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HUMAN FACULTY.

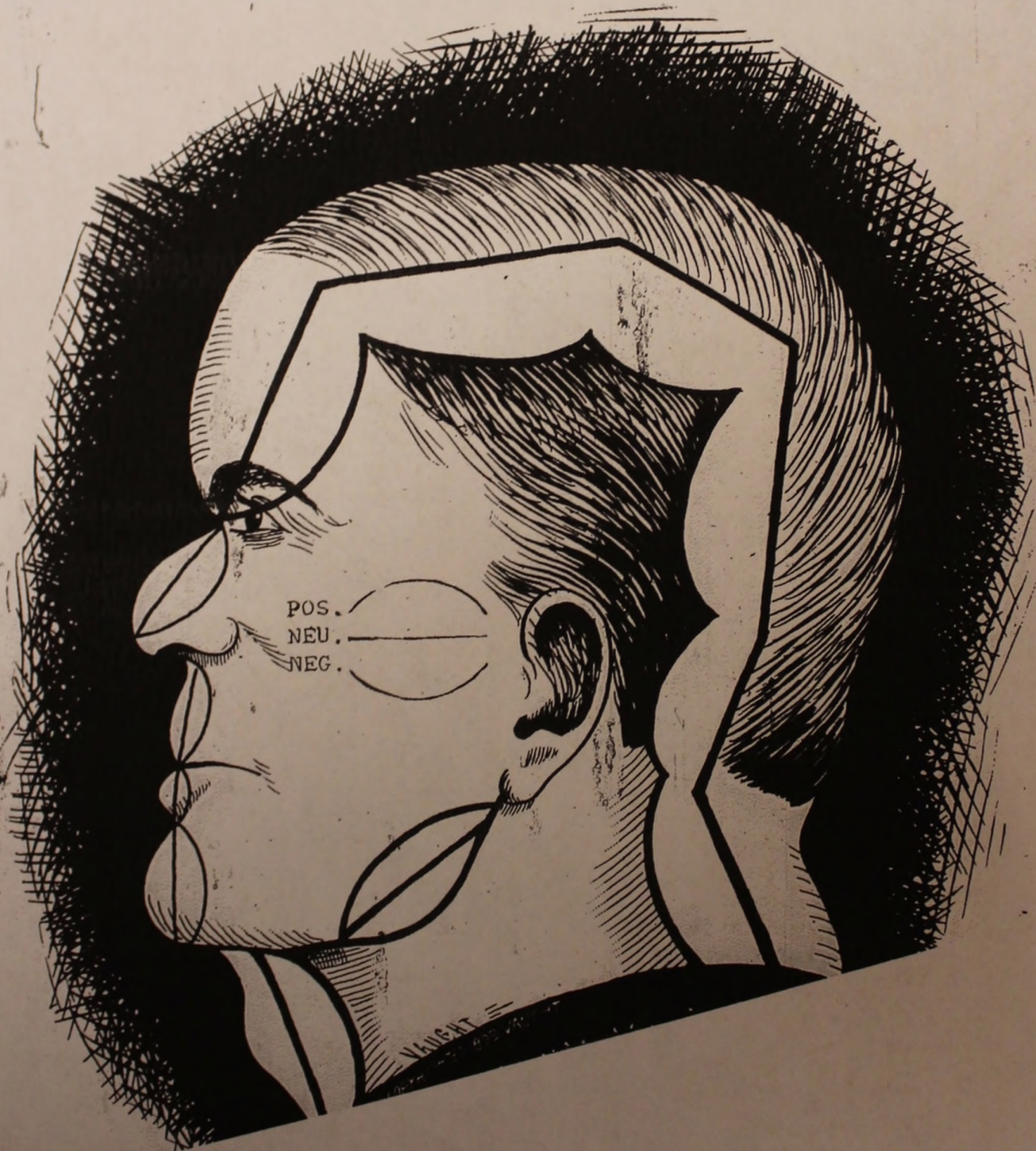
THE HUMAN MOTTO: "E. PLURIBUS UNUM."

42

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VITALITY.

The sources of human and animal vitality are Alimentiveness, Amativeness and Vitativeness. These are the *connecting links* between *mind* and *body*. To increase one's vital constitution is to increase these faculties. Any system of vital development that does not *develop* these three faculties is positively counterfeit. As well try to breathe with our ears as to try to get vitality from any other source.

If a child could be born (which would be an impossibility) without the faculty of Alimentiveness it would have no sense of hunger. It might be hungry physically without the sense to sense it. Without Alimentiveness no human being could consciously know he was hungry and therefore would starve without his being aware of it consciously. A strong faculty of Alimentiveness is therefore necessary in a child to build up a strong digestive system. The vital system will not develop in anyone strongly without a strong degree of this faculty. It is therefore a primary requisite. It is absolutely necessary. It is the very nucleus of vital power. Vitality can only be produced by the digestion of food and this could not take place without the stimulation of Alimentiveness. It is true that we need the oxygen of the atmosphere but without food we cannot live and therefore food is more primary in its necessity than oxygen because from oxygen we could not alone get that which would build the body. Hence, while we cannot live without lungs we must have a digestive system first to even build the embryo body and lungs. So the very beginning in a vital sense of vital power is in the faculty of Alimentiveness.

The next faculty of vital power is Vitativeness. This is not quite so directly a vital faculty but in one sense is more immediate in giving what is called constitution than either Amativeness or Alimentiveness. The reason of this is because of its distinct function. It is the only faculty that instinctively loves life. It originated the maxim that "Self-Preservation is the first law of nature." When it is large it gives a *positive disposition to cling* to life and therefore resists disease and death. This stimulates the entire vital system in another sense. It also stimulates the motive system. It gives what is called tenacity of life. Certain animals have this faculty very strong. The cat is said to have nine lives. That means that it has this faculty strong. The turtle is very tenacious of life simply from a large development of this faculty. The Indian is noted for his endurance and this faculty is strongly developed in his brain. Certain animals are very poorly endowed with it. The rabbit, for instance, is endowed with only a limited degree. Hence it is very easily killed. The catfish is endowed with a great degree of this faculty. In fact all broad-headed people and animals are endowed with strong faculties of Vitativeness. All narrow-headed animals and people, including birds and fish, are poorly endowed with this and therefore are easily killed. Narrow-headed fish will die in a few minutes out of water, while a catfish will live for hours and sometimes all day. This faculty principally regulates the heart. More than any other faculty it governs circulation. Those who have it large can endure a long run. The Texas pony is positively endowed with it. Those who have the faculty weak when attacked with disease or wounded, die quickly. So long as the heart continues to beat so long will the vital machinery run to a certain extent. This faculty having control over the heart principally, is about the last faculty to give up in death. If a child inherited large Amativeness, Alimentiveness and Vitativeness it would commence with the *mental sources* of a *strong vital constitution*. All life is life of faculty. To increase our stock of vitality is to directly increase these three faculties. To have perfect vital action is to have these three faculties in a strong, healthy condition. Just as certainly as either one is neglected or misused the vital forces will be positively interfered with. I will give

to anyone who will at any time bring to me a strong child, man or woman, with these faculties small, One Hundred Dollars.

There are hundreds of different theories in regard to human vitality. All with this exception are *simply* theories. There is no need of speculation about it. Vitality cannot be secured to any positive degree from any other source. Some think that they can obtain vitality from spiritual sources. Others have metaphysical sources. All of these while in a sense somewhat true are without a basis of truth. For every mental action there must be a corresponding physiological or vital action. This vital action requires the use and destruction of vital cells. These cannot be manufactured out of pure spirit. They cannot be manufactured by the *imagination without food*. The most harmonious man or woman in the world would starve to death without food. Some cry Harmony. Harmony is all very well *when the stomach is strong*. First *vitality* and then *spirituality*. First the *soil* and then the *tree*. *Trees do not grow in mid-air*. Not any more easily nor successfully can a man or a woman live without a *vital basis*. It is high time that the world definitely knew the sources of human vitality. For want of this knowledge millions are unhealthy and unsuccessful to-day. If all knew that these three faculties are the true sources of vitality without any question they would *use them much more wisely and temperately*. If they knew clearly that these three faculties are the absolute foundation of all their action they would not *Samson-like pull down their own constitutions by sapping the very sources of their physical structures*. There are animals in the natural state in perfect conditions of health. A tiger is not supposed to be very *spiritual*; yet there are in the jungles of Africa perfectly healthy tigers. It is therefore possible for one to have a great degree of vitality with but a limited degree or none of spirituality. I make this more emphatic on account of the extreme psychical and spiritual philosophy of to-day. This is a natural world and one part in the true sense of the word is just as spiritual as another. *The material is just as much a necessity and just as pure as the spiritual*. There is nothing whatever impure in the growth and development of an oak tree. Neither is there anything impure in the full, complete development of the human body. And when men and women try to teach us that they should live this way or that way that is *unnatural* they are simply, positively violating nature's own laws; in other words, they are positively criticising the universe. We ought to have just as much respect for the least of God's laws as the greatest.

A HORSE WITHOUT LEGS.

Psychology other than phrenological is in the same condition that a horse would be without legs—of very little practical use. Again a horse ought to have *natural legs*. Phrenological psychology has *natural legs*. There are *forty-two* of them. It can stand upon them *substantially, firmly and permanently*.

There is lots of room for good phrenologists.

Think of a teacher *trying* to teach and train without *understanding a single faculty* of which a child is composed! What a *small* physiologist one would be who did not know of the existence or function of a single organ of the body! No one will have a *persistent will* without a strong degree of the faculty of Firmness.

All of the *dynamic forces* of the human organism are in human faculty.

Better commence at the *bottom* and learn it all over if you do not yet know your own faculties.

governed by "circumstances." They may fear law
 man and divine, *but they do not love truth*, and while
 keep out of the penitentiary they are never *trust-*

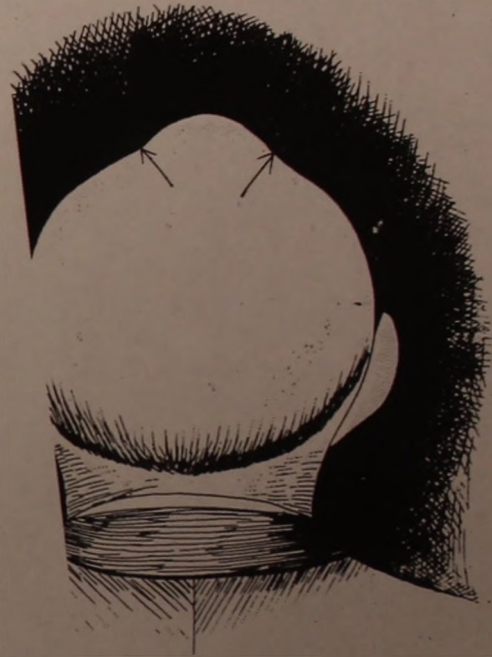
Self-esteem gives one a high regard for independ-
 boldness in doing and speaking. It does not pre-
 has no desire to please. It is inclined to call a
 ide. It does not cater to. It dislikes policy. It

Approbateness, which is the most *untrustful*
 he forty-two.

Love helps to make parents honest and all who
 e more just and honest with children.

ip has a similar influence as far as friends are

It is hard for one with very large Parental
 endship to go back on his children or friends.
 nce reaches out still further and regards the race
 ood and is inclined to trust all on humanitarian
 It helps to give general trustworthiness.



intellectually reliable one must have
 calculation and Causality. These two
 natical cast of mind and especially try
 e in statement.

seven faculties predominant may be
 or *sincerity* of purpose and almost
 statement.

IMMORTAL.

Immortal, so is Phrenology. It will
 human being lasts, on this world or
 is *bound* to be the life guide of *all*

universal as the *human race*—yes
 phrenology is just as much a fact

of *faculty*—of *fundamental fac-*
 it? What other system of psy-

in body—the forty two faculties.

HUMAN FACULTY.

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A NATURAL SCALE.

The illustration on first page of this number of Human Faculty fairly illustrates the three principles of our Natural Scale of phrenological and physiognomical development. The measurement of *individual* brain organs is *almost wholly* a question of *shape*. The so-called fibrous measurement from the orifice of the ear or from the medulla oblongata is *neither founded upon fact nor at all reliable in application*. We are fully aware of what we are saying. It is high time, for the sake of Phrenology, that this *error* was corrected.

In attempting to shield Phrenology from being called a science of "bumps," the originators of the fibrous system "*jumped out of the frying pan into the fire*."

In the first place, there is no *direct* fibrous connection between an organ and the capital of the spinal cord. The *wish* was *father* to the *system* in this instance. Alas! This is the fate of all *theories*. We should follow the facts in the case *regardless* of all *man-made* systems.

In the second place, one may measure six or more inches from the orifice of the ear to the location of the organs of Benevolence, Veneration and Firmness and not have on a scale of seven more than two degrees of either of these faculties, when he should have at least six degrees if the system were reliable.

The all-important part of the brain is the grey matter. The thickness of the grey matter is only from 1-12 to 1-8 of an inch. Hence, the depth of a phrenological organ cannot be any more. We unhesitatingly affirm that there are men who measure six inches from the ear to where organs are located, and yet hardly a trace of an organ can be found there. It is strength of faculty that determines the shape of an organ. A positive faculty will always build a convex organ. A neutral faculty can only build a neutral organ, which is flat or plane in shape. A concave organ is never positive. To attempt to measure a concave organ by distance or diameter displays a deplorable amount of ignorance. Phrenology is great but it cannot stand everything.

It is neither a science of bumps nor of *distances* and *diameters*. It is a science of faculties on the *metaphysical* side and a science of organs on the *physical*. If a faculty is *anything* it is something in *particular* and should be examined and measured *individually*. Why do we hold up Phrenology as so much more definite as a system of psychology than other systems and then turn round and use some *general system* in the practice of the art of it? If Phrenology is a science of individual faculties and organs then we should individually study the localization of these organs and deal with them just as *carefully* and *individually* as the physiologist and anatomist deal with brain centers and bodily nerves, bones, muscles and vital organs. *A phrenologist has a right to be just as minute, particular, local and accurate in the examination of the head as a Gray or a Flint*. In fact the principal reason why Phrenology has not advanced rapidly since the time of Combe is this: Its followers have not been careful, painstaking, local and scientific in their work. We should be proud of being local and exact, and not cowardly about it. We should examine organs with just as much care and minuteness as the skillful anatomist does an

eye or a bone. At the same time we should know the anatomy of the brain and skull very minutely. In all normal cases we should be able to tell an individual organ from everything else. We should distinguish each organ from all others in each subject examined.

It is the individual and relative strength of faculties that determine the *make up* in all senses of the whole body of every normal human being. Shape of head and body are determined by the individual and relative strength of the forty-two faculties. All formative power is in faculty. Faculty determines temperament. Faculty determines size of head. Faculty determines size of body. Faculty determines shape of body. Faculty determines organic quality.

As the faculties are inherited, so will they give shape, size and quality to head and body. The cause of everything human is in faculty.

Heads and bodies do not simply happen to be formed as they are. They are the direct products of faculty. That faculty determines size of head is a fact of the simplest kind. Brain organs do not grow any larger than the faculties that use them. A faculty only three degrees in strength will never build an organ six degrees in size. If one inherited only three degrees of the intellectual faculties, these would not build the frontal lobes of the brain six degrees in size. As are the faculties then, so will be the head in size.

By an intelligent use of these three principles one may completely and systematically get at shape, size, temperament, quality, vitality, physiognomy, anatomy and all else of a physical kind.

In the next issue a very complete exposition of this system will be given.

ABOUT QUALITY.

There are phrenologists who think that "organic quality" is *something in itself*, that it comes in some way from nowhere in particular, and is so obscure and intangible that it cannot be analyzed but must be seen to be realized and may be found lying around loose in "any old temperament."

We would like to give some one a reward of ten dollars to find a vital temperament with a dense body or a mental temperament with a highly vitalized condition of body. Will somebody please bring them in and get the reward.

REMARKABLE BLINDNESS.

To one thoroughly acquainted with the fundamental elements of human nature, the physical, social, religious, economical and reformatory teachings of those *not thus acquainted* are so superficial, vague and unnatural as to be highly amusing if it were not for the vital nature of the questions considered. They handle these questions very much as if the elements of human nature were *but fragments of fancy*. They advocate this and that, absolutely regardless of the fact that, fundamentally, human nature is just as reliable as chemistry or mathematics. Notwithstanding the very elements of human nature they permit themselves to formulate and promulgate the most preposterous schemes for the education, development and reformation of mankind.

The majority of such teachers do not know the exact nature of a single faculty of which they are composed. As well attempt to teach music without knowing a single note. One is just as absurd as the other. Such teachers have not yet learned the A, B, C's of human nature.

And yet they are conceited enough to think they are great teachers of their fellow man. They may be great in some respects, but so far as accuracy and reliability are concerned they are not any more so than a child would be who attempted to teach mathematics.



HOW TO DETECT A FRIENDLY PERSON.

If Friendship is large the back-head will be prominent, as indicated in the above picture. The lips, if not diseased, will have distinct creases across them. They are likely to be full in size and curved instead of straight. Curved lines running around the corners of the mouth indicate positive friendship. In the handshake, friendship will manifest itself by grasping the hand warmly and shaking it heartily.

Men, women and children with this faculty strong will respond to friendly manifestations on the part of *teacher, traveler, solicitor or salesman* very quickly unless they have very strong Acquisitiveness, Secretiveness or Self-esteem. These faculties make people suspicious and independent and therefore inclined to be wary of the friendly approaches of strangers. But the manifestations of true friendliness will overcome the most obstinate pride and the most Indian-like suspicion if manifested naturally and continuously.

NERVOUSNESS AND ITS CURE.

Reader, you can cure yourself if you are nervous. Nervousness is fundamentally a question of faculty. So is its cure.

The greatest discovery in human science is this: FOR EVERY DEFECT THE HUMAN MIND IS HEIR TO-IT HAS A FACULTY OR FACULTIES TO CURE WITH.

For instance, the central faculty of nervousness is Approbativeness. It is this faculty that gives one sensitiveness to criticism, ridicule and failure. It furnishes the chief part of bashfulness. It is the very opposite or antithesis of cool self-possession. The *antidote* of this faculty is Self-esteem. This kind of nervousness can be wholly cured by building up the faculty of *Self-esteem* till it is stronger than Approbativeness. This can be done. Any faculty can be increased by special use. Special use will cause more blood than is ordinarily attracted to go to the brain organs of Self-esteem. By means of this special action the brain will be developed in this local part just as certainly as the special exercise of one arm will develop it more than the other.

Every one has an absolute right to enough of the faculty of *Self-esteem* to completely antidote sensitive nervousness. The large majority of the human race do not possess nearly

enough of this faculty. This is especially true of the American people. Approbativeness when much stronger than Self-esteem gives the *nervous strain* that business, professional, political and all ambitious people are afflicted with. This deficiency of Self-esteem with over-large Approbativeness produces a great deal of insomnia. Drugs will do no good in such cases. In fact, *nothing* but a positive development of Self-esteem will permanently cure.

If anyone has anything to do that is *right and legitimate* he should do this without giving any heed whatever to what anyone may think or say. *We all have a right to do our best.* If we are prevented from doing our best because of a deficiency of Self-esteem then it is our duty to cultivate it. Do what you have to do henceforth in the most *independent, self-reliant, but not boastful* way, for the latter way is the way of Approbativeness and not of Self-esteem. Demand respect for all that you do that is in accord with your highest consciousness of right. Demand it by your *sincerity and self-respect.* You should understand that *no one is respected* who makes any effort at *display and for applause.* None are respected for their beauty, position, wealth, etc. *Genuine respect* comes only from the moral and ethical faculties. All else is *counterfeit.* If you are doing anything wrong you ought to be *nervous.* If you are perfectly sincere then you ought to be as *cool and self-possessed* as a God.

There is another kind of nervousness that springs from a different faculty. This is the nervousness of fear. It is the product of Cautiousness. When relatively too large in one's mental constitution it causes a great deal of *unnecessary fearful* nervousness. All should remember that this kind of fear all comes from a single faculty and a *blind* one at that. Anybody who would let *one blind* faculty make him constantly nervous after being informed about it deserves little sympathy. For Cautiousness to be *boss* in the mental family and *lord* it over the other forty-one is a case of the *tail wagging the dog.*

The natural antidote of Cautiousness is Combativeness. When this faculty is stronger than Cautiousness, one cannot suffer from nervous fear.

What nervous people need is a correct knowledge of their own phrenology first and then the cultivation of the two antidotes of the greater part of nervousness—Self-esteem and Combativeness. All can cultivate these two faculties and should. There is no other way to cure these two kinds of nervousness, and therefore the sooner one does cultivate the better.

To *master* one faculty as a student of human nature is much more than the majority of phrenologists have accomplished. We are sure that a course of *thirty* lectures could be delivered upon Alimentiveness and its relations. We very much doubt if the average phrenologist knows ten per cent of the truth about the complete power, influence and relation of this faculty.

THE GOOD HUSBAND.

The faculties that make the good husband are Conjugal-ity, Benevolence, Approbativeness, Friendship, Inhabitiveness, Conscientiousness, Amativeness, Veneration. The same faculties will make the good wife.

A BODY WITHOUT AN ORGAN.

What a magnificently useful body that would be.
 A system of psychology without a faculty.
 A system of mental culture without a faculty.
 A system of education without a faculty.
 A system of physiology without an organ.
 A system of human philosophy without a faculty. How definite! How magnificently based.
 A system of chemistry without a single element. Ask a chemist about the reliability of chemistry before a single element was discovered.

FOG VERSUS CLARITY.

The fog that envelops the human race concerning itself is almost thick enough to cut. Nearly everyone seems to be groping. All kinds of accidents occur in consequence. Fearful clashes are incessantly taking place. Nothing is seen clearly. All of this is the necessary and inevitable consequence of unacquaintance with the fundamental elements of which all human beings are composed. No one can clearly understand human nature without first clearly understanding the nature of each individual primary element. A thorough knowledge of these elements will drive away the densest fog and make the nature of all kinds of men, women and children luminously clear. This knowledge is equal to a sudden sunburst through a rift in the dark clouds, to those who have lived and looked and hoped and groped their way through life.

Human nature is something that can be definitely analyzed. The elements of it may be clearly understood. To clearly understand the fundamental elements of which it is composed is to clarify one's mental vision about ninety-five per cent. There is no need of anyone remaining in darkness concerning self and the true nature of all other selves. Throw away your prejudice and get a knowledge of the fundamental elements of which you and all others are composed and you will at least have the right foundation to view all questions from. For want of this knowledge nearly all of human teaching, science and philosophy is yet purely experimental.

Does it not seem a little strange that one would have any objection to thoroughly understanding the nature of his own faculties. Reader, you should remember that these forty-two faculties are yours. If anybody should understand them you should. Your success, your health and your happiness depend upon the right use of them, and to use them rightly is to thoroughly understand them, and the best proportion of them that is known.

WHY THE IRISH HAVE FAILED TO SECURE HOME RULE.

All on Account of their Nose

Mr. Shandy's great-grandfather, then tendering his hand and heart to the lady who afterwards consented to "make him the happiest of men," was forced to capitulate to her terms, owing to the brevity of his nose.

"It is most unconscionable, madam," said he "that you, who have only two thousand pounds to your fortune, should demand of me an allowance of three hundred pounds a year."

"Because you have no nose, sir."

"Indeed madam, 'tis a very good nose."

"'Tis for all the world like an ace of clubs."

The great-grandfather was silenced; and for many years after the Shandy family was burdened with the payment of this large annuity out of a small estate, because the great-grandfather had a snub nose.

Well might Mr. Shandy (the father of Tristram) say, "no family, however high, could stand a succession of short noses."

The above can very aptly be applied to the Irish as a people. Their typical form of nose is short and concave. Form signifies a great deal, particularly when it becomes the rule. Everything that is positive is convex in form. The Romans did not merely happen to have the strong, convex shape of nose. It represented their predominant combative, warlike characteristics. They would not have had this form of nose had they had a predominance in their mental constitutions of the poetic and artistic elements as did the Greeks. Therefore, a people with a concave, negative form of nose will almost surely fail to become a free and independent people if they have to contend for it against the more forceful, con-

quering convex form. Think of Uncle Sam with a concave nose. It is very doubtful if we could have secured our independence from the mother country if our revolutionary forefathers had had as a class, short, snub noses. Every great general from Cæsar down has had some form of Roman nose. If home rule is to be secured for Ireland it will have to be secured by a union of men who have strong consciences and Roman noses.

THE INDIVIDUALITY OF A FACULTY.

A faculty must be clearly defined before its power can be clearly shown. Up to this time faculties have been very loosely defined. That a faculty is something absolutely individual, specific, unchangeable, unmodifiable and indivisible in its nature seems to have wholly escaped the mental grasp of teacher, preacher, psychologist, philosopher and even phrenologist. Little wonder that there has been so little reliable work done by phrenologists. Exact definition seems to be the last thing to be considered by the average phrenologist. As if one could delineate character correctly with only a hazy, mazy conception of the nature of faculty. For instance: the definition of Imitation given in the books and accepted by phrenologists.

The truth is Imitation as a faculty has no power whatever in itself to imitate. It is only a desire to imitate. Yet leading phrenologists still credit people with power to imitate who only have desire. Three hundred degrees of Imitation would not give one any power whatever to imitate a tune without the faculty of Tune. That which one cannot do without the faculty of Imitation, he cannot do with it. In fact, one with equal practice can imitate just as well without the faculty of Imitation as with it. Imitation has no more power in it to imitate than Alimentiveness has to buy or rent land, plow, sow wheat, harvest and thresh it, take it to mill and bake and make it into biscuit and bake for breakfast.

It simply gives desire to imitate and desire only.

Think of the most specific and unchangeable thing that you can.

A is never Z, and under no circumstances can be used for Z.

The eye is a distinct organ and cannot be substituted for the nose. As well try to substitute one faculty for another. A chemical element is supposed to be very distinct.

A heart will not make a good stomach. Neither will Destructiveness make a good faculty of Causality.

There is more difference between one faculty and another than there is between a rattlesnake and an elephant or a crow and an alligator. In fact there is nothing in common between any two faculties. Each is wholly distinct in nature from all others. In no degree whatever can one faculty perform the function of another. Each, then, is absolutely specific or individual in its nature.

A faculty is the same at birth that it is ever after. In fact, a faculty is a faculty only by virtue of it being something *sui generis*. Otherwise it would not be a faculty.

ONE HUNDRED AND TWO YEARS BEHIND.

All who are unacquainted with the fundamental faculties are 102 years behind. If anyone talks about being progressive and up to date about things of the mind and does not thoroughly understand the forty-two elemental faculties of which he is composed, gently inform him he is away behind—even antiquated.

It is not best to decrease a single faculty. It is better to cultivate the weak ones until they properly balance the larger ones, for a faculty can only be relatively too large.

THE ELEMENTS OF HUMAN NATURE.

To clearly understand Human Nature we must understand the elements of which it is composed. In this way and in this way only can we have a science of human nature. Science being classified knowledge, before classification there must be elements to classify and forty-two elements being positively established and their functions being clearly defined gives us a basis to form a science of human nature from fundamental elements. Having found the fundamental elements, they are necessarily unchangeable and hence we have a permanent science of human nature. One can become, by means of a thorough acquaintance with these fundamental elements about as well acquainted with human nature in a definite scientific sense as he can become acquainted with anything.

The elements of human nature are very different in kind; in other words, we have the most diverse elements. In fact human nature is many-sided. One can call it many-colored. It is many-hued. It is low and high. It is strong and weak. It is kind and severe. It is cold and warm. It is cheerful and despondent. It is courageous and cowardly. In fact opposite elements exist that constitute human nature. Human nature is more than a bundle of elements. While these fundamental elements constitute human nature they at the same time form a constitution and therefore human nature is constituted. This constitution is some kind of a structure. We may not know exactly how the faculties constitute what is called the mind or soul or spirit or being but that they do constitute the human being psychologically speaking there is no question.

The parts of the human body constitute the physical organism. The body is a variety in unity. The mind is a variety in unity. Human nature can be properly defined then as variety in unity. These elements are connected. They combine together in action. They form complex powers. All of the general powers of the human being are made up of individual, primary elements. All of the great powers of human nature are therefore combinational powers. The mind or human being is a very complex organism. It therefore needs a complex organism to work through. This organism is the human body. Human nature being composed of primary faculties the study of human nature to be at all scientific must proceed along the line of faculty. No one otherwise can understand human nature definitely. The greatest teachers of the human race have not clearly understood human nature. We have had many great general students of human nature but until the Columbus of the mental world, Dr. Francis Joseph Gall came, the human race was without any definite knowledge of human nature. It is true Shakespeare knew a great deal about human nature. And thousands of others have observed human nature and indefinitely interpreted it, but they did not analyze human nature and therefore could not understand it as the chemist understands the composition of a compound. We must either accept the fact that we are empiricists or else study the elements of human nature.

The reason we know that we have found the elements is because they manifest themselves through single centers of the brain. Only an ultimate fundamental element would need a single brain organ to work through. Hence, the very fact that faculties use distinct brain centers is positive proof that they are fundamental. The constituent elements of human nature must be the basis of all definite effort that is made to teach, build up, cultivate, correct, refine, perfect, and reform human nature.

Psychology other than phrenological is psychology without a faculty.

A harp of forty-two strings—the Human Mind.



A DANGEROUS MAN.

The above cut gives the head and formation of a dangerous man. The reason why is this: He has very large Amativeness and very small Conscientiousness, as may be seen in the picture and indicated locally by the two arrows.

He is well put up to lead young girls astray and too fool older ones in marriage.

Bigamy is not the worst thing such a man will be guilty of. He has a kind of magnetic influence, too. Any man or woman with very strong Amativeness and deficient moral faculties is positively dangerous. If all were good character readers such men would not have a chance to flourish so well.

THE CART BEFORE THE HORSE.

Every system of human thought, education and philosophy needs reconstruction. Not being builded upon a true basis, all are very imperfect and unreliable. If one's basis is not true, his superstructure cannot be. Evolutionists have the cart before the horse. Instead of faculties being the product of evolution they are the causes, so far as the human family is concerned.

VIA FACULTY.

The way to heaven is via faculty. The way to hell is also via faculty. Just get under the complete power of Amativeness, Destructiveness, Cautiousness, Acquisitiveness, Approbativeness and Altruiveness, without Hope, Spirituality, Benevolence, Causality, Self-esteem, Ideality and Mirthfulness and you will at least be on the border of —. If you do not want to stay there, you can get out via the faculties of Benevolence, Human Nature, Spirituality, Causality, Self-esteem, Conscientiousness, Firmness and Hope.

CANNOT TELL A LIE WITH THE HEAD.—One can assume, simulate and pretend with the face but not with the head, unless he wears a wig or a heavy head of hair to purposely cover up some concave organs that would tell the truth if left uncovered. If you would be a reliable character reader, always go to head quarters.

The most definite guide in the world—phrenological psychology.

The way to cultivate a faculty is to specially use it.

Any faculty can be cultivated.

A QUESTION OF FACULTY.

To one acquainted with the *genetic* faculties of the human race the theories and schemes for human education, reformation and health are positively amusing in their haphazardness. To deal with human nature in any way without understanding the elements of human nature is so absurd as to be laughable. On the other hand, when one considers the futility and *fatal consequences* of these empirical efforts he is overwhelmed with the seriousness of the matter.

It is obviously high time that something definite was done. All the schemes, plans and processes in vogue are utterly *inadequate* to save the race from *crime, intemperance, vice and general disease*. This is a self-evident fact. The reason why is because they are not in *accord with human nature* and therefore are positively indefinite to say the least. To deal definitely and certainly with human beings in education requires a thorough knowledge of the fundamental elements of human nature. The question of human education and reformation then is simply *a question of faculty*. It is a question of faculty because there is only one way to permanently reform the human being and that is to *build up those faculties that give him Self-control*. These are *certain faculties*. Unless these faculties are developed until they are *predominant* in any mental constitution there is no *certainty* of reformation. Heretofore everything has been indefinite and general. However good and earnest one may be in his efforts to cure the evils with which human nature is afflicted he must necessarily be empirical till he understands the fundamental elements of which human nature is composed. This is the condition of nearly all who write and labor for human betterment. Their efforts, therefore, are

almost wholly lost. The human mind or soul has been as remarkably misunderstood as anything in existence, in fact much more so. To-day, outside of the few who are thoroughly acquainted with the discoveries of Gall, Spurzheim, and Combe, the human being is an enigma. The most *preposterous* and *erroneous* views are held by the majority. While we have many works upon psychology which should seemingly teach the *constitution* of the human being, yet *all of these together do not give one any definite knowledge of the composition of the human mind or soul*. Hence, in education everything can be called at least theoretical. The elements and nature of Human Will are not understood. The faculties and sources of Human Thought are not understood. The faculties of Vitality are not clearly understood. The faculties of Self-control are not clearly understood. In fact nearly all that is attempted of every kind, so far as the happiness and welfare of the human race is concerned, is *positively empirical*. It is at most a *guess*. There is so much prejudice in humanity yet that many will not fairly investigate the discoveries of the great phrenologists. The greatest discoverer of the human race was Francis Joseph Gall. To *certainly* find and define a single human *faculty* is a great achievement. To discover and define twenty-nine of these is the most remarkable achievement of man. That one man during one lifetime could find out more about the true nature of his fellow-man *than all others together* is the most remarkable fact in human history. This is what Francis Joseph Gall did. His co-laborer, Dr. Spurzheim, was second only to his teacher. And yet how little appreciated! The time *will come*, however, when Gall will be regarded and recognized as the *greatest discoverer of his or any other age*.

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