than with brickbats or bullets. What I have said has reference to the natural action of Combativeness, unmodified by restraining faculties. Combativeness is courage, the desire to overcome. Combativeness, backed up by Self-esteem and Firmness and controlled by the better sentiments, makes the manliest kind of man. Such a man will not submit to imposition, and upon occasion, takes it upon himself to resent oppression of the weak or defenseless. Combativeness is essentially a fighting faculty, a faculty of contention. It likes opposition. With large language it delights in argument. It is the intellectual war-horse. Its manifestations will be in the direction of other large faculties. It may combine with friendship to defend a friend; it may combine with Conscientiousness to defend the right; with Approbativeness, to defend reputation; with parental love, to defend children; with the reasoning faculties, to defend opinion. The voice of large Combativeness, in the mental congress, is always for war. When it is small, it will not be much in evidence; will be like certain (or uncertain) policemen, not around when wanted. Combativeness contends, but not in anger.

It has no bitterness; no desire to injure or destroy. It desires to conquer, not to kill. It wrestles, boxes, strives, debates, opposes, but always in good temper. Force in the sense of severity, harshness, anger, executiveness, is alone the function of Destructiveness. Even a scowl, or a frown of displeasure, are the action of Destructiveness appealed to by some faculty that is hurt. If my apprehension of the nature of Combativeness is in a degree wrong, I desire to be set right by the president and members of the club.

#### A QUESTION OF FACULTY.

To deal with human nature without clearly understanding the elements of which human nature is composed is evidently guesswork. Up to 102 years ago, all was guesswork. The first elementary faculty of which human nature is composed was found at that time. All of the principal faculties of which human nature is composed have been discovered. Forty-two of these have been located and defined. They are fundamental in their nature. That is, they have distinct, unchangeable functions. When the true function or nature of a single faculty is ascertained then we have the first definite understanding of human nature. Phrenology, then, is the only psychology that enables one to truly understand human nature. It is a science of the primary faculties of human nature. All that has been written and taught concerning the human by those without a knowledge of these elemental faculties has been principally theoretical. While there is, some truth in what has been said it has been unsystematic, indefinite, and positively empirical. No educator can deal with human nature without a thorough knowledge of these fundamental faculties. No minister can deal with human nature definitely without the same knowledge. Neither can a reformer. The condition of development, individually and relatively, of these faculties in a given human being is the only basis of deciding intelligently, definitely and certainly what that individual's needs are. All other decisions are simply mere guesswork. Hence, everyone who is unacquainted with true phrenology is simply at the most, intelligently guessing. In other words, all we have had so far as self and others are concerned is necessarily and unavoidably empirical. This is the reason why we need a universal and thorough knowledge of the fundamental faculties of which we are all composed. All races, nationalities and tribes of the *genus homo* have the same faculties. The question then of human education is a question of understanding human faculty. All human virtue, be it physical, mental or spiritual resides in these faculties. All that has been done of every kind from the grossest to the most spiritual, from the brutal to the most benevolent, has been done by these faculties.

There is only one way to read character and that is to determine the development of these faculties in a given individual. There is only one way to determine the constitution of an individual and that is by means of these same faculties. There is only one way to ascertain the vitality of a child and that is by means of these faculties. There is only one way to tell what vocation one is best fitted for and that is by means of a thorough knowledge of the individual and combined strength of these faculties. There is only one way to understand physiognomy and that is by a knowledge of these forty-two faculties. Temperament can be understood definitely in no other way. The structure of the brain can only be understood by understanding these faculties. Anatomy or the cause of anatomy can only be understood in the same way. In fact life itself is inherent in these faculties. There is no human life that is not, potentially at least, in these faculties. To understand human memory is to clearly understand these faculties. There can be no true system of psychology without it is at least based wholly upon these faculties. They are positively the foundation of all human life. They are the foundation of every prob-



lem of human life. All human rights are the rights of these faculties. Those who attempt to define human rights without a thorough knowledge of the exact nature of each one of these faculties can do no more than formulate a system according to their own development of these faculties. There are many kinds of teachers of life. These different teachers teach differently because they are naturally organized differently. If they all had the same mental development, all would teach the same. Again only by means of these faculties can we understand the actual and possible variations of human beings. If the mind were simply a single faculty the great diversity that exists to-day would be an impossibility.

### BASELESS HUMAN TEACHING.

The human body is the connected, co-ordinated, correlated structure of bones, ligaments, muscles, nerves, and vital organs. In other words, it is composed of distinct parts. The human mind is a similar organism. It is composed of elements. Forty-two of these elements are now known. They constitute the human being. A human being then is made up or composed of distinct, individual, primary elements. Each one of these elements may be clearly understood. *These forty-two elements are the factors of every question of human life.* Unless we use these as our fundamental factors in formulating any educational system, any psychological system, any healing system, any vital system, any reformatory system, any memory system, any civilizing system, any matrimonial system, any social system, any political system, any economic system, any system of any kind, we will be *theoretical, unreliable, transitory, impractical, unnatural, artificial and positively empirical.* To deal with human nature then in any way whatever in a scientific manner is to thoroughly understand the nature of the fundamental faculties of which human beings are composed. The want of this knowledge is the cause of the impracticability, artificiality, and antagonisms of the many teachings of the human race. We have heretofore builded on a transitory, theoretical, imperfect, unnatural basis. The thought of the human race, be it political, educational, moral, or religious, has been baseless, positively baseless. No standard has been used that is natural and indestructible. The only standard is the mental constitution—the human constitution. Every other man-made standard is more or less (usually more) unreliable. There can be only one standard and that is the natural standard. It can be wholly said then that the human race has lived until this time in an *experimental* way; in other words, all of its theories have been experimental.

One fundamental element of the mind gives us a fraction of stability, of unchangeableness, so far as our work is concerned. With forty-two of these positively established we have a standard that is well-nigh perfectly reliable. Compared with all *man-made standards* it is incomparably the more complete. It might be compared as ninety-nine to one.

The reason then that we have so many antagonistic, conflicting, changing, theories of life is because we have *worked without a standard.* We have been standardless. If we had a standard like the yard-stick, thirty-six inches, that is universally used, then we would have something reliable; but when we have all kinds of yard-sticks ranging from one inch to a thousand there can be nothing but universal chaos so far as permanency of human teaching is concerned. Strictly speaking, we can be said to-day as a race to be in a state of *positive chaos.* Nothing that man has produced as a system of life is permanent, all because he has builded upon a theoretical, unsubstantial, unnatural, speculative foundation. It is certainly high time that we begin to build upon a foundation that cannot be changed; a foundation that will remain as long as the human race remains; a foundation as *indestructible, unalterable, unchangeable as nature's own laws.*

This foundation is the *forty-two natural faculties* of which we are all composed. *Faculties are natural, permanent, racial, unchangeable, indestructible.* When we build upon this basis, then and not till then, will we have anything that is permanent. Every institution on the face of the earth, or every human institution, must conform to the unchangeable nature of the human. This nature is these forty-two faculties. This is the *natural human standard.* The laws of human life are all found *within the human organism.* They are nowhere else. Every organism in existence contains within itself all of the laws of its life. The constitution of the human being then is the place to go to find out how to live; to find the foundation for the solution of every question of human relation; to find a foundation for education; to find a foundation for health; to find a foundation for success; to find a foundation for marriage; to find a foundation for general association; to find a foundation for culture; to find a foundation for purity; to find a foundation for happiness. And to-day as a race we do not know "A" of the human being. Not till 109 years ago was the human race aware of *one* of the fundamental faculties of which each member is composed. Before that time the race acted absolutely without a standard, and even at this time no one has distinctly and completely promulgated a human standard. George Combe in his "Constitution of Man" approximated it. Every book of psychology, education, reform and social science is baseless. While each may contain a great deal of truth, yet without a permanent standard the truth is mixed up with so much error that it has to be sifted, which makes it largely unreliable. The human race may then be said to be in a theoretical state. It has builded on a foundation of sand. There is no certainty so far as permanency is concerned. Every system of human life that has been given is unsubstantial and liable at any time to fall down. *To that degree that it conforms to the natural mental constitution will it be substantial and to that degree only.*

### RECENT GRADUATES.

A. T. Link, of Ohio, recently completed a professional course of instruction in the Chicago Institute of Phrenology. Mr. Link was a very apt student and we predict for him a successful career, not only in the phrenological profession but in the educational world in general. He went directly to Iowa City, Iowa, to enter the State University. We hope to have him contribute to HUMAN FACULTY.

H. E. Levin, of Chicago, graduated at the same time. Mr. Levin is an enthusiastic student of human nature and a young man of much promise. He will enter the phrenological field with the new year, and to any of our readers who may meet with him we ask their co-operation in making his study a success.

Prof. Otto Hatry, a graduate of last year, is doing good and successful work in Ann Arbor, Mich. He deserves his success.

### THE THREE VITAL FACULTIES.

The world ought to know that a human being is only endowed with three vital faculties. These are Alimentiveness, Amativeness and Vitativeness. Without these three faculties it would be impossible to live at all in this world. The whole race would become extinct. The vital system of the body would not exist without these three faculties. They are the sources of vitality. We will give one hundred dollars to any one who will bring to our office a strong man, woman or child with a small development of these faculties.

Do you know your a b c's in human science?



**CONSTRUCTIVENESS.**

Read Before the Human Nature Club by C. J. Peterson.

We are to-night discussing a faculty which is of great importance. The value of it is so general that people of nearly all occupations are greatly affected by it, and, whenever something is accomplished by the faculty of Constructiveness the result may be seen almost everywhere directly or indirectly. The influence and result of this faculty is, I think, felt more than that of any other in every department of life.

To devise plans, to join materials so as to form a whole, to put ideas together, to make up theories, are pursuits which cannot be undertaken without Constructiveness. Its function including so much, what would civilization amount to without this faculty? If it were needed only by men engaged in mechanical works, then it would not be of so general importance, but it is equally indispensable to men of any profession. In short, where something is to be constructed either by tools or mentally, Constructiveness is called into action. This being the case, there are very few who can afford to be without it, because nearly all are in positions where constructions of some kind become necessary from the simplest to the most complex form. The advance in civilization that has been made as a result of this faculty is best seen when we recognize the numerous comforts and conveniences and the labor-saving inventions, which have revolutionized industry; and all of that which mankind now enjoy or possess being produced by some inventive genius. It takes, of course, a number of other faculties, besides Constructiveness to invent, but I hold that Constructiveness is doing the principal part of the work and, until I am convinced to the contrary, I do not believe there ever was an inventor with small Constructiveness.

To Constructiveness belongs a great deal of what is termed *originality*. Poets and writers who have been original in their products have had large Constructiveness. For just as it requires Constructiveness to devise a skillful invention, so the same faculty will assist one to obtain a new truth. Those who are only imitators are often deficient in Constructiveness.

A person with Constructiveness large will often be seen to be of quick apprehension. This faculty will assist him to understand readily anything that is complex or complicated. Not only to the intricacies of mechanical contrivances does this apply, as often thought, but a person with this faculty large, will grasp the idea quicker in a speech, for example; where complex sentences are employed, or the sentence may be simple, but if the speech treats of anything having relations to architecture, or to geometrical calculations, he will comprehend it easier with this faculty large. I think Constructiveness assists both the perceptive and the reflectives more than any other faculty in this respect.

Large Constructiveness will help a person to see through the scheme of a schemer; it will assist the faculty of Human Nature in seeing into the operations of the trickster, who is playing the confidence game, and to be even apprehensive of the movements of the sneak-thief, who, in a crowd, is about to snatch some woman's pocket-book.

Constructiveness is one of the semi-intellectual faculties and is placed in the self-perfecting group. These faculties are supposed to elevate and refine man. Exercise of any of the higher faculties will of course tend to give less scope for the lower. That Constructiveness can be put in the same class as the others in this group as, for example, Ideality as an elevating or exalting faculty, is an arrangement for which I can see no reason, and, it is furthermore a fact, that a large number of notorious criminals have large Constructiveness.

We call special attention to the article upon "Self Control."

**A QUESTION OF WHICH SIDE IS ON TOP.**

There being many sides to human nature and the faculties being weak or strong permits all kinds of sides to be on top in the individuals of the human family. In other words, one human being will have a certain predominant character. These faculties may or may not be the kind of faculties that will make him happy. In fact, they may be faculties that will make him *positively unhappy*. It is a question, then, of which *side is up*. The majority of the human family as yet are under the dominion of faculties that make them *unhealthy, unhappy and largely unsuccessful*. The way from unhappiness to happiness is to get out from under the dominion of faculties that produce misery and *under those faculties that produce health and happiness*. If a human being has certain faculties sufficiently strong and stronger than the others he will be unavoidably happy. In other words he will meet life cheerfully, courageously, logically, patiently, faithfully, gladly, even joyously. Another man with just as much general ability may meet life impatiently, cowardly, skeptically, fearfully, despondently, and complainingly. It is therefore a question of which faculties are on top.

Not understanding the constitution of human nature our teachers and philosophers have not taught the race how to successfully reconstruct themselves. There is now no need for any one with ordinary ability and a thorough knowledge of the human faculties to remain in a state of unhappiness. He or she can reorganize self. One can turn himself over mentally. We have sufficient intelligence and will to turn another side to the front. It is simply a question of what faculties we face the world with, or the faculties in front. When we face the world with the right faculties in front everything is easy. In fact we like to face it. Then *it is a positive pleasure to live*.

**CONCERNING FACULTY.**

A faculty is *exactly* the same in its nature in *both sexes and all races*. A faculty is *unmodifiable*. Faculties *do not modify each other*.

When anything is round it is not unround. When it is square it is not some other shape. A human faculty is absolutely distinct in its nature and as incapable of being modified as a mathematical principle. There is nothing more specific, fundamental and unchangeable.

**EXPLANATION OF FRONT PAGE ILLUSTRATION.**

This illustration shows the location and positive development of the faculty of Amativeness. It is connected with four facial signs or poles. It thickens the eyelids and covers up the ball giving the eye a heavy and rather elongated form. It is directly connected with the central part of the lower lip. This is the reason that lovers bite their lower lips at this point. This is the principal facial center of this faculty. It adds fullness to the center of the chin and particularly thickens it at the point indicated at the lower part.

**THE HUMAN NATURE CLUB.**

This club is now nearly four years old: New members are admitted at almost every meeting. It meets regularly every other Thursday evening at eight o'clock in the rooms of the Institute, 317-318 Inter-Ocean Building. All who are interested in the scientific study of human nature should become members. Strangers are welcome twice.

**HUMAN STUDY CLASS.**

This class meets every Tuesday night. In this is given a good general course of instruction in practical character reading for everybody. Admission any week.

A standard for the whole world—the forty-two human elements.



# The.. Chicago Institute of Phrenology...

PROF. L. A. VAUGHT, Principal.  
MRS. MAY E. VAUGHT, Assistant.

In the most CANDID and CERTAIN manner we affirm that the course of instruction given in this Institute is the most PROFOUND, SCIENTIFIC, THOROUGH and PRACTICAL given by ANY SCHOOL in ANY COUNTRY.

❁ FALL TERM BEGINS SEPT. 4th. ❁

...Tuition, \$100.00...

Private Students can enter up till April 1st. Write for Particulars.  
317-318 Inter-Ocean Building.

## Examination Department..

Kinds of Examinations  
and Prices.

Start Right Vocation Examination.....	\$ 2.00
Phrenological Chart Examination.....	3.00
Phrenological Typewritten Examination.....	6.00
Complete Typewritten Life Guide.....	10.00

**NO VERBAL EXAMINATIONS.**

Each Examination is absolutely candid and perfectly reliable.

**HOURS 9 a. m. to 5 p. m.**

Terms for Special Development. This will depend entirely upon the nature of the defects.

## ..Phrenological Book Store

An Addition to the Chicago Institute  
of Phrenology.

A FULL LINE  
OF ALL

## Phrenological Works....

Books, Busts, Calipers, Charts, Original  
Cuts, and all Periodicals for Sale.

**MAY E. VAUGHT,**

Rooms 317-318 Inter-Ocean Building,  
Cor. Madison and Dearborn Sts., Chicago.