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HUMAN FACULTY.

THE HUMAN MOTTO: "E PLURIBUS UNUM."

42

Vol. I. No. 3.

CHICAGO, ILL., MARCH 5, 1899.

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Something
wholly
new!
The
Science
and Art of
Reading
Human
Nature
Combined.



Read your
Neighbor,
understand
your
Children
and
make the
most of
your own
Faculties.

THE RELATION OF HEAD, FACE AND BODY.
How One Corresponds with and Indicates the Others.

See Page 10.

THE GREATNESS OF HUMAN NATURE.

Human nature being composed of definite elements may be so definitely understood that definite effort may be made in education or reformation. The composite nature of it and the fact that the different elements of which it is composed range in degrees from very strong to very weak, or from idiocy to genius, permits all kinds of excessive developments or we might say mental malformations. Human nature is decidedly unbalanced. All of the imperfect conditions of human life are the direct productions of imperfect human nature. Imperfect health is the result of imperfect human nature. Imperfect happiness is the same. Imperfect body is the result of imperfect human nature. A savage is only a one-sided development of human nature. A genius is another one-sided development of human nature. A sensualist is another one-sided development of human nature. A natural criminal is another one-sided development of human nature. In fact any peculiarity, idiosyncrasy, erratic tendency, or uncommon characteristic is simply the result of a one-sided development of human nature. Every kind of disposition springs from elements and combinations of elements of human nature. Every kind of talent comes in the same way. Understanding the elements of human nature will enable one to correct the defective parts of his or her nature. Otherwise they do not go about it intelligently. Human nature is endowed with many powers. In the first place it is formative in its nature. It contains within itself potential powers. In fact it contains all of the vital power that builds vitality. It contains all of the motive power and builds bone, ligament and muscle. It is the builder of body. It not only builds body but it determines the quality of body. It determines the shape of body. On one side it is endowed with will; on another with vitality; on another with affection; on another with moral sense. It is natural for man to be vital, executive, affectionate, ambitious, moral, religious, spiritual, aesthetic, mechanical, perceptive and reflective. All that has been done by the human race has been done by human nature. On one side human nature is as coarse, gross, animal, sensual, brutal, voluptuous, vulgar and savage, as has been exhibited by the race in human history. This has all been natural. On another side human nature is intellectual. It is intelligent. It has a thinking side. It is capable of reasoning. It is logical, rational, philosophic, considerate. It can plan, devise ways and means, think out, study, analyze, and therefore go about the prosecution of something definitely. On another side it is aesthetic. It is capable of sensing the beautiful, ornamental, perfect. The flights of the imagination in the great musicians and poets afford us a striking illustration of the higher aesthetic consciousness of human nature. Human nature is really life. It has inherent all the powers of life. Life is the action of the elements of human nature. It is the most wonderful thing thinkable. There is nothing except the universe itself that contains or possesses inherently so many powers as human nature. The productions of human nature fully attest this. The greatness of human nature is exhibited in the great achievements in certain departments by those who have been great in certain elements. The greatest thing, then, upon this world is human nature. The least understood is human nature. The last to be understood is human nature. The majority would at first laugh at the idea of a science of human nature. It is capable of being reduced to a science. It can be measured scientifically. In the first place it can be analyzed scientifically. The elements of human nature can be classified scientifically. Hence we can get a scientific knowledge of the nature of human nature. This affords us the only true foundation to work upon, so far as any kind of dealing with human nature is concerned. Human nature can be improved. Excessive elements of it can be restrained and weak elements devel-

oped. It can be put into a balanced condition. It is capable of self-regulation. It is self-active in the first place. It can be consciously self-directive. It can plan and direct its own efforts. It is self-active, self-directive, self-corrective, and fully self-sustaining. The defects of human nature can only be understood by understanding the deficient elements in a given human being. Unless we understand the elemental faculties of human nature we never can make a definite diagnosis of any defective. Hence, there is no possibility for a single human being to teach or train correctly without a thorough knowledge of the elements of human nature and a thorough knowledge of how these elements are developed in the subject to be taught or trained.

A FEW FACTS ABOUT SUCCESS AND FAILURE.

There are different kinds of success. There is commercial success. There is social success. There is political success. There is mechanical success. Some are born to succeed. Others are born with strong ambitions, great talents, but are defective in certain faculties and, therefore, fail. The distance between success and failure is not great. The cause of the majority of failures is ignorance of some kind. In many others it is a defective mind and brain. There are all kinds of false judgments. Many kinds of false ambitions. Many kinds of false imaginations. All kinds of delusions, temptations, passions, desires, impulses, weaknesses, etc. Want of self-knowledge has been the cause of the larger number. There are forty-two faculties of the mind and unless one understands these quite thoroughly, *there will be a good chance of failure.* One must possess a strong degree of certain of these faculties before there can be anything like success in anything. There is no doubt about this. To succeed in anything that requires *perseverance* requires a large faculty of Firmness. Millions have failed because they were weak in this faculty. Without this faculty people will flounder around educationally, professionally and commercially like chickens with their heads off. This faculty is to the mind what the backbone is to the body. *It is the backbone of the mind.*

HOW MANY?

- How many faculties has a child? Answer, Forty-two.
 How many faculties has a woman? Forty-two.
 How many faculties has a man? Forty-two.
 How many faculties has a Philipino? Forty-two.
 How many faculties has President McKinley? Forty-two.
 How many faculties has a hog carrier? Forty-two.

BLIND MAN'S BUFF.

To get at the difficulties, weaknesses, sin, suffering, despondency and diseases of human life, is to get at innate human faculty. There is neither any other way to explain, nor to rectify these conditions. Unless there is a *clear understanding* of these faculties, there cannot be *any intelligent effort* made toward rectification and *without a change is made in faculty* there will be no *permanent* rectification. The work of teacher, reformer and minister is *deplorably hazardous and distinctly superficial.* Human training is almost a *burlesque.* It is scarcely more definite than the movements of a blind man in the game of chess.

Human Character Reading.

HOW TO READ CHARACTER.

To read human character at all definitely is to know the human faculties out of which all kinds of human character is made. All human motives spring from human faculties. For instance there are three social faculties that manifest three distinctly different kinds of love. These are Amativeness, Conjugality and Friendship. Now, what young lady can tell which of these three kinds of love is the stronger or leading one in a young man who is in love with her? Here is the rub. If she could read character via faculty and organ she could tell even in advance. If she cannot read character in this way she is left to her own intuition, which may or may not be reliable. If she has much moral character, ambition and prudence she will be in a dilemma—she will spliliquize in words like these: "I wish I could tell whether he really loves me, etc., etc."



NO. 2. CONJUGALITY.

iment. When one with large Conjugality says he loves he means it and in quite a different sense from one with Amativeness in the lead. Conjugality becomes interested in one in the sense of partnership and not as a friend. It wants to *maté* with the one loved.

It is natural for men and women to pair off. In other words *monogamy* is natural to those who have Conjugality large, and *polygamy* more natural to those who have Amativeness predominant. Those who have Conjugality the stronger get "all wrapped up" in the one loved, while those who have Amativeness predominant get *physically fascinatel*.

Each of these kinds of love may be seen in the face as well as in the head. Amativeness makes the chin thick, the center of the lips thick, the neck thick and the eyelids thick.



NO. 1. AMATIVENESS.

There are three kinds of lovers, according to which one of these faculties positively predominates. If Amativeness is decidedly in the lead, as may be seen in Picture No. 1, then any young lady may rest assured that her lover is only sexually fascinated with her in a *physical* sense and is more in love with her *body* than *mind* or *character*. Unless he has large Conscientiousness and Benevolence she should dismiss him, unless she wants a *sensualist* and one who will prove untrue to her the moment her own vitality begins to fail, if not before. Such men are constitutionally *free lovers*.

The same is just as true of woman.

When one has a head and face as shown in Picture 2 then there is a predominant faculty of Conjugality. This means that he or she has a strong degree of the *mating* sent-



NO. 3. FRIENDSHIP.

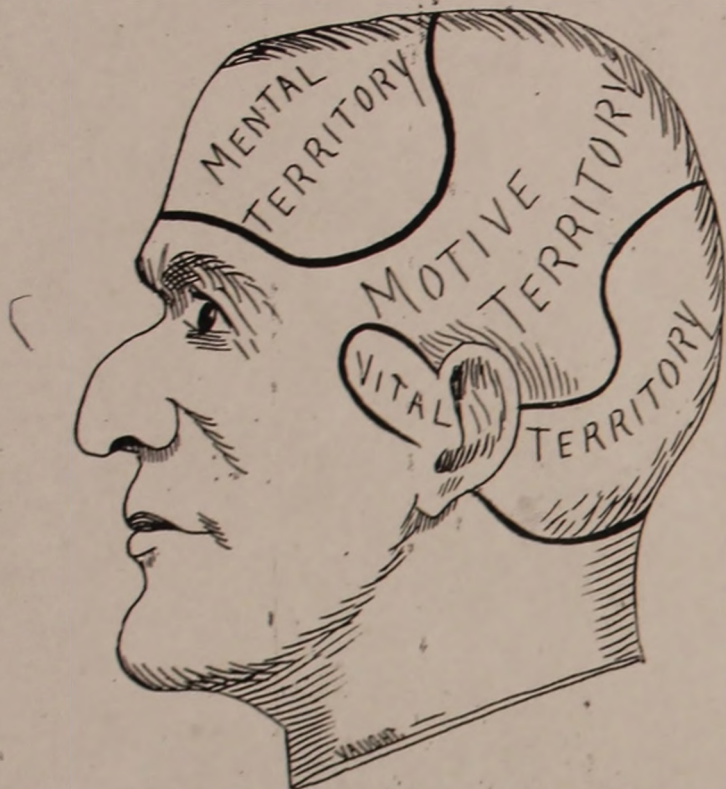
Amative eyes are more nearly closed than conjugal and in all instances the lips will be fuller in the center and the chin heavier. Conjugal eyes, chins, necks and lips are quite dif-

HUMAN TEMPERAMENT.

The usual definition of human temperament is another instance of placing the cart before the horse. Temperament has been almost wholly considered as a physical condition. It is in a secondary sense. It is not a physical condition in

Temperament without having certain faculties predominant. Faculties are the cause of temperament. No one can have any degree of the Vital Temperament without the faculties of Alimentiveness, Amativeness and Vitativeness. Neither can anyone have a Vital Temperament in a predominant degree without having a predominant degree of one or all of these faculties.

This is just as true of the Motive Temperament. Think of one having a Motive Temperament without the faculties of Destructiveness, Combativeness and Firmness! One



TEMPERAMENTAL TERRITORY.

any first sense. Neither is it the cause of any mental condition. If it is anything in any sense it is a mental condition. The physical condition is always the result of a mental condition.

The body as a whole is always the result or product of the mind. It is an absolute impossibility for any man, woman or child to have either a Mental, Vital or Motive



HEAD AND FACE OF THE MOTIVE TEMPERAMENT.

could just as easily have a digestive system without stomach, heart and lungs.

Temperament is primarily a mental condition and the result of a predominance of certain faculties of the mental constitution. These certain faculties are related to certain parts of the body. For instance, the three vital faculties, Alimentiveness, Amativeness and Vitativeness, are directly related to the vital system. In fact they are the cause of the vital system. No Alimentiveness, no stomach. We will give anyone twenty-five dollars if he will bring to us a man with a predominant degree of the Vital Temperament with a negative degree of these three faculties.

The only way to certainly determine the degree of either temperament is to ascertain the strength of the faculties that constitute each temperament. For convenience these may be divided into groups of three faculties each.

The three principal motive temperament faculties are { Destructiveness. Combativeness. Firmness.

The three principal vital temperament faculties are { Alimentiveness. Amativeness. Vitativeness.

The three principal mental temperament faculties are { Casuality. Ideality. Spirituality.

To understand temperament is to understand faculty. One does not have certain faculties by virtue of having a certain temperament. The reverse is true. The influence of the body upon the mind is a misnomer. Body has no influence upon the mind. At the most it simply corresponds with the mind, or influences its manifestation. Some think that a Motive Temperament will have an effect upon the mind when the fact is the faculties of the mind produce the Motive Temperament. The trouble all lies in the superficial defini-



HEAD AND FACE OF THE VITAL TEMPERAMENT.

tions of faculties. A faculty is exactly the same in its nature *in connection with any temperament*. All of the seeming difference is in difference of *degree and combination*. Ideality is *always* Ideality and is wholly *unmodifiable*. Education does not change the *nature* of a single faculty. It may change the size but not the nature. A faculty one degree is exactly the same in its nature as it would be if cultivated up to seven.

In other words it is just the same in *nature* whether *positive or negative*. Individual character differs only in degree



HEAD AND FACE OF THE MENTAL TEMPERAMENT.

and combination. *The material in a one dollar gold coin is just as good as in a twenty dollar piece*. In fact all of the difference *mentally and physically* in humanity is *only a difference in the individual strength* of the forty-two faculties. All of the rest follows necessarily.

If McKinley had the individual degrees of the forty-two faculties just as Grover Cleveland has them he would be just like Grover Cleveland mentally, physically, dispositionally, temperamentally, physiognomically and qualitatively. All human differences, mental or physical, are differences of faculty.

To determine the degree of each temperament is to ascertain the strength of the faculties that produce each. It is better to measure *causes* than effects. One should always go to *head quarters* for certainty and reliability.

THE SCIENCE OF MAN.

Science is classified knowledge. The science of man as a whole is called Anthropology. Unless this knowledge is based on a thorough understanding of man's faculties there cannot be any science of Anthropology. There may be considerable anthropological knowledge, but not in scientific form. The only way to obtain a science of man is by means of understanding the elements of which man is composed. Phrenologists have discovered forty-two of these fundamental elements. The science of man then is the science of Phrenology. Not Phrenology as it is supposed to be, but as it really is. It is fully complete enough to be called a science of man. It is the science of the natural faculties of which man is composed. These faculties are the *sources* of all that man has done. From these faculties all of man's habits have been formed; all the arts and sciences have been produced; all human history has been made. To understand human nature the world over is to understand the forty-two genetic, original, natural, primary, fundamental faculties of

which all races and tribes are composed. To understand the civilization, the manners, the government, the marriage, the habits, the productions of any people is to understand these faculties as faculties and then as they are developed in this tribe or nationality. In this way only can we have any science of man in general or in particular. The science of man includes all of the other human sciences. Physiology is a science of the functions of the organs of the body of man. To understand the causes, formation, texture, temperament, complexion, form, endurance and structure of the body is to understand these faculties thoroughly in the first place and then the predominant faculties in the given individual that produce such a body. Bodies do not grow up Topsy-like. They have definite causes. Cause and effect is nowhere more absolutely certain than in faculty and body. Human faculties are the cause of human bodies. Faculties may be inherited in all degrees of strength from very weak to very strong. If a certain number or set of faculties are inherited in a stronger degree than the remaining faculties there will be a distinct formative power exerted that will cause even the *embryo* body to form in a certain way. At birth children are quite differently developed in brain, muscle, bone and nerve. This can only come about by the predominance of certain faculties of the mind. The inherent latent faculties build the body. A child may inherit the vital faculties to a great degree stronger than the motive or mental faculties. This is overwhelmingly proven by living illustrations. One babe will have a strong vital system to begin with. It will take food and digest it thoroughly. Why? Simply because it has a strong nutritive system that has been positively produced by the vital faculties of its mind. Without the three vital faculties of every individual of the human race there would be no vital system. These three faculties may be predominant at birth. When they are we have a strong vital child; a child that will grow rapidly, have a strong degree of vitality, and unfold into a heavy man or woman so far as flesh is concerned. Without these faculties predominant no man or woman can have a vital temperament. Hence every kind of human body that is normal is the product of the human faculties. The science of man then is, definitely speaking, the science of his faculties. Phrenology being the science, and the only science, of these faculties is necessarily the only science of man. It is the science of human nature because human nature is nought but the *combination and aggregation* of these faculties. It is the science of woman because woman has the same faculties as man. It is the science of children because children have the same faculties as men and women. It is the science of human development because these faculties are the cause of development, and when we understand these faculties we understand development, and in no other way.

Every normal being is what he or she is simply by virtue of their faculties. An Indian is an Indian by virtue of the predominance of certain faculties and for no other reason. A German is a German by virtue of the predominance of some other faculties.

If all the peoples on the face of the earth had the same faculties predominant there would be a *uniform similarity in disposition*. The diversity of the human race can *only* come about by means of the unequal development of these different faculties. If the mind were a single faculty there would be no diversity except in the mere sense of largeness or size. The distinct peculiarities, tendencies, talents, manners, habits, tastes, ambitions, etc., all come from the possible diversity of these forty-two human faculties.

The problem of magnetism is a problem of faculty.
The problem of liberty is a problem of faculty.
The problem of power is a problem of faculty.
The problem of progress is a problem of faculty.

...Human Education...

CHILD EDUCATION.

If the energy and enthusiasm that is almost wasted today in the training, development and education of humanity were applied in accord with a thorough knowledge of the constitution of the human mind, I am very confident that 75 per cent. more could be accomplished than is accomplished today. Mis-education is more often a fact than proper education. Each child comes into existence with its forty-two faculties in different degrees of strength, which constitutes by combination its individuality. Very few are born with the faculties well proportioned. Not knowing even about the existence of these faculties it is infinitely absurd to think that one can successfully proportion them. We must not only know of them and thoroughly understand each, but the place in the mental economy that each naturally fills, and then, and not till then, when we find one of these faculties short, will we know just exactly what is the matter with a given child. If a child is defective in any sense mentally it is simply defective in one or more of these faculties. That is all a defect can be. If we do not know these faculties, and particularly if we do not know how to determine what faculty is defective in a given child, and then how to successfully develop it we will be unable to do any more than make a haphazard effort at mental rectification. I pronounce then today the work done by the educational world as almost absolutely haphazard. To build a human mind is a great deal more difficult than to build a human body. We cannot proceed intelligently in mental building until we understand the faculties that constitute will, judgment, self-control, health, concentration and happiness. Education ought to be for a specific end; in other words it ought to be toward a specific preparation of one for a certain vocation and health and happiness. In the broad sense it ought to fit and adjust one to all of the conditions or environment or life. To prepare a child for self-control without a knowledge of the faculties that can give self-control is another absurdity. Self-control can only come by a predominance of certain of the forty-two faculties of which all are composed. To attempt to prepare a human being for self-control without a thorough knowledge of the faculties that can give this, is, to say the least, dangerously experimental.

HAPHAZARD EDUCATION.

The educational world is without a knowledge even of the existence of the faculties of which the human mind is composed. It must, therefore, be wholly unacquainted with the nature of these faculties. This being a fact it is self-evident that there cannot be any definite educational work done by any teacher in America who is unacquainted with the genetic human faculties. This is the condition that we find the schools, colleges and universities in today. Ask Drs. Senn and Murphy if anyone could practice surgery definitely and safely without a knowledge of the anatomy of the human body. The mind is a structure composed of parts that are just as individual and definite in their functions as the different parts and organs of the body. It is, therefore, an impossibility for a man or woman in the home, the school, the reformatory, college or university to definitely educate a single child. There is no certainty in the education of the best kind in any institution that we know of in the United States. We have carefully examined

thousands of men, women and children who have been educated in the public schools, colleges and universities, and never yet have we seen a single one that was educated in accord with his needs. This we affirm in the most absolute manner. It would be an impossibility to do otherwise with the knowledge of the human mind that we have today in the home, school and college. Education then can be called positively empirical. It is the most haphazard guess-work. The needs of any student can only be determined by a thorough knowledge of the faculties of which all minds are composed, and in addition to this a thorough knowledge of the relative strength of the faculties of the student. This is impossible without a thorough knowledge of what is so sneeringly called Phrenology. The word "Phrenology" to many is equal to water placed before a dog with hydrophobia. It is all on account of ignorance. Phrenology is simply a science of the natural, primary faculties of which each human being is composed. It stands in just the same relation to the human being or mind that Physiology does to the body. Why there should be so much prejudice against a science of our own faculties is a mystery. It is simply the science of you and me. We should not be any more prejudiced against Phrenology than we are against our five senses. *When we understand our faculties as well as we do our five senses then, and not until then, can we educate a single human being even intelligently.*

ELEMENTAL CHILD STUDY.

Human nature is fundamentally the same in men, women and children. Child study, then, is a study of the inheritance, unfoldment and combination of the faculties of human nature. The only difference between *child* study and *man* study is in the unfoldment of the faculties. There is just as much difference in children at birth as there is between adults. The mind is not like a blank sheet at birth, but is actually a structure of faculties of different degrees of strength because the faculties are inherited in various degrees of strength. Any kind of human study, to be definite, must be a study of human elements. When we understand the elements of human nature then, and not till then, can we go about child study intelligently. But we must understand more than the fundamental elements of human nature. We must be able to distinctly observe the *strong* and *weak* developments of these elements in the child. This is all there is to child study. One child is born with a predominance of certain faculties and, therefore, has a distinct character because of this. When a child is naturally energetic, full of force, rough, active, and enjoys games and motion of all kinds it is so because of certain faculties, and these faculties are Destructiveness and Combativeness chiefly. Without these two faculties strong no child will *love motion*. No child can love a rough game or anything that is rough and tumble in its nature without these two faculties. No child will ever manifest any tendency to profanity without these two faculties. Human actions have *definite* sources. If teachers simply knew that Destructiveness and Combativeness are the two faculties that cause all of the aggressive, destructive disposition in a child and all profanity they would immediately determine this when they first see a child. They would not have to *experiment* with a single child. A skillful phrenologist can see in one minute as much about a child's nature as the average teacher can learn in one term of school. A teacher ought to know in five minutes *all about a child*. Ought to know positively in *advance*. Ought to know how to *meet* the child the *first* time. Ought to know how to *start* the child. I have examined many a child that disliked school on account of its *introduction* being decidedly unpleasant. It was not a child that disliked study; but the teacher not understanding the child in ad-

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

L. A. VAUGHT, Editor and Publisher.
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A SCIENTIFIC SYSTEM OF THE ART OF PHRENOLOGY.

Phrenology is fundamentally a science of faculties. This is much more than self-evident. What would Phrenology be without a faculty? What did Gall discover? What did Spurzheim name? What did Combe write about?

Phrenology without a faculty! Something composed of nothing! The verified and classified knowledge of the forty-two human faculties, their relations, powers and combinations is the science of Phrenology. The art of it is another thing. This we wish to deal with in this article as a system. Heretofore there has been no true system, at least, promulgated. We are fully aware of what we are saying. There has neither been a true nor a logical system promulgated. It would be more true to say there has never been a system at all.

We offer below a natural, logical, connected, practical, reliable and permanent system.

1st. The cause and architect of the entire body is the forty-two faculties. To measure these as they are in all kinds of normal people is the art of Phrenology.

These faculties use brain organs to perform their functions. A faculty is mental, an organ physical. Faculty is cause, organ product. Each faculty builds its own brain organs. Faculties vary in inherited strength from very weak to very strong or from very negative to very positive. A faculty cannot and never does build a brain organ larger than itself. If a faculty is negative in strength or comparative size it does not and cannot build itself a positive organ. Or, according to the old scale of seven, if a faculty is only three degrees in size it does not and cannot build a brain organ seven degrees in size. Hence, in every natural brain the organs will perfectly represent the faculties. The question is: How can we accurately measure brain organs? Each organ must be considered individually and examined individually. Human faculties are individual elements and cannot be measured with any general rule. This is just as impossible as it is for a musician to examine the framework of a piano and tell the condition of each key. Organs are composed of the grey cells. The white fibers are only connectives.

Meynert, the great physiologist says: "The cortex of the the hemispheres of the brain is the surface of projection for every muscle and every sensitive point of the body. The muscles and sensitive points are represented each by a cortical point and the brain is nothing but the sum of all these cortical points to which on the mental side as many ideas correspond."

Prof. Ladd the leading physiological psychologist of the

United States says: "The physical basis of human consciousness is certainly preeminently, and we believe exclusively the convoluted cortex of the cerebrum."

"The nerve centers, on the other hand, are made up of grey matter, and are the originators of nerve force. So we see that the nervous system, like the rest of the body, is made up of cells and fibres and that the essential part of the whole is the cell, the fibres playing a very subordinate role."—Tracey's Physiology.

The medulla oblongata is neither anatomically, physiologically nor mathematically the centre of cerebral development."—Dr. Joseph Rhodes Buchanan.

To measure an organ is to ascertain its shape. All positive organs are convex in shape. It cannot be otherwise. Why? Because all positive organs come to the surface and when all are positive the whole skull will of mechanical necessity take a convex form. This is self-evident. To put a large, healthy brain into a shape and size that can be practically carried around, convexity of form is a necessity. We repeat then, that some degree of a spherical form of the skull is a mechanical necessity. The degree necessary will depend upon the completeness of development of the eighty-four organs of the forty-two faculties. The most amateur phrenologist knows that a well-proportioned head is symmetrical. Why is it so. Because it is a necessity.

Size can only be explained upon the same basis. Organs constitute the brain. Eighty-four small organs do not make a large brain. The large organs principally make up size. This is true for two reasons. Large organs are convex in shape, and hence form the skull above them in the same way, and this requires more surface area than neutral organs and much more than negative ones. Again, large organs are active, and need and build a correspondingly larger number of connective fibres that they may do their work quickly, individually and combinationally. This requires a much larger volume of interior white matter.

The brain of the normal man is like a thousand volt dynamo with endless layers and windings of delicate wire. The brain of the idiot resembles the ten-volt dynamo, coarse coils of wire and fewer of them. The difference between the wise and the foolish is, therefore, one of comparative complexity of brain structure.—Millington Miller, M. D.

In the April number a still further exposition of this system will be given.

Phrenology is good enough to live by and die by.

There are millions of misfits so far as vocations are concerned.

Are we not fulfilling our promise so far as the improvement of Human Faculty is concerned?

We ask those who wish to see a wide circulation of the science of human nature to tell their friends about Human Faculty.

vance met it exactly wrong. Instead of attracting it it was repulsed, shocked, made to dislike the school the very first day. A teacher should understand human nature to understand all kinds of antipathies and antagonisms. There would be very little trouble when a teacher desired to train, teach and govern successfully, if she understood child nature in its elements and also as they are developed in the given child. A teacher with ordinary ability and a thorough knowledge of human nature as given by Phrenology would be able to handle children almost as easily as he could handle toys. There are *forty-two strings* to the child and each one of these may be considered very much like a single key in the instrument. The musician who is acquainted with the instrument knows exactly the key to touch to produce the note that he wishes. So it is with the *mental mechanism* of the child. All kinds of dispositions are the result of certain definite faculties. Suppose a child is naturally sensitive. It cannot be sensitive to criticism without a strong faculty of Approbativeness. This is the center of human sensitiveness so far as censure, ridicule and criticism are concerned. Another child with this faculty weak and the faculty of Self-Esteem large will not be subject to sensitiveness and therefore must be influenced through some other faculties. To interest a child in anything is to interest *some* of these *forty-two faculties*. When teachers can see what faculties are positively strong they can determine in *advance* just exactly how to interest a child. They need not experiment to any degree whatever. They can hit the nail on the head the *first* time. Education *might* be just as *specific* as music at least. One ought to be able to read a child's mind and play upon it as skillfully as the master musician does upon the instrument. It is just as possible to definitely understand the science of human nature as it is to understand the science of music. All teachers should understand that there are *forty-two doors* to the child's nature. These different departments that the doors lead to can *only be opened by separate keys*. The key to one mental department will not open another at all. That which will excite and interest one child will not arouse any interest in another. That which will interest *one faculty* of *one child* will not at all interest another faculty. A child with a small faculty of Number is not interested in this distinct or individual department of study. A child with a very small faculty of Causality is not interested in logic or reason. There are those who are so small in the faculty of Mirthfulness that they are uninterested in amusement. There is only one faculty of mirth, and when that is large it will be spontaneously interested in everything of a comical nature. There is only one faculty of Constructiveness, and to one child the sight of a box of tools is a positive delight, while to another child with a greater degree of intellect there is no delight whatever. *This can all be determined in advance.* The teacher may see by means of phrenology just what a child will be interested in in advance.

Up to this time education has been positively experimental, simply because of a want of the knowledge of the *fundamental elements* of human nature and their development in a given child. One child is easily frightened. There is only one faculty of fear and this is Cautiousness. The center of Caution can be easily determined by any teacher who will use her eyes. To be wise in dealing with children it is an absolute necessity to understand thoroughly the nature of these faculties and their influence upon the child physically. A child with very large Cautiousness in the hands of a teacher without any knowledge of these faculties may be thoughtlessly placed in a certain position that will produce such a nervous shock that it may not recover, all on account of the teacher's ignorance of the elements of human nature or *fundamental psychology*.

THE PROBLEM OF HUMAN LIFE.

The human soul, mind or being is a definite constitution. For lack of a thorough and definite knowledge of the primary elements of this constitution all kinds of definitions of human life are extant. There is no need of so much mysticism and blindness so far as human nature is concerned. In the first place human nature is primarily the same. When the primary elements are once learned they are learned forever. To build any permanent system of education, ethics or anything else is to build on these primary elements or the natural human constitution. There is nothing in nature that we are acquainted with that is more definite in its make-up than the human soul. It is a constitution of distinct, individual faculties that may be as clearly understood as the elements of chemistry or the letters of an alphabet. We may know the elements of the soul as clearly as we know the letters of the English alphabet. When we do know this then we can commence to teach and write concerning the nature and duties of the human being. Human rights are the rights of the human faculties. Everything human is simply a matter of human faculty. The problem of human life is the best use of human faculty. To understand life at all clearly is to understand human faculty. To understand any question of life is to understand human faculty. To understand the best human life is to understand human faculty. To understand human health is to understand human faculty. To understand human body is to understand human faculty. There is no other way to understand the questions of human life, be they what they may. This is the reason that the human race, so far as the questions of life are concerned, is today in a state of inharmony, contention, change and universal conflict. There would be no conflict in the plans and schemes and systems and teachings of human life if all began with the same standard. In other words, when all begin with a definite knowledge of the faculties of a human being then, and not till then, will there be universal agreement. When all build on the same basis and build with the same elements they will necessarily agree. The problems of human life are today in a state of chaos. Nothing is certain. All is speculation. There are diametrically opposite views. This all comes from want of a thorough knowledge of the primary elements of the human soul. The problem of human life is to be solved by the human; and it seems about time that the human was solving his own problem. *His nature solves the problem.* There is no other way to solve it. *When we understand human nature clearly the problem is solved.* To understand human nature clearly is to understand the composition of human nature. When we understand the function of each one of the organs of the body we understand clearly and completely the uses of the body. When we understand the function of each one of the primary elements of the human being we understand the problem of human life. The human body is a composite structure. It is made up of individual parts and organs, and these individual organs have distinct functions. To know the whole office of the human body is to know the individual office of each part. To know the whole problem of life is to know the function or purpose of each one of the elements of human life. We now know enough of these to build a system of life that is practical, universal and permanent.

The foundation of Anthropology—Human Faculty.

The question of vocation—Have you the right faculties?

A human body is made up of parts. No parts, no body. A human being is made up of faculties. No faculties, no being. All human life, therefore, is inherent in faculty. No faculty, no life, be it vital, spiritual, moral, or any other kind.

THE CONSTITUTION, RELIABILITY AND PERMANENCY OF HUMAN NATURE.

Human nature is sui generis. In other words it is something absolutely distinct or peculiar to itself. Again it is perfectly natural. Therefore it is perfectly reliable. A principle of nature is indestructible. Human nature is of nature, and therefore is as indestructible as nature itself. Having learned the primary elements of human nature we have at least a foundation to build on that is absolutely reliable. There is no need of theory. We can build upon this basis as certainly as the mathematician can build upon any mathematical-mechanical basis. Hence, all of the questions of life must be solved by the constitution of human nature. The final test of any question is this: Is it in accord with human nature? If it is not in harmony with human nature it is faulty. Human nature, then, is the measure or standard of measurement of every scheme, project, plan, system of philosophy of human life. All our speculations must be subjected to the constitution of human nature. All that are not in accord with human nature are therefore *unconstitutional*. The reason that all is unsubstantial that we have, up to date, is simply because it is not founded upon the constitution of human nature. Nothing will stand that is not in harmony with human nature. Systems of education, theories of sociology, of economics in general, creeds, philosophies and plans of reformation must all finally conform to this standard. At this time it can be unconditionally said that every system extant is to a large degree unreliable, because it is *unconstitutional*. It will not stand the test. It is not based upon an unchangeable foundation. In fact it is not based at all. It has been formulated by man. Another reason why we have so many different systems and teachings is because of the difference in development and completeness of the constitution of human nature in given individuals. If human nature was simply an indivisible thing and not composed of special elements then there would not be the diversity of human life and human thought and faith that there is. But human nature, being composed of elements that are *transmitted in different degrees*, permits such a variation in the human family that we have all kinds of fragmentary minds or souls. Hence, any human being that attempts to present a philosophy of life will be just as incomplete as his mental constitution. He will simply present one side of the case, and while he may have truth it is fragmentary and unsubstantial as a whole. Hence, there is no possibility for a human being presenting a system of life that is absolutely reliable *by means of his own consciousness* unless he is perfect. Even then he could not present it definitely. His general conclusion might be correct, but not knowing the elements of which his own nature is composed he would necessarily be indefinite in his plan, although the plan might be, as a whole, correct. It seems remarkably strange that we are so much inclined to go outside of the domain of human nature to find some scheme or plan or way or method for humanity to live, move and have their being. We do not do this with anything below man. We respect the inherent nature of the animal and of the plant, but we seem to have forgotten that human nature is, at least, as reliable as animal nature or plant nature. In other words we have not builded on a natural basis. Certainly there is nothing reliable but nature; and human nature being a part of nature is just as reliable as the totality of nature.

THE FACULTY ROUTE.

The route to health, vitality, education, child training, character reading, success, self-control, concentration, physical culture, influence, marriage and all kinds of happiness is *via faculty*.

HUMAN LIFE.

How dimly understood! Little wonder. It is fundamentally a question of faculty. *No faculty, no life*. All life is primarily *inherent in faculty*. The only way to understand life of any kind, be it vital, intellectual, social, motor or ethical is to understand the true nature, power and influence of faculty. *All conscious life is faculty in action*. Even the *physical basis* of life is the *product* of faculty. Without faculty no body would be formed. Without the *three vital faculties* nothing could be accomplished, because these are absolutely necessary to any physical building at all. This is just as true of *post natal* as it is of *prenatal* life. The embryo child cannot assimilate the nourishment prepared by the mother without an *inherent desire*. This must come from Alimentiveness. A child with large faculties of Alimentiveness, Amativeness and Vitativeness if not arrested in growth by some injury or lack of food will be large and vigorous *at birth*; on the contrary *no child with these three faculties small will be large and vigorous at birth*. This is not only a fact but also an *impossibility*.



SPIRITUALITY.

The causes of *actual* life are all found in the various faculties. Both potential and dynamic life may be found in the forty-two human faculties. That which *causes* a child to grow into a strong man or woman is the *potential digestive and building power inherent in the three vital faculties*.

There cannot be any conscious feeling that is not the result of some of the forty-two faculties in action. One may not think this is true at first. Let us see if it is not. The way to test it is to take away from one, one by one, the forty-two faculties. In this way we would take away all sexual, conjugal, parental, friendly, home-loving, sympathetic, appetital, courageous, patriotic, grand, fearful, proud, ambitious, vain, conscientious, hopeful, joyful, despondent, lonesome, respectful, mystic, moral, religious, musical, sensuous, sentimental, pathetic, revengeful and generous feeling. These feelings can only come from the faculties of Amativeness, Benevolence, Destructiveness, Approbativeness, Cautiousness, Hope, Self-Esteem, Parental Love,

Friendship, Alimentiveness, Sublimity, Combativeness, Conscientiousness, Veneration, Spirituality, Conjugal and Inhabitiveness. All kinds of human feelings may be *perfectly understood* by clearly or completely understanding human faculty. Many have feelings of *fear* that are indeed *fearful* without knowing from whence they come. A thorough knowledge of *Cautiousness* would enlighten and lift a great burden from millions. *Oh, if humanity but knew the number and nature of their own faculties!* How much they would be relieved! Millions are weighed down by various kinds of feelings that would largely vanish if they but knew the nature of the faculties of which they are composed.

What fools we mortals be!

Suppose one has the faculty of Spirituality very strong, without any knowledge of it or of any of his other faculties. He will have many feelings of a *mystic, mysterious and marvelous* kind. According to his enlightenment and general ability he will interpret these feelings. Some think they are planetary, others spiritual or from departed spirits, others ascribe them to the Devil, etc., *when nearly, if not quite all, are simply the product of the natural inherent faculty of Spirituality in action.*

This faculty has fooled *hundreds of millions* of human beings. In one sense it is the highest faculty of all that constitute human nature, and yet without a thorough knowledge of it and intellect to guide it *it is the biggest fool of the mental constitution.*

HEAD, FACE AND BODY.

Mind is first. It is composed of faculties. These are different in strength. They are located in different parts of the brain. The intellectual faculties are localized in the frontal lobes. The vital faculties are localized in the cerebellum and base of the middle lobes.

If the intellectual faculties are very strong and the vital faculties very weak there will be a shape of head, face and body, as illustrated on front page. *As are the faculties in relative strength so will be the head, face and body.*

If the vital faculties are very strong and the intellectual faculties weak the head, face and body will be like the larger face and body. To understand the *causes of shape and size*, whether it be of head, face or body, is to understand the *functions, location and development of the forty-two faculties.*

ANOTHER GRADUATE.

B. K. Climie, of North Dakota, has just finished a Professional Course of Instruction in the Chicago Institute of Phrenology. He went directly to Wisconsin to enter the lecture field. He is strong and determined and possesses those elements that reformers are made of.

To definitely study *any human question one must study faculty.*

How much is left of the soul when the forty-two faculties are taken away?

How many brain organs? Answer, eighty-four. One in each hemisphere.

When you are *embarrassed*, you are under the influence of *Approbativeness*.

The True Basis of bodily development.—*Development of the faculties that produce and sustain body.*

Can you not handle *one forty-second* of your mind with the remaining *forty-one forty seconds*? Are you not ashamed of yourself for not doing so *erethis*?

The synthetic part of human psychology is yet to come. We have principally *analyzed* up to this time, and having discovered and defined forty-two elements, it is now time to *synthesize*.

What kind of a human body would that be, that was organless, partless, boneless and nerveless? Some are afraid that if they admit the fact that the soul is composed of individual faculties, that they *will fall to pieces at death and lose immortality*. The complexity of the human soul is the best evidence that it will be immortal. It will have much more power to save itself by means of *its many faculties*.

The problem of human life is a problem of faculty.
The problem of health is a problem of faculty.
The problem of culture is a problem of faculty.
The problem of education is a problem of faculty.
The problem of intemperance is a problem of faculty.
The problem of marriage is a problem of faculty.

THE SENSUAL FACULTIES.

There are only two of these in the whole mental constitution. These are *Amativeness* and *Alimentiveness*. How strong these two faculties are yet in the majority of minds.

The problem of government is a problem of faculty.
The problem of the social evil is a problem of faculty.
The problem of health is a problem of faculty.
The problem of memory is a problem of faculty.
The problem of concentration is a problem of faculty.
The problem of child training is a problem of faculty.

HOW TO READ CHARACTER.

Continued from page 3.

ferent. The eyes are open and *trusting*, the lips of medium size and fuller on *each side* of the center, the neck smaller and more feminine and the chin rather broad but *not thick*. The two pictures show the difference in head and face very distinctly.

Friendship is fundamentally unlike either *Conjugal* or *Amativeness*. Unlike the other two it may be formed between two of the same sex. This is never true of either *Amativeness* or *Conjugal*. It may be the first to act, however, in an acquaintance between a young man and woman. In fact this is a very good way for marriage to begin. When Friendship is the strongest of this trio of affections the back head will be fullest higher up than in either of the other two cases, as may be seen in *Picture 3*. The lips will have very distinct lines running across the red parts. In many cases there will be curved lines around the corners of the mouth.

The grasp of the hand is warm and hearty.

All should and could be readers of character. There is no need of being deceived. The human body *exposes* the true character of every one. We mean every *normal* human body. This is true because the human mind is the builder of the body. One represents the other. When we understand how the faculties of which a human being is composed build brain, face and body then we will be able to proceed definitely and scientifically in character reading.

We intend to commence in the next number a series of systematic articles upon practical character reading. Each article will be specially illustrated.

DESPONDENCY.

Are you despondent? Bear in mind that *you* are not despondent. Some *part* of you may be despondent, but not you. As in every case, despondency comes from certain faculties. These are Approbativeness, Cautiousness, etc.

The self-sustaining faculties are Self-esteem, Causality, Combativeness, Firmness, Conscientiousness, Spirituality and Hope. No one with these faculties strong, or in the lead of the other faculties, can be despondent five minutes about anything. With these we can take an independent, philosophical, just view of the situation. These people are reasonable: They are willing to look at any question, whatever it may be, from a reasonable side and meet it wisely, instead of impulsively and ambitiously. Here is the great mistake of humanity. They are not reasonable and philosophical. Resolve to do the best you can and do not let any of your faculties lead you to feel too hopeful, ambitious or anything else. Follow your reason. The whole philosophy of life may be put into these words:

DO THE BEST YOU CAN, AND LET THE
CONSEQUENCES TAKE CARE OF THEMSELVES.

Do not be stubborn. Do not be too ambitious. Do nothing for display, unless you are willing to take the consequences, whatever they may be. Nearly all the troubles of life may be avoided if this course is followed.

UNCONSTITUTIONAL.

The human mind is constituted. In other words it is *made up of constituent elements*. It is therefore a *constitution*. This constitution is *common* to all races. That is *each* human being is composed of the *same number of fundamental elements with functions exactly the same*. All teaching then, that is in *harmony* with the human constitution is *constitutional* and all that is not is *unconstitutional*. Here is the place to draw the line between what is sound and unsound, what is right and what is wrong. First learn clearly the primary elements of the human constitution. Then, if the *method of education*, the *system of economics*, the *form of government* or the *philosophy of life* does not *harmonize* with this constitution, *put it down as unconstitutional*.

Reader this is the only *true standard*, the only *natural standard*, the only standard that will *stand the test*. He, who is *largely* developed in *all* of these elements and broadly informed will be the wisest teacher of human life because his teaching will be *most nearly* in harmony with *each* element of that constitution that is *common to all people*.

CONCERNING THE MIND.

To measure ones mind is to measure the degree of each individual faculty. Why? Because the mind is the sum total of its individual faculties. Faculties are not *of the mind*. Mind is *of faculties*. No faculties, no mind, being, soul, spirit, body, life, vital principle nor anything else that is supposed to belong to or constitute a part of a human being. A *total idiot* is unthinkable. One would have to be an idiot to even believe such a thing possible. *Total idiocy* is made up of *nothing*. To be *anything to any degree* is to be composed of, at least, one millionth of something. Total idiocy would not *get within a million miles of forming a single cell* of which a body is composed, not to speak of mind.

ROOF SHAPED HEADS.

Roof shaped heads are not very reliable. No one can have a governing degree of Conscientiousness and have a roof shaped head. It might be well to remember this.

OUR SEVEN SINNERS.

We possess only seven faculties that can cause crime, vice, intemperance, immorality, jealousy, tyranny, worry, war, poverty, monopoly, savagery, hatred, melancholy, fear, avarice, gambling, suicide, dissipation and homicide.

These are

Amativeness,
Destructiveness,
Alimentiveness,
Secretiveness,
Acquisitiveness,
Cautiousness,
Approbativeness.

HOW TO BE HAPPY.

The only way to become *permanently* happy is to get under the faculties that make one happy—

Causality,
Self-esteem,
Conscientiousness,
Benevolence,
Human Nature,
Spirituality,
Mirthfulness,
Hope and
Firmness.

These will make any one happy, to-day, to-morrow and forever.

The problem of beauty is a problem of faculty.
The problem of success is a problem of faculty.
The problem of society is a problem of faculty.
The problem of morality is a problem of faculty.

THE SWEARING FACULTIES.

There are only two of these, Destructiveness and Combativeness. Destructiveness is the only one that really swears. When one really wants to damn a thing he gets this feeling from Destructiveness.

What is called human will is nothing *in itself*. It is simply a *manifestation* of faculty. We will soon have considerable to say about what is called will.

Phrenologists have taught us that there are *two reasoning* faculties. This is a mistake. There is only one reasoning faculty—Causality. No one can reason to *any degree whatever* without this faculty.

It would take one many years to fully write up the part played by the faculty of Spirituality in the history of the human race—and yet there are many who give thirty minutes to the study of the faculty and think they have mastered it.

Who will write a phrenological history of the world?

What some people *think* Phrenology is and what it really is, is as one to a million.

We will have something to say about Quality that will be interesting in the next number.

As are the faculties, so is the body. We have never seen a healthy exception in more than thirty-six thousand cases.

SECRETIVENESS.

This faculty gives fullness to the head about an inch upward and slightly backward from the center of the tip of the ear. When stronger than the other faculties it will have a positive influence upon the muscles of the face and indeed upon the whole body. It causes one to shut up somewhat like a clam does from Cautiousness. It tends to close the eyes and



lips, as seen in the illustration. It pulls down the curtain of the face, as it were. Those who have it large are suspicious, but not necessarily dishonest or untruthful. It helps to cover up the expression of one's feelings when so desired.

HOW MANY THINGS ARE BASELESS?

Education is without a basis. Criminal reform is without a basis. Psychology is without a basis. Political economy is without a basis. Legislation is without a basis. Human training is without a basis. Parental training is without a basis. This is not so because there is no basis, for there is. We mean that they have no true, fundamental and unchangeable basis as now taught. There is an all-sufficient basis—the forty-two human faculties.

WHAT THEY SAY ABOUT US.

"Am well pleased with the first issue of Human Faculty."—J. L. W., Peru, Ill.

"Enclosed find one dollar for one's years subscription to HUMAN FACULTY which I like very much." W. E. W., Burlington, Ia."

Dimples are negative indications. All who have them either like to be be praised, petted or loved.

What are you? You are the compound combination of forty-two totally different faculties.

All human consciousness is faculty or faculties in action.

"I have read your articles with pleasure and profit. You are taking advanced ground. There is something new in your articles. I wish you unbounded success."—W. N. F., Big Rapids, Mich.

I have just received and read No. 1, Vol. 1 of HUMAN FACULTY. To say I am fascinated with it, is not nearly strong enough to put it. You can count on my subscription as long as you publish a paper. Your illustrations are just grand. Keep it up."—W., Waco, Texas.

"Your correlation of Phrenology and Physiognomy, shows, in my judgment, the most useful, popular and progressive course to pursue. It will increase your success."—C. T. P., New York.

Our readers should remember that we have been acquiring, analyzing and synthesizing for twenty years without giving out and therefore they may expect us to run at least twenty years with the stock of material in hand. You have only a taste of what is coming.

Get a basis for all you say about human rights, human duty and human happiness. The only real basis is the constitution of human nature and this is made up of the forty-two faculties.

All that we perceive is perceived with faculty and yet we cannot perceive colors with the other forty-one faculties, even when we have the best eyes, if the faculty of Color is destroyed or very weak.

When you think of human nature, think of the forty-two faculties of which it is constituted.

When you are slighted, remember that all of you has not been slighted. You can only be one forty-second slighted, for the only faculty that can be slighted is *Approbativeness*.

If you are despondent you are under the influence of the wrong faculties and can get out if you put yourself under the faculties of *Combateness*, *Self-esteem*, *Hope*, *Causality* and *Human Nature*.

If a young lady marries a young man with a perpendicular back head, she may wake up some fine morning and find him—gone.

Look out for the next number.

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