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# HUMAN FACULTY

The Human Motto: "E Pluribus Unum."



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## A GREAT DISCOVERY.

The True Location and Nature of These Three States.

Fully Explained on 2nd Page.

## "HEAVEN, EARTH and HELL."

*Explained.*

The sources of all kinds of human life and all conditions are to be found in the *elements* of the mental constitution. These elements are not only *distinct in function* but distinct in *location*. It is self-evident that the selfish elements of human nature make the conditions that may be expressed by the word hell. These are almost wholly located in the first story of the human brain. Therefore, if we *localize* hell we must localize it *there*. While not all of the faculties that tend to make such a condition are located in this division, *yet without the faculties that live, move and have their being in this territory there could not and would not be any thought, feeling or action that in any degree whatever could be denominated such.* No conception of the kind could have been formed in the mind of man without the faculties that inhabit this lowland. It is high time that we get at the sources of many things that heretofore have been only mythical imaginations. One of the first lessons the race should take is one in *mental geography*. If we are going to do any *localizing* of places let us be definite. "Nearly all of the evil that has long cursed the race, is simply the result of heads too full at the base."

The four leaders of this country are Amativeness, Acquisitiveness, Alimentiveness and Destructiveness. If these fellows could not make things "warm" who could? When they start out (usually about 10 p. m.) there will certainly be a "Hot time in the old town" that night and *hotter* dreams from three to 9 a. m. and a still *hotter* headache the rest of the day. *Verily, sin is its own punisher.* (Oh, if it did not hurt anybody else!)

The above is only one side of this interesting country.

The climate down here is not so *hot* that it destroys every living thing. In fact, considerable *heat* is a good thing. Better get it from Old Sol, however, than from Kentucky Rye. The Tropics of this world of ours (and the rest of organized life) are fertile, productive and prolific. There are no snakes in the Arctics, nor do people who live *principally* in the two higher countries of self *ever* see any.

In fact, this region is just *hot* enough to "hatch" all kinds of monsters—Old Nick included—such as sweatshops, opium dens, saloons, houses of prostitution, slavery, capital punishment, trusts, wars and all kinds of inhuman schemes.

How are we going to get the people out of this country? By a thorough knowledge of the *composite* nature of the human mind and brain. *Distribute the blood more equally.* As it comes up from the body do not let too much of it stop here but propel it on up to the two higher departments. Keep this country *cool* and healthy by using *two-thirds* of the *blood of the brain* to nourish, build and operate the faculties that constitute Earth and Heaven. Read article on "While Asleep" and notice illustration.

Those who are closely *attached* to the *earth* have the middle section of the head strongly developed. They like its healthy productions from the *ameba* up to man. They like its plants, its forests, its streams, its oceans, its mountains. They feel "at home" on it. They believe in "one world at a time." In fact they think "heaven is here." They do not see much need of "hell below" nor "heaven above." They are naturalists and do not claim to be saints or devils. The mental climate is neither cold nor hot in this belt. Its productions are many. It produces a greater variety than the country below or the country above. Among these might be mentioned the Arts, Sciences and Literature. Much progress is made by the inhabitants of this country. While they do not produce right from the soil like the people below (for instance, gold, silver and hops) they do produce a good deal with "thought." They *think* in this country and yet they think of things a degree higher than "how to get the best of their neighbors." This country has

produced some really great men and women—like Darwin, Huxley, Spencer, Agassiz, Thoreau, Edison, Tesla, Ruskin, Louisa M. Alcott and Rosa Bonheur. Some might wish to know right here to which country Bob belongs. We would classify Bob with one foot in Hell (Acquisitiveness) and the other on the Earth (Parental Love) and just able to peep over into the *vestibule* of Heaven (Benevolence).

Heaven is not as far away as some people imagine. It is certainly no "fenced off" place "over there" "up there" or "somewhere." The place to look for it is in the third story of the head. If you do not find it there you will not find it at all—and if you ever get into the blessed land it will be via this mental country.

This country is the principal antidote of hell. Without the faculties that flourish up here we would all more or less in some way or another be drawn into h— No question about it. We have seen thousands of both men and women *drawn down* by passions, propensities and appetites that have their homes down in the base of the brain until they would give up trying to *live on earth even*.

The only *sure* way to get out of hell and into Heaven and *stay out* is to cultivate the moral faculties till they are *positively predominant*.

Anyone who *fully understands* his faculties and how to cultivate them can be his own savior.

Parents, cultivate the moral faculties (Benevolence, Conscientiousness, Hope, Veneration and Spirituality) in your children until they are supreme if you would keep your children out of hell and in Heaven and the whole race in that happy Christian condition in which "Peace on earth and good will to all" universally prevails.

## THE INHERENT POWER OF HUMAN NATURE.

Human nature is capable of reorganizing itself, reconstructing itself, reforming itself, refining itself, restoring its own health, directing itself, educating itself, sustaining itself, controlling itself; in fact, making itself positively happy, healthy and successful. And what is still more true it is not nearly so difficult to do this as we have been taught in the past. We have not been taught to realize our powers. In fact we have been taught nothing definitely. We have been taught superficially. Not until the discovery of the primary elements of human nature did human nature realize its possibilities. Now it is self-evident and easy for one to so understand the elements of human nature as to go about reformation and regeneration in the most definite certain and successful way. A full knowledge of the constitution of human nature will enable anyone to do this. In other words, one can repair his own defects. He can be his own architect. He can build his own nature, his own soul. He can put the proper faculties at the helm. As it is now the majority have the cart before the horse.

"This was the noblest Roman of them all;  
His life was gentle, and the elements  
So mixed in him, that Nature might stand up  
And say to all the world: 'This was a man!'"

The above quotation shows that *even the poet* was nearer the truth concerning the *elements* of human nature than many modern psychologists.

The question should be: "How are you constructed?" instead of "How do you feel?" Your mental construction will chiefly decide how you feel, whether cheerful or gloomy, courageous or cowardly.

The better the generation the less regeneration necessary.

Balance up.

Cultivate.



#### FOUR CONNECTIONS OF FACULTY AND FACE.

The above illustration is a great lesson in itself. It shows in a vivid and logical manner the relation between faculty and face. Faculties build the face and different faculties build different parts of the face. Some of these connections are quite well established. The four represented in the illustrations are very well established. The lowest one is Vitativeness. The function of this faculty is instinctive love of existence and therefore opposition in a tenacious sense, to annihilation. The maxim that "The first law of nature is self-preservation," had its instinctive origin in this faculty. The cat and catfish both have the faculty strong.

It is located almost directly under the mastoid bones back of the ear. When these are very largely developed you may know this faculty is strong. It helps build the chin and particularly has a tendency to develop it forward, so that the anterior projection of the chin is almost a sure indication in itself of the faculty being strong. This is especially true when this faculty is found strongly developed in connection with a Motive Temperament.

Combativeness is the second one. This faculty is located from one and one-half to two inches back of the top of the ears. Its function is resistance or defense, and its center in the face is the lower third of the nose which it tends to form in a very convex way, as may be seen in the illustration. This is the "touch me not" nose.

The third connection represents Approbativeness. This faculty is located in the crown of the head, on each side of Self-Esteem, and gives it special convexity and height at the

point indicated in the illustration. The function of this faculty is love of approbation. Its connection with a muscle surrounding the mouth is absolutely established. Press the button up there, as it were, and you can work the upper lip down below. It contracts the muscle, and draws the upper lip upward, exposing the upper teeth. Praise some one you know has the faculty strong, and our word for it you can raise his upper lip and make him show his upper teeth. This is the most susceptible faculty to flattery of the forty-two. The last and highest in function and location of the four is Spirituality. This is the central faculty of faith and love of the mysterious, occult and marvelous. When large it gives great fullness to the head on each side of the frontal half of the top head, or, more exactly speaking, on each side of the back parts of the two organs of Benevolence.

When very predominant in the mental constitution it will lift the center of the eyebrows, as seen in the picture, and also open the lids of the eyes. One can easily prove this by watching one who has the faculty excited.

When the eyes are elongated in form and the eyebrows level and lids nearly closed, there will not be much strength of this faculty.

This is the way to logically read character.

Learn the function of each faculty, its location in the brain and its facial center, and you will then have the power to read faces certainly and know what you are doing.

#### CHARACTER IN ACTION.

To get at character definitely one must understand clearly the fundamental elements of character. For instance, Destructiveness is a fundamental element. The word does not indicate its true nature, however. The function of the faculty is more nearly *force* than anything else. It is the only faculty that likes to *move* without an object in view. In other words, it likes motion for its own sake. To move, walk, play, run, jump, strike, hammer and kick is its pleasure. It will cause a child to do all of this without any object in view. It is a reservoir of positive force. When very strong it must have action. This action is always more or less rough. Everything one touches who has this faculty very strong *feels* it. It is the opposite of tenderness. It charges the whole body with positive force. It takes hold of any article with a strong grip. It will almost crush your hand in the hand-shake.

It likes to tie a *tight* knot. In a business man it likes solid, heavy goods, instead of laces, batting and feathers. In its lower combinations it will enjoy blasting rock. It is the principal faculty in "clatter" and "racket." Three or four children with it large can indeed make a fearful racket. It delights in loud noises. The one day in the year that it likes better than all others is July the 4th. It likes the whirr of the planing mill. It likes to go at a thing "hammer and tongs." A child with this faculty large will not cry as easily as one with it small. It is one of the elements of grit. It likes nothing tame. It is the only faculty that thunders in the voice. It growls in the bulldog. It roars in the lion. All profanity that does not come from this faculty is counterfeit. No Destructiveness, no malice.

It adds the quality of force to every mental or physical effort. It may be entirely too strong for the restraining faculties of Benevolence, Conscientiousness, Approbativeness, Cautiousness and the Affections to govern. When this is so then it is dangerous. To restrain and govern it read the article upon "While Asleep."

## SIGHT PERCEPTION.

By F. W. UPTON.

"Eyes have they, but they see not,"

The act of seeing often involves the simultaneous use of no less than eight distinct mental faculties. The eye, as every one is supposed to understand, is a fine lens upon which is formed a sort of photograph of the objects looked at. But if all of the eight aforesaid faculties were asleep, or paralyzed, though the eyes should perform their function perfectly, yet would there be no mental perception. In the lower forehead are located the faculties which really see, and according to their degree of development will be the observing power. In the lower central forehead, immediately above the root of the nose, is the faculty of Individuality, whose office it is to fix the attention upon individual things or objects, without, however, noting any of their qualities. The perception of the qualities of things is left to other faculties, among which Form, located back of and between the eyes, and which, when large, crowds the eyes apart, senses the form or shape of things. Size, the first faculty in the brow outward from Individuality, senses size, distance, dimension. Weight, located next forward from Size and near the center of the brow, is the sense of avoirdupois or of gravity. Color, located still outwardly from Weight, as its name would indicate, is the sense of Color. Order, located at the very corner of the brow, is more a desire for orderly arrangement than in reality a perceptive; and outward still from this, and at the outer angle of the brow, is the faculty of Calculation or Number, the faculty which enumerates or counts the objects seen and so becomes the faculty of arithmetical computation; then immediately above the faculties of Size and Weight, standing out when large like little knobs extending obliquely upward, is the faculty of Locality, or the sense of relative position; in other words, the geographical sense; while in the center of the forehead, immediately above Individuality, is Eventuality, the faculty which notes the movement of objects of individuals, sees what they do, and is in reality the historical faculty. All these perceptions ordinarily take place at one and the same time. Their action, though so complicated, is instantaneous almost. With Individuality you fix upon the thing or things; with Form you see shape; with Size its size; with Color its color; with locality its place; with Calculation their number, while with Eventuality you see their action. This then constitutes perception. It is a well known fact that all persons have not the same power of perception, taking the perceptive as a whole; and it is equally a matter of common observation that, while some persons note and remember certain qualities of things, as for example, form and size, they do not so closely notice and remember other qualities, as colors or numbers, or location, and vice-versa. This fact alone is considered sufficient proof that the brain or mind does not act as a whole, or, in other words, that each portion of the brain performs a separate and distinct function; and the function of one portion, if it be weak, cannot be performed by any other portion. Some of the facts already mentioned are matters of common observation outside of phrenology, and I submit that the theory of observation as here presented appeals readily to our common sense, to say nothing of the further fact that every statement I have made has been verified by hundreds of thousands of phrenological observations. What system of psychology, outside of phrenology, has offered any complete explanation of the phenomena of perception? The faculties I have named take in the objects, together with their inherent natural qualities as mentioned. But we may go further: Certain objects possess the quality of beauty. No idea of beauty, however, is conceived by any of the faculties heretofore named. If there is beauty, finish,

completeness, excellence, that fact is appreciated by the faculty of Ideality and by no other.

If there is a mirthful side to things observed, that fact is alone appreciated by the faculty of Mirthfulness. Further, the conception of likeness, and difference, the thought of comparison, never occurs to the perceptive faculties of which we have spoken, but, through them, the faculty of Comparison sees similarities and differences, and hence is the center of illustrative, critical and classifying power. None of the faculties so far named have a sense of the value of things. This is the function of Acquisitiveness. Acquisitiveness then in conjunction with the perceptive, gives what might be called value perception. The perceptive, therefore, become the servants, each in its own way, of the other faculties of the mind. Through them Ideality sees beauty; through them Benevolence sees the distress it would relieve; through them another faculty which, for want of a better name, is called Human Nature, intuitively perceives something of the character, motives, feelings, etc., of people with whom we come in contact. In the perceptive themselves is no character discrimination. Neither does that discrimination reside in reason nor in any other than the faculty of Human Nature.

In conclusion let me add that in every faculty resides its own memory; that is, each faculty retains its own impression of what it has seen. There is no single faculty of memory that remembers everything, but every faculty remembers whatever belongs to its domain. The faculty of Eventuality, however, being the faculty which perceives and remembers movements, actions or events, is sometimes called the faculty of memory, for the reason, perhaps, that a very large part of what is to be remembered is action or event. Of course this faculty has nothing to do with remembering size, form, color, number, etc. As all the faculties taken together constitute the mind, so all the faculties together constitute the memory as a whole. And upon this hypothesis it will readily be seen why it is that each person remembers some classes of things better than others. He will see those qualities best for which he has the best faculties, and he will remember those things best which he has best seen. This is the phrenological theory. Large faculties perform their functions most perfectly; smaller ones less perfectly. This accounts for the different constitution and different power of different minds. It is the phrenological theory. It is a theory made up of observed facts. And it works. Upon no other theory under the sun can human character be read by external signs, or human powers, actions and oddities be explained.

#### A GREAT HIT BY ONE OF OUR GRADUATES PROF. OTTO HATRY.

At Ann Arbor, during my lecture at a Dental Fraternity, a young medical student brought in a skull cap for examination.

I described it as follows: This skull belonged to a very large woman, a very ignorant, superstitious, religious fanatic.

The young owner changed color several times in a minute, for he had it all cut and dried how he was going to get the laugh on the Phrenologist.

But, being a thorough gentleman, he rose to his feet and said:

"Boys, the Prof. has read that skull nearer to the truth than he has an idea. That skull belonged to a devout Catholic woman weighing 234 pounds. She died at the Traverse City Insane Asylum, her especial insanity being religion. If the gentleman will accept the skull cap, he is welcome to it, for he deserves it. And here is my statement in writing and the name of every student assisting in the dissection." The Prof. accepted the skull cap.

Yours very truly, OTTO HATRY.

## Human Character Reading.

The lower your ears, as a rule, the longer you can live.

If Robert G. Ingersoll had a stronger faculty of Spirituality, would he be an agnostic?

All men, women and children write their own biographies—they write them on their faces.

Would the Romans have had Roman noses had their faculties of Combativeness and Destructiveness been no larger than the Greeks?

Width between the eyes indicates a large faculty of Form. Do not enter upon dressmaking, sculpture or sketching if your eyes are close together.

While a large, protruding eye is the sign of Language, it is not necessarily the sign of thought. Many with this sign large can talk fluently without saying anything.

The most dangerous portion of the head is the side head. No one can be positively mean without this part of the head. The selfish propensities are located here. If the head is very full and broad from ear to ear and not well developed in the top head, there will certainly be a vicious character. No one can even hate without a strong side head.

### ESPECIALLY WATCH THE TOP HEAD.

No human being without a good top head need ever claim to be honest, kind, religious, moral, spiritual or philanthropical. So in every case, whether it be in business, love or church, if anyone claims to be good, generous, honest, sincere and trustworthy, you may put it down as an absolute fact that he is a hypocrite unless he has a full top head. One cannot get something from nothing.

### ONE RELATION OF MIND AND BODY.

The mind, or the human faculties which constitute the mind, originate and build the human anatomy. There is an absolute correspondence throughout the entire animal kingdom and the human kingdom, between mental development and physical or anatomical development. No anatomy is superior to the mind that is in connection with it. In all normal cases mind and body form a mathematical equation. The mind is the architect of the body. As the poet Spenser says:

"Of the soul the body form doth take,  
For soul is form and doth the body make."

We do not inherit body. We inherit what is called human nature. Human nature is nothing more nor less than the aggregate of human faculties. Phrenology is a science of these faculties. Therefore, it is a science of human nature. Hence it is a science of the human body. This is true in the most complete sense of the word. The body can be called a perfect representative of the mind that forms it. This is only one part of the science of phrenology. It is also a science of motive life. In other words, it is a science of muscular development. Without certain faculties that are *inherently motive* there would be no muscular development. Unless there is physical action and locomotion there will be no muscular development. Phrenology is a science of the motive faculties. The primary motive faculty is Destructiveness. The secondary one is Combativeness. The third is Firmness. This is simply a faculty that

unites with the first two to give *persistent* motive action. Without these three faculties we would not have any resolute, determined, persistent motive action. In other words, we would have no will. Take these three faculties away from the human being and will is absolutely destroyed. Under no circumstances would there be a conscious effort of volition. They are the backbone of the mind. They are the framework of the mental building. They are the skeleton of the mental constitution. The human body could not stand without the skeleton or bony framework; neither can the human mind stand or move without these three faculties. If we did not possess these we could not perform any physical act. If we possess them only in a minor degree we will be *constitutionally* defective in *executive* force. A child born with these faculties weak has little executive power and hence, unless specially compelled to labor physically, will make little effort and therefore fail to develop the muscular and osseous systems of the body; or, in other words, the locomotive apparatus.

### WHERE THE DEVIL LIVES.

His residence is not far from the ears. His field of operation is the base of the brain. It is really pretty hot down where he lives. There are hot fires of passion both sexual and destructive. His majesty is a mixture of Amativeness, Secretiveness, Acquisitiveness and Destructiveness. And yet all the human faculties are good.

### PHYSIOGNOMICAL SIGNS OF SELFISHNESS.

- A Roman nose.
- A pouting projection of the lower lip.
- A broad nose.
- Low position of the ear.
- A big neck.
- A broad head.
- A large lower jaw.
- Turned down finger nails.
- Closely shut eyes.

### UNRELIABLE.

#### Examinations from Photographs.

The practice of making phrenological examinations from photographs indulged in by Phrenologists is one of the reasons that the science is not respected by scientific people. It cannot be done with *safety* nor *certainty*. Anyone who claims to advise with *safety* in regard to vocation and marriage from photographs is either a *pretender* or *self-deluded*. To our readers: *Do not send us any photographs to be examined, for we will have to return them unexamined.*

### JEALOUSY IN THE LIPS.

Jealousy protrudes a muscle under the red part of the lower lip, as may be seen in the illustration.

Do not mistake this for a fullness of the red part or the lip proper. The center of jealousy in the mental constitution is the faculty of Approbativeness. Observe the illustration. The usual faculties that unite with this faculty to give the particular kind of jealousy are Amativeness and Conjugality, to give love jealousy; Acquisitiveness to give business jealousy, and Combativeness to give military jealousy.



ness to give business jealousy, and Combativeness to give military jealousy.

### THE TREACHEROUS FACULTIES.

The treacherous faculties of the mind are Secretiveness, Approbativeness, Destructiveness, Amativeness, Acquisitiveness and Self-Esteem. Either of these faculties will go back on a friend, lover, husband, wife, child or country if the other faculties of Friendship, Conjugality, Inhabitiveness, Parental Love, Benevolence and Conscientiousness are small.

There is no absolute certainty in any one unless the faculty of Conscientiousness is very strong. Benevolence, Conscientiousness, Parental Love, Friendship and Conjugality are the most reliable faculties of the mental constitution. We cannot be treacherous unless we have some of the selfish faculties strong enough to overcome the more unselfish ones.

All that is necessary then is to ascertain by an examination of the head and face what faculties are in the lead. If you find people with the majority of the selfish faculties in the lead and the faculty of Conscientiousness quite small do not trust them fully, for they are liable to deceive you at any time when their own selfish interests are at stake.



### HOW TO READ CHARACTER.

What kind of character? This is a very vague question. Why is not all character the same? Why is one more friendly than another? Human character is something real. It may vary much in kind, but all kinds are real. Real what? Real elements. If anything is definitely constituted human character is. Why? Because it is composed of fundamental elements that are perfectly individualized. An element of moral character, like Conscientiousness, is as distinct in function and location as is the physical heart.

Students of physiology do not get the heart mixed up with the lungs, stomach and liver. What would you think of a physiologist who would mistake the heart for the lungs or the stomach for the liver? What would you think of a psychologist who would confound Conscientiousness with Benevolence or Spirituality with Veneration? And yet there are such psychologists connected with universities.

Do you know your thumb from your fingers, or your nose from your ears? In just as distinct a sense you should distinguish one element of character from all others. To read character at all definitely you must first understand clearly all of the elements of which character is composed. Begin with the character alphabet. Master it first. To know fully the character of a single element of human nature is a great achievement. Suppose we study the element of Cautiousness. If you have it relatively large you will have little trouble in locating it externally on your own head. Take the back part of the ear as a starting point and go straight upward about two inches, or to where the head begins to round off toward the top. Stop there and you will be over the location of the organ of Cautiousness. If it is large in you, and relatively larger than the surrounding organs, you will find this part of the head to be very convex in form and to stand out boldly. Observe the illustration.

This is the fear-feeling faculty. Without it we could feel

no fear whatever. Many have it relatively too large. They are too easily frightened. They lose self-control in times of danger. It is indeed a fearful faculty. They live in constant fear of being robbed, of death, of cyclones, of fires. All should remember that it is perfectly blind. It has no sense whatever. It will get frightened "nearly to death" over a little animal called a mouse. It will stampede a whole herd of cattle and sometimes a great crowd of the genus homo. Let a fire break out in a theatre and a panic will ensue. It does not always have to be a real fire either. It is often enough for some one to "smell" smoke without seeing it to completely upset this faculty. A horse has more of it than a mule, and when fully frightened will "lose his head" entirely. A mule does not often get so much frightened that he forgets to look out for the safety of himself. People with too large Cautiousness are often less safe than those with it too small. Probably more people are killed by hastily jumping from tall buildings in times of fires under fright than are killed by carelessness or bravery.

It is a great depressor. It "borrows trouble." It makes "much ado about nothing." Children with it large will be cowardly in some direction. They should not be fed on "ghost stories" just before retiring. It may be so strong in a child that irreparable injury is done to its brain by locking it up in a dark closet. A faculty that can be so frightened that it can turn one's hair gray in a very short time should not be ignorantly "fooled" with. Thousands have been unnerved by this faculty. It often requires years to antidote the shock from its great excitement. People have been frightened into insanity and even death. One is more liable to catch disease when this faculty is large than when small, for the reason that fear so weakens the vital system that disease has a chance to come in and get a foothold.

When this element of character is strong the cheek bones are apt to be prominent. It will cause the thumbs to be placed under the fingers. It helps to produce a light, timid, hesitating walk. People with it very strong often "feel" their way with their feet in walking. It checks loudness of voice. The only time it speaks loud is when suddenly frightened.

This is a sample of how to definitely read character. Remember that "character" is the aggregate or structure of forty-two fundamental elements or faculties.

In this way one may study character definitely and learn to read it clearly. We commend this definite method of reading character and training children to those parents and teachers "who have no use for Phrenology."

### A HUMAN GUIDE.

A Human Guide would be a guide of the human faculties, but none so far as we know have been based directly upon human faculties. Now, it is self-evident that until we have a system that will meet all of the wants, needs, wishes, passions, desires, etc., of an individual, we will have nothing that is truly practical. These faculties are the same in each human being. There are the same number with exactly the same functions, therefore, when we have once learned the true nature of each one of the primary faculties of the human mind, we have learned that which will apply to every human being on the face of the earth. The functions of these faculties do not change. They are in the first place genetic; in the second they are fundamental. If we can give the world a guide based on the true nature of these faculties, we will have something that will last. In other words, it will be permanent and not subject to any kind of change. This will enable the whole race to depend upon it. It will be the same as a natural principle. These faculties constitute human life. Without them we would have no life, either physical or mental. Some of them are in their fundamental

nature vital. They have been called physical appetites. This is a mistake; they are mental in their primary nature and simply more physical in their manifestation. One of these is the sexual faculty; this is Amativeness in Phrenological psychology. This faculty is certainly one of the most dangerous faculties that the human race possesses; it is one that is the most difficult to guide, but it can be intelligently understood and successfully guided if we know truly its nature and its value. It has been misinterpreted by many writers, and the masses have a very incorrect opinion in regard to its nature and importance. We should understand in the first place that there are no evil faculties. There cannot be any evil produced unless it is by excess or perversion of a faculty. A fact that has never been specifically given the world is this: *for every faculty of the mind that has a tendency in any way to produce evil there may be found another faculty in this same mental constitution that will properly antidote the first faculty and therefore cause moral action.* In a word, there are no evils that the human mind as a whole is heir to, but what it contains faculties that will, if properly developed, entirely correct these evils. *It has the complete means of self-cure.* It may be compared to a complete machine. A perfect piece of mechanism will certainly balance itself. There can be a proportion of these forty-two faculties that will in itself correct any condition that anyone of the human race may have gotten into that can be called abnormal. If we have any tendency to excess this can be corrected by a proper proportion of these forty-two faculties. Hence human guidance must be thoroughly based on the nature of each one of these faculties and on the proper proportion of them. Suppose that we take for illustration the faculty of Cautiousness relatively too large in the mental structure, it will produce excessive fear. Not being properly balanced it will imagine or cause the other faculties to imagine a great deal of absolutely untrue fear. In other words, it exaggerates many times the actual dangers surrounding one. Now, this faculty is only relatively too large. A faculty can only be relatively too large in any case, but happily and as a provision of nature we have a faculty that if fully developed will properly antidote the faculty of Cautiousness; this faculty is Combative-ness. The function of the faculty of Combative-ness is courage, the very opposite of Cautiousness. These faculties balance themselves very much the same as material weights do; certainly twelve ounces will exactly balance twelve ounces mechanically. This is true of mental faculties, but this is not enough for successful regulation and guidance. It is not simply balance that we want to obtain; it is control. Certain faculties were never intended as guides; other faculties were. The question of life then is the question of finding out what faculties should be predominant in any human being to exactly control the other faculties and produce health, success and happiness. We are absolutely sure there is a proportion of these human faculties that will enable any human being who attains it to live as happily, completely and healthily as it is possible for a human being to live. All of our desires, passions and impulses have their sources in these faculties. All of the crimes of the world have been committed by them; all intemperance is the product of some of them; all kinds of sensuality spring from them; all savagery and murder are their products; in fact, all of the crime, unhappiness and misery of the human race is nothing but the direct product of these faculties in an incomplete state of development and enlightenment. If we have any one group of these faculties predominant we will have an excessive tendency toward that department of life that these faculties are interested in or relate us to. For instance, if young men and women have a predominant development of the social sentiments they are naturally inclined as much more to social life and pleasure, as they have these faculties larger than the other

groups in the mental constitution. Now, if they do not know this; if they do not know anything about their own faculties, they will be deceived by their own sentiments or predominance of these social faculties which will very probably lead them into at least general social intemperance if not into social and sexual excesses. A predominance of these faculties will interfere decidedly with one's education. These faculties too large relatively in young men and young women in school and college have prevented them to a large degree from obtaining that education and culture that they otherwise would. Their attention has been divided and the larger share given to the social side. These faculties have also been the cause of thousands, we might say of millions, of human business failures. They make young men especially extravagant. They are the love faculties, directly speaking. Under their dominance they will cause almost the strongest of men to act excitedly, impulsively and even very foolishly; they will simply madden one; aroused to their very height they sweep over all reason and will and therefore take the reins in their own hands and driving recklessly and foolishly. Now to guide these faculties they should be known in the first place by the parent. Parents should have a thorough knowledge of these primary faculties; they should have an exact knowledge of each one; they should be practical phrenologists. They should understand especially the faculty of Amativeness in the very babe; they ought to see this faculty in the little infant; they ought to know its nature and know how to properly guide its earlier manifestations, and instead of stimulating it as thousands of unwise parents do, they should seek to properly balance it. This could be done in a great degree before the age of puberty, and when this time comes the parents would have both the boy and the girl ready to understand their introduction to manhood and womanhood. As it is to-day, the majority have no definite idea about their own faculties. They do not understand them. When they burst into action for the first time they simply bewilder; they even hypnotize; the individual is in the world of imagination. Now if the boy and girl are not guided properly at this time, their health, and it may be their lives, will be at stake. This could all be prevented by parents properly understanding their children as they are truly developed in these phrenological faculties. They would not lock the barn door then after the horse was stolen. An ounce of prevention in cases like this is worth 10,000 pounds of cure. It is not necessary in the human race to wait until any faculty is manifested in action. By means of phrenology or the professional phrenologist they can learn these conditions years in advance, and therefore get fully ready to handle them. What a successful life this would be compared with what it is if all children began with a thorough knowledge of each of their own faculties and the dangers of their perversion. It would save almost all of the experimenting that young people indulge in. Knowledge is power and knowledge of these faculties is the best power that can be placed in the hands of any young man or young woman. Any one of these faculties may fool us. Unless we understand clearly each one, we may be almost wholly deceived by the vigorous action of some, and therefore it may take years to get out from under the misconception of the nature of one of our feelings. Think of the young men and women of the world not understanding the faculties of Amativeness and Conjugality. They do not know that these faculties are not inclined to act in that intense and peculiar way that they do at first, forever. They are simply led to believe by their early manifestation that it will continue, and therefore millions are disappointed.

All should be taught very thoroughly just what they are composed of mentally, so that they may fully know in advance what is to come when certain faculties come into action.

# HUMAN FACULTY

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

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Phrenology is the trunk of the tree of human science.

Elements of human nature—the forty-two faculties.

Every question of human life is a question of faculty.

The composition of human nature—the forty-two faculties.

The foundation of success—the right combination of the forty-two faculties.

Human nature is all right. What is needed is enough of the higher elements of it to manage it wisely.

Wholeness of mind makes wholeness of body. A whole mind is composed of at least forty-two different faculties.

Don't go to Florida for your health. It is a great deal more safe to get under the right faculties than it is to get under warm skies.

Often the difference between success and failure is only the difference between a strong and a weak degree of one faculty like Self-Esteem.

Faculties build their own brain organs and also those parts of the body that they need to carry out their functions. No Alimentiveness, no stomach.

What the sun is to its system Phrenology is to all of its branches, like anatomy, physiology, psychology, biology, sociology and anthropology.

A full understanding of the elements of the constitution of the human mind will fully explain all the mystery, diversity, genius, inconsistency, depravity, nobility and versatility of man.

The inconsistency of human nature displayed in a given man or woman is fully explained by the diametrically opposite nature of many of the fundamental faculties of which human nature is composed.

The majority of those who make laws for humanity do not know the a b c's of human nature. It is doubtful about their being able to define correctly a single faculty of which human nature is composed.

Excitability is a *question of faculty*. One can only become positively excited through the faculties of Approbativeness, Cautiousness, Amativeness, Spirituality, Vitativeness, Acquisitiveness and Destructiveness.

Heads mean about ninety-five per cent. more than they are often credited with meaning. Socrates was in many respects a wise man, but yet he considered the brain "a cold substance chiefly useful for lubricating the eyes."

Happiness is a question of which faculties are on top.

When all get under control of the right faculties they will be happy and healthy whether they live in Maine or California.

No one has a desire to steal. No one can have such a desire. Only one forty-second of any one can have a desire to steal. The other forty-one seconds have no desire to steal. The only instinctive thief is Acquisitiveness.

The science first and the dollar second. That which has retarded Phrenology more than any one thing is the well-nigh universal practice of subordinating it to the dollar. There are few who will not sacrifice the science for the almighty dollar.

Evil is only imperfect good. There may be perfection of character so much higher than any we now know that the character of Abraham Lincoln in comparison with it would look as black as the most ferocious cannibal's character would look compared with Lincoln's.

Many of those who are anxious to make new discoveries concerning the mind have not mastered one faculty of those already known. It would be wiser and better to master A before one leaves the alphabet altogether. Remember there are forty-two letters in the human alphabet.

## THREE POINTED QUESTIONS.

Would Shakespeare have been Shakespeare with a small faculty of Human Nature?

Would Grant have been Grant with a small faculty of Firmness?

Would Edison be Edison with a small faculty of Constructiveness?

## MENTAL INTEGRITY.

Mental integrity is what we need most. The only way to clearly understand what mental integrity is, is to have a full knowledge of the fundamental faculties that constitute the mind. To talk about mental integrity without a knowledge of the elements that go to make up the human mind is to talk about that which you no more clearly understand than one does who talks about a perfect body without a thorough knowledge of the location and functions of the organs of the body.

## ITS SCOPE.

Science is full of bigotry. It is infinitely absurd to even doubt phrenology! It is just as absurd as to doubt the existence of the human body. If any human being can say that he really sees another human body then a true phrenologist can say that he sees phrenology in every individual he meets, because he sees that this individual's body is an absolute complete exposition of phrenology. The whole human body is but the product of phrenology. Anatomy is the direct result of phrenology. Physiology is the same. Biology is the same. Temperament is the same. Organic quality is the same. Heredity can only be thoroughly understood by understanding phrenology. What phrenology is and what it is supposed to be are two very different things. It is the science of the fundamental elements of which human nature is composed. Therefore it is a science of human nature. It is no more a theoretical science than anatomy. The faculties of which human nature is composed manifest themselves through special organs of the brain. These organs shape the skull, and by means of their relation to the various parts of the body determine the very shape, texture and structure of the body.



## HUMAN EDUCATION.

A faculty is genetic.

A faculty is a psychical element.

Good Phrenologists are in great demand.

Pieces of human life—the forty-two faculties.

Elemental child study is what we need most.

A faculty is as unchangeable as anything fundamental.

An improvement on "regeneration"—reconstruction.

An ounce of prevention is worth more than all the cures known.

What is a human soul? The structure of the forty-two faculties.

"Who can minister to a mind diseased?" Why, a skillful phrenological psychologist can.

Education not based upon the nature and needs of a child is dangerously empirical.

The elements of a child's mind are exactly the same as the elements of an adult's mind.

To EDUCATORS.—You cannot unlock the forty-two doors of the human mind with only one key.

The time will come when all education is based upon the forty-two faculties that constitute the human mind.

The time, method and amount of education should be determined by the particular constitution of the child.

There are forty-two doors to a human mind and each of a different pattern. It takes *forty-two very different keys* to unlock these doors.

The mystery of human genius is no mystery at all when one understands the primary elements of human nature.

No definite human training, education or development can be done without a thorough knowledge of the *genetic elements* of which all human minds are composed.

The question of individual progress is a question of the strength, individually and relatively, of the faculties of Ideality, Spirituality, Causality, Human Nature, Constructiveness and Approbativeness.

When we deal with human faculties we deal with fundamental elements that are just as distinct from each other as the sense of hearing is distinct from the sense of smell. Can we smell with our ears?

If Rudyard Kipling had been born with small Perceptive Faculties (look at his head) would he have had the great descriptive talent that he has concerning concrete objects and their qualities?

With all of our general knowledge (and it is enough to be proud of) we are as a race so remarkably unacquainted with the fundamental elements of human nature that the educational work of *the best* can be justly denominated "experimental."

Would President McKinley be a protectionist if he had Self-Esteem and Conscientiousness larger than Approbativeness and Cautiousness?

We should at least have as much respect for each one of the forty-two human faculties as we have for the forty-five stars on Old Glory.

### TO THE EDUCATORS OF THE WORLD.

Study the *fundamental elements* of the being you are to educate by studying Phrenology. It is one *hundred and three years* in advance of all other psychologies.

How can one definitely train a human being *without knowing exactly what effect* the training will have upon the being trained? We have met hundreds that have been given the *best* training from the *Kindergarten* to the *University* who were trained for *nervousness, disease, failure, wretchedness and suicide*. A knowledge of what they *needed* would have *prevented* all of this. Education without a very clear knowledge of the fundamental elements of the human mind and just how these are proportioned in the one to be educated *is a very dangerous business*.

### DEFINITE PSYCHOLOGY.

No thought without Causality.

No fear without Cautiousness.

No humor without Mirthfulness.

No reproduction without Amativeness.

No persistence without Firmness.

No vitality without Alimentiveness.

No sympathy without Benevolence.

No spiritual development without Spirituality.

The above declarations are ultimate truths. Each is fundamentally and absolutely true.

The constituent elements of human nature are what teachers, preachers, reformers and philosophers should deal with in their efforts to help humanity. Then they would accomplish about ninety per cent. more than they do today.

### THE ORATORICAL FACULTIES.

The central one is Language. Add to this Comparison, Sublimity, Ideality, Constructiveness, Destructiveness and Combativeness and any strong sentiment to give the nature of the theme like Conscientiousness if the theme is Justice, or Inhabitiveness if the theme is Patriotism, and you have the orator. Tune, Eventuality and Amativeness are great helps. In fact, to be a great all-round orator, one must have all of the human emotions in a strong degree, for if he cannot successfully appeal to all of the emotions of a single mind he cannot to all minds.

These are Amativeness, Conjugality, Friendship, Parental Love, Inhabitiveness, Benevolence, Veneration, Conscientiousness, Spirituality. Without one of these there could not be any oratory whatever, because there would be nothing sentimental to defend.

The instrument of oratory is one thing and the fire that kindles it another. We might *think* in an oratorical way, but if we did not *feel*, it would not be called oratory. When we combine the intellectual faculties together and then add to this the *burning emotions* to give the moving, energizing impulse to action and find the occasion, there will be a burst of oratory from the individual as surely as effect follows cause.

The question of self-control is a question of the predominance of Self-Esteem, Firmness, Combativeness, Causality, Conscientiousness, Spirituality, Human Nature and Benevolence.

## WHILE ASLEEP.

## The Best Time to Reconstruct a Brain.

Brain grows principally at night. In other words, it grows while a child is *asleep*. Dreams can be regulated. They can be used to great advantage in child culture. The brain is a very composite organ. There are two organs for each faculty, one in each hemisphere. Faculties differ so much in size in a given child that some become decidedly too strong for the others.

Suppose a child has at birth a strong faculty of Destructiveness. This can be quite easily located by pressing the frontal part of the tips of the two ears against the head. When this locality rounds out or shows a distinct convexity of form the organs of Destructiveness are large. Unless a child has the *counteracting* faculty of Benevolence to a large degree it will become very rough and even fierce and revengeful in disposition. To counteract this too active condition of Destructiveness is to *keep or take the blood away* from it as much as possible. The blood goes to that part of the brain most in which the largest faculties are located because these are the most active and demand the most blood.

Parents and teachers may very certainly take the overstock of blood away from the two organs of Destructiveness by relating something that is very pathetic *immediately* before a vicious child goes to sleep, for in this way the blood may be centered in the organs of Benevolence to that degree that the dreams may be largely regulated and even determined in advance. This has been proven by actual tests.

Never let a revengeful child go to sleep in anger. Always take the blood largely out of the organs of Destructiveness by *vigorously calling into action* any of the counteracting faculties of this faculty, as Friendship, Benevolence, Cautiousness, Conscientiousness. This can be done by parents who understand the forty-two faculties of which all children's minds are constituted. It can be done as *certainly* as they can have a child use *one arm* specially in some vigorous exercise before retiring. *General experimenting* in child culture is *not necessary any longer*.



This illustration shows the location of Destructiveness and Benevolence and indicates how the blood may be taken out of one and sent to the other.

## CHILD STUDY.

All human knowledge is welcome. We should receive it from any source with perfect impartiality. This applies to the prevalent methods of child study. Many good facts have been given us, notwithstanding the *superficial, desultory* methods used. However, for the time, labor and money spent, the results have been very meager. The work has been necessarily almost wholly experimental. It could not

be otherwise. When one has no fundamental basis to work upon his work must necessarily be experimental. There is a basis, however, *already known*. This basis is the *fundamental elements* that constitute the human soul or mind. *Forty-two* of these elements are now known and localized in the brain. The definite, systematic, fundamental study of children must be a study of these elements, their individual nature, time of development, relation to the brain, relation to the body, relation to vitality, relation to health, their culture, and their best combination for success and happiness. *Advanced* phrenological psychology offers all who are in earnest concerning child study at least a *ninety per cent.* better basis than all other methods combined. We say this *very deliberately*, but at the same time just as *knowingly*. Twenty years of special study of the fundamental faculties of which children are constituted has given us that definite and comprehensive knowledge of *child nature* that enables us to make very decided statements.

The lectures upon child study and child nature given throughout the United States by prominent educators, physicians and scientists and their writings, are the basis of our comparison. Their methods are positively *haphazard* and *superficial*. They do not deal with a single fundamental element of child nature. Their work is therefore positively *baseless*. It cannot be otherwise till they begin their study with a full knowledge of, at least, *one element* of child nature. Child nature is just as certainly made up of definite, genetic elements as anything known to chemists. Therefore, the first thing necessary in scientific child study is to study fundamental elements. To begin the study of chemistry is it wise to discard all that is known about the elements of chemistry and go back to the days of alchemy? It is just as foolish to discard all that is known about the elements of the mind just because *phrenologists* have found them. It will not do to say that these mental elements are not known to be true—that they are not established. They are just as much established as anything in the universe is established, for the Establisher of the universe established them. To say they are not known is to affirm something wholly without any evidence. They are known to us, and as well known as the fingers of our hands, and we have ten large, healthy ones. These elements show themselves daily in all men, women and children, with just as much directness, prominence, vividness, substantialness, individuality and certainty as do the eyes, nose, ears, hands and feet. They will not “down.” They speak for themselves. They boldly *stand out*. Anyone who *wants* to see Mt. Washington or Pike's Peak can certainly see them if he gets within the range of human vision and has eyes. “He that hath eyes to see let him see.” One has no more basis to deny the existence and location of his *nose*, though it be as large and stand out as boldly as General Booth's of the Salvation Army. The attempt to “systematically” study children without a knowledge of the elements of child nature is simply *ludicrous*. It were better that many who are making such earnest efforts to study children study themselves sufficiently to find out what faculties they have *predominant* to give them the *prejudice* to ignore phrenological psychology. If they but knew that only two faculties of their whole minds—Approbateness and Veneration—gave them this *unfortunate prejudice*, they certainly would realize the unfairness and danger of letting *two blind sentiments* govern the intellect and conscience to the exclusion of the most valuable knowledge obtainable about children; that knowledge that Horace Mann said was “The guide to philosophy and the handmaid of Christianity.”

Child nature is fundamentally the same as man and woman nature. Each child at birth is composed of the same number of faculties, and the functions of these faculties in children are exactly the same and the same in both sexes

(Continued on page 15.)

## THREE KINDS OF STUDENTS.

## A Strong Illustration of Three Kinds of Natural Intellect.



OBSERVING STUDENT.



MEMORIZING STUDENT.



THINKING STUDENT.

There are *three* kinds of natural *intellect*. This fact should be known by all educators. It is of sufficient importance in itself to chiefly decide the method used in educating a given child. There are children so distinctly constituted intellectually that to try to educate them according to any set method will prove a failure so far as the teacher is concerned and may be *very* detrimental to the children. We have had many children brought to us for advice in regard to the reason of their dislike of school. Many of these positively disliked school because the methods of instruction were not in harmony with their *special* kind of intellect. There are teachers who have *predominant*, a particular kind of intellect, which is only *third* in strength in the intellectual formation of the pupil. This kind of teacher will fail almost wholly to *understand* the pupil who has a very different intellectual formation and the pupil *cannot* understand the teacher. It is the next thing to nonsense to try to teach a pupil with a particular kind of intellect predominant in any other way than in accord with this particular kind of intellect. (The fact that a pupil's *weak* faculties should be cultivated is borne in mind by the writer.)

Teachers have to take students as they are naturally constituted, and we might say here that *native formation* is at least *three* times stronger than all environment. The inherited form of intellect must be *respected* or the risk run of defeating the child in getting an education.

These three natural and very different kinds of intellect are the observing, memorizing and thinking. They are fundamentally as distinct as the five senses. The observational part of intellect is composed of the faculties of Individuality, Form, Size, Locality, Color, Order and Number.

They give a student a desire to see concrete objects and to individualize them, cognize their shape, dimension, place, color, arrangement and then number them.

They are the opposite of the abstract. They are only interested in the concrete, tangible, material. They co-ordinate closely with sight and touch. Students with these faculties predominant want to see and handle. They are neither memorizing nor thinking students. Their type of intellect should at least be *made the basis* of the methods employed in instructing them. Upon this practical con-

crete matter-of-fact basis, the superstructure of their education may be built very successfully.

They are located in the brain, as a group, back of the superciliary ridge of the frontal bones of the skull and in the lower third of the anterior lobes as shown in the illustration.

The memorizing student is very differently constituted intellectually. He has a different set of faculties predominant at birth. These are Eventuality, Language, Time and Tune. They fill out the middle section of the forehead and protrude the eyes. While these are not the *only* faculties of memory, at the same time they are the faculties that like to memorize words, rules, rhymes, poems, orations, history and literature.

These faculties neither *look* nor *think*.

They *cannot*. - Girls have these faculties, as a rule, stronger than boys.

A teacher with the middle section of the forehead concave and small, deep set eyes, will be very uninteresting to such pupils and largely fail in teaching them.

The thinking student has a predominance of Causality and Comparison in his intellectual formation. Without these two faculties no pupil can think at all. In fact, the *only thinking faculty* is Casualty. This faculty uses Comparison as its first assistant in thinking and by means of it does *comparative* thinking.

When these two faculties are predominant in the intellectual formation of a student the third or upper section of the forehead, as shown in the illustration, will be the most prominent. Such students are inclined to abstract thinking and principles. They neither love to observe nor memorize. They simply want to know or understand the principles underlying all phenomena. They are not *quick* but good in *defining* in their own words.

Teachers with predominant observing and memorizing faculties will largely fail to interest such pupils. A teacher who can interest all kinds of intellectual students and successfully develop them *must have the three kinds of intellect strong and equally strong*.

We commend this article, with the illustrations, to the serious consideration of all educators.

### A PLEA FOR MORE DEFINITE EDUCATION.

To one with a full knowledge of the genetic elements of which the human mind is composed, the educational work of the world is little more than an experiment and hence positively dangerous. We do not have reference so much to the methods of teaching the various branches as we do to the training given and the preparation for a life vocation. In regard to the two latter, a full knowledge of the *constitution* of the human mind enables us to truthfully say that the best that is given to-day, as a rule, *lacks 90 per cent.* of being what it *might* be and what it *should* be to be *positively reliable*. This dangerous and deplorable condition *need not be*. It can only exist because of a lack of knowledge of the fundamental elements of the human mind and the art of reading these in a given pupil.

It is self-evidently impossible for one to *know* the *human body* without knowing the *organs* of which it is composed, the *exact functions* of these organs, and how they *combine* to constitute it. It is just as impossible for one to *know* the *human mind* without knowing the *faculties* of which it is composed; the *exact functions* of these faculties, and how they *combine* to constitute it. It is just as much a *constitution* as the body. The body is made up of various organs that are now quite clearly-known. The human mind is made up of various faculties that are now as clearly known as the organs of the body. No sane person can say any one is fitted to definitely and safely practice medicine and surgery without a clear knowledge of the *functions* and *locations* of the various physical organs.

Neither can any sane person say that one is *definitely* and *safely* fitted to practice pedagogy without a clear knowledge of the *functions* and *locations* of the various *mental faculties*,

One is just as true as the other and *much more dangerous*. To *experiment* with a human soul is incomparably more dangerous than to experiment with a human body. The nearer an injury of the body is to the *brain* the *more dangerous* it is. No reputable surgeon or physician will hazard much in *dealing* with the *brain*. It is a great deal more *hazardous* to experiment with the mind. We have met hundreds of men and women who had been *experimentally dealt with to their failure*. This, too, by the *leading institutions* of the country. We assert in the most emphatic manner that not only the public schools, but most of the colleges and universities, *dangerously experiment* with the *health, career* and *success* of those who enter them. We could truthfully make this assertion stronger. Twenty years of the most intimate association with many thousands of public school children, college students and university graduates has given us overwhelming knowledge of this fact. We stand ready to prove it with hundreds of living subjects.

We repeat, *it need not be*. It should not be. It must not be,

It is a sad, sad thing, to see an ambitious young man or woman, with a limited stock of constitutional vitality, and more limited means, find, when he has finished his university course, that he has not only permanently injured his constitution, but has been *miseducated*. Yes, we say *positively miseducated*. *Somebody has blundered*. *Somebody is responsible*. Something should be done. Each child has a right to be educated for that vocation it is best naturally fitted for and physically, mentally and morally equipped to make the fullest degree of success possible with native talent.

A full knowledge of *phrenological psychology* will enable the educational institutions of the world to *prevent* this dangerous, empirical, experimenting. Phrenologists have discovered, defined and localized forty-two genetic faculties. A full knowledge of these and how to *measure their*

*degree of strength* in a given student will enable the educators of the world to be *90 per cent. more definite* than they are *to-day* in their labors and that much *less dangerous*. This is no mere idle boast. It is the sincere expression of one who fully knows.

Each normal human being is an absolute demonstration of its full truthfulness. Nothing is more self-demonstrable than the human head is of the existence and development of these fundamental faculties. Every normal head is an *absolute demonstration*. Brain organs are just as *easily located* as are the end organs of sense, nose, eyes and ears. We are just as certain of the existence of the forty-two faculties as we are of the five senses. They *invite* the most *critical examination* from the unprejudiced.

A thorough knowledge of these fundamental faculties and just how they are *individually* and *relatively* developed in any child will enable parent and teacher to proceed *definitely, certainly* and *safely* with it.

There is no need of experimenting with a single human child. We affirm this in the most absolute manner, because we know it is absolutely true. Child study is attempted very earnestly throughout the country. The leading educators know the need of it. We know enough about the constitution of the human mind, its latent faculties, its unfoldment, and its physical instrument (the body) to know that the methods pursued to-day by the most advanced psychologists are little less than farcical.

A very thorough knowledge of phrenological psychology would make such earnest child students as Pres. Stanley Hall, Dr. Krohn and Mrs. Crouse positively ashamed of their methods.

But for their seriousness these efforts would indeed be ludicrous. Why not know the better way, the quicker way, the natural way, the reliable way? Why be prejudiced, if you are? If you want true knowledge of children—knowledge that is verifiable, practical, natural and very luminous—study phrenological psychology. Remember that Phrenology is the only fundamental psychology known. It localizes and defines the genetic, fundamental elements of which all human minds are composed. Forty-two of these elements have been established and localized. They constitute the human mind. To deal definitely with human minds in any way is to deal with these fundamental faculties. These are the elements of which will, feeling and intellect are made. They constitute the mental constitution. They are inherited in very different degrees of strength. This causes partial-talent, uneven heads, unsymmetrical bodies, and all of the variations in disposition, temperament and vitality that exists.

A full knowledge of these faculties will enable any educator to *definitely* train, teach and direct. What physiology and anatomy are to the surgeon, Phrenology is to the parent, reformer and teacher. A rose by any other name *should* smell just as sweet.

All children should know these forty-two faculties, as well as they know the twentysix letters of the alphabet. No more valuable knowledge can be gotten than a knowledge of the fundamental elements of the soul. To attempt to guide a human soul without a thorough knowledge of the elements of which the soul is composed is dangerous.

The highest individualism is much more in accord with the constitution of human nature than any kind of communism. A thousand Abraham Lincolns would do the world no harm. What we need is highly developed men and women. This means a predominance of the Christian faculties.

The only science of man that deserves to be dignified by the name science—Phrenology.

## THE NECESSITY OF SPECIAL ADVICE IN DECIDING UPON AN EDUCATIONAL COURSE.

An Extract from an Article on Modern Education in the *Cosmopolitan*, by President Gilman, of John Hopkins University.

"Now let us consider the subject of education from the point of view of the Individuals rather than from that of the Institutions.

The end of education is undoubtedly the development of character. The experience of the world has demonstrated that while there are magnificent and surprising exceptions to the rule, the average man is greatly helped by submission, during all his adolescence, to the precept, example, criticism and suggestion of those who have themselves been well-trained. By such influences, character—physical, intellectual and moral—is most likely to be harmoniously developed. Hence it is that, while we miss from the catalogues of college graduates many names of extraordinary distinction—for example, three or more of the most resolute and brilliant of the men who have been presidents of the United States—we do not find upon the roll a very large percentage of men who have led long, useful and influential careers in the service of church and state, or in the advancement of science and education.

Notwithstanding the long experience of the human race, it is surprising to see how many people despise the college-bred man, how few college graduates are to be found in the halls of legislation, and how many of those who look forward to the profession of law or medicine, avoid the preparatory discipline of a college. Something must be wrong when this state of things exists. To the writer it appears that a college education would be much more highly valued, and would be much more advantageous to the world as well as to him who has received it if a far greater amount of *personal* supervision attended its progress.

As an illustration of the existing conditions, let me picture an imaginary case, but one which, I venture to say, has very many counterparts in real life:

A boy, of good parentage and environment, expects, as a matter of course, to pursue an intellectual life. He is not conscious of strong inclinations toward any particular calling, or of marked aptitude for a special pursuit. But other boys go to college; his relatives expect him to follow. His course of study leads him on in this direction. He goes with the crowd. In college he is either submitted to the rule of the curriculum, or he is left free to choose his path through the thicket of "ologies." His parents hesitate to advise him—"colleges have changed so much in recent days." His teachers (most of whom are little older than himself, and have had no experience of the world but that of their own brief academic life) have no confidence in their own judgment or do not think it any part of their business to direct his course. Are they not the advocates of "electives?" So the young man *floats on*, avoiding difficulties, as a rule, instead of mastering them; and attending to appointed duties in a properly perfunctory way, but not enjoying his intellectual opportunities half as much as he does his companionship with his comrades. At length he wakes up to find that he is almost, if not quite, "of age" and about to hear "the valedictory" which closes for him his college course. Then he is aroused and perhaps half-frightened. He decides, without much reason for his choice, to *follow this or that career*, and so he *launches into life*. Often he discovers, when it is too late to seek a remedy, that he has made a *mistake*, and it is quite possible that he will remain for life the *half-hearted* and *ill-rewarded* follower of a career which he ought to have shunned, for he might have been *happy and successful* in another.

Is there no remedy for this condition of affairs? None that will always work well.

[Yes there is.]—Ed.

Educational defects can be met by no catholicon. But there are certain alleviations which might be employed, and it is safe to predict that in the next half century, perhaps within the next few years, they will find favor.

Emerson has pointed out the way in his essay on Education. "Individuality," reads the sign-post; persons by themselves, not persons enrolled in classes. Our actual mode of procedure, he truly says, aims "to do for masses what cannot be done for masses, what must be done reverently one by one." In large schools there is "always the temptation to omit the endless task of meeting the wants of each single mind and to govern by steam." Our difficulties and perplexities "solve themselves when we leave institutions and address individuals." This and much more that is worth remembering may be found in that helpful essay.

It would be well if, in every institution, there should be one or more persons specifically appointed to be the counselors or advisers of students. Of course they must be men of liberal culture, but they should be more than that. They must be men who *have gifts for reading character*, as the artist has for perceiving colors, the physician for detecting diseases, the sportsman or the naturalist for noticing the movements of nature. They must be chosen because they have such gifts, and they must be kept so free from appointed lectures and recitations that they will always appear to the students to be "at leisure." Such men can be found. Many might be named who have thus been distinguished. More are wanted—broad-shouldered men, of good digestion, lovers of exercise in the open air, capable of enlisting confidences and of keeping them—but, above all, men of high moral and social character. It may not be possible to find in one man all the knowledge requisite for advising several hundred students, any more than it is possible for one physician to take care of all the patients of a hospital. In a staff, or committee, or advisory council, it would certainly be possible to combine an amount of medical, psychological, spiritual and pedagogical experience which, if not ideal or complete, would be far in advance of what any college now offers. Our faculties are filling up with "specialists"—but certainly they can be reinforced by "generals." The specialist sometimes, not always—*as testify Agassiz, Dana, Gray, Child, Whitney*—regards his professional work as "done" when his day has been carefully devoted to his lecture or his laboratory. Such men must be associated with men of another type whose highest delight, whose noblest duty is to inspire, guide, control, encourage and counsel those who come under their notice.

How will it answer to place before a youth whose plans are not yet formed, or who rebels against some particular line of work, a schedule of the principal pursuits in which men of liberal education may expect to find their livelihood? I submit a list which is doubtless far from complete, and which is certainly not written in "hard and fast" lines, but which may be suggestive. No institution offers courses for all these vocations. Why should it not? For many of them, after the preliminary training of a college, the only instruction is the stern discipline of life.

Let me call this table a list of the "Ports of Entry," to which a liberally educated man may steer his bark. They are in five groups—based on *predisposition* toward the love of books, nature, art, business and politics. Unfortunately, for the moment, the harbor of politics is not so widely open to qualified aspirants as are the other ports. But this will be changed in the next century, or democracy will hear its doom.

A PARTIAL LIST OF THE PORTS OF ENTRY FOR WHICH A MAN OF LIBERAL EDUCATION MAY SET SAIL.

LITERARY.	Scholars.	Writers.
	Teachers.	Librarians.
	Preachers.	School Superintendents.
	Lawyers.	Supervisors of Charities.
	Editors.	
SCIENTIFIC.	Mathematicians	Teachers.
		Engineers.
		Architects.
		Astronomers.
	Physicists.	Teachers.
		Mechanics.
		Electricians.
	Chemists.	Teachers.
		Manufacturers.
		Metallurgists.
Naturalists.	Botanists.	
	Zoologists.	
Biologists.	Physiologists.	
	Anatomists.	
	Pathologists.	
	Physicians.	
	Surgeons.	
ARTISTIC.	Painters.	
	Sculptors.	
	Architects.	
	Decorators.	
	Illustrators.	
	Etchers and Engravers.	
	Musicians.	
4—MERCANTILE.	Merchants.	Railroad Men.
	Manufacturers.	Accounts.
	Bankers.	Publishers.
5—POLITICAL.	Statesmen.	National Officers.
	Diplomats.	State Officers.
	Consuls.	Municipal Officers.

### THE NECESSITY AND VALUE OF UNDERSTANDING THE ELEMENTS OF HUMAN NATURE.

The only way to solve the problems of human life is to fully understand the nature of human nature. To be true every system of education, government, economics, sociology, marriage, ethics and medicine must be wholly based upon and in accord with the elements and constitution of human nature. This is the only true and therefore permanent foundation. This is the reason that the systems promulgated in the past have failed to stand. Without a thorough knowledge of the elements of human nature all teaching must be largely empirical. All of the essential elements of human nature have been discovered and defined. Hence, we have a basis upon which to build a true and permanent system of education, etc. The rights, duties and powers of mankind are wholly found in the nature of human nature. In other words human nature contains inherent all of the laws for its complete unfolding and perfection. The questions of health, happiness, and success can only be solved and attained by fully understanding human nature. The elements of human nature have accomplished all that has been accomplished by the human race. They are responsible for all that has been done by man, good or bad. The best condition of human nature can only be determined by understanding each element and the right construction of these elements. A human being is the sum total of these human nature elements. The question of health, happiness and success is a question of the right construction of these faculties. A predominance of some of these faculties will unavoidably result in depravity and misery. A predomi-

nance of others will just as certainly result in health and happiness. Hence, every question of right rests upon the right combination of these elements of human nature. To deal with human nature educationally, reformatively, governmentally, ethically, and so on is to understand the composition of human nature. For want of this knowledge the efforts of man have largely been in vain. They will continue to be in vain until wholly based upon the true nature of human nature. No educator can successfully deal with human nature without a thorough knowledge of the primary elements of which it is composed. Neither can any reformer; neither can any minister; neither can any government. A full knowledge, then, of human nature is the first requisite to intelligent training, teaching and reformation. Without this knowledge all may be called at the least empiricists. For want of this knowledge 90 per cent. of the efforts of humanity have been experimental and at least 50 per cent. in vain. What the world needs, then, is a definite and full knowledge of the elements of human nature.

### SIR ALFRED RUSSELL WALLACE ON PHRENOLOGY.

A Quotation from His Latest Book, "The Wonderful Century."

"It thus appears that the five main contentions of the phrenologists, each of them at first strenuously denied, have now received the assent of the most advanced modern physiologists. But admitting these fundamental data, it evidently becomes a question solely of a sufficiently extended series of comparisons of *form* with *faculty* to determine what faculties are constantly associated with a superior development of any portion of the cranium and of the brain within it. To assert that such comparisons are unscientific, without giving solid reasons for the assertion, is absurd. The whole question is, Are they adequate? And the one test of adequacy is, do they enable the well-instructed student to determine the character of individuals from the form of their skulls, whenever any organ or group of organs are much above or below the average? This test was applied by the early phrenologists in scores, in hundreds, even in thousands of cases, with a marvelous proportion of successful results. The men who first determined the position of each organ only did so after years of observation and hundreds of comparisons of development of organ with manifestation of function. These determinations were never blindly accepted, but were tested by their followers in every possible way, and were only generally admitted when every ordeal had been passed successfully. To reject such determinations without full examination of the evidence in support of them, without applying any of the careful tests which the early phrenologists applied, and on the mere vague allegations of insufficient observation or unscientific method, is in itself utterly unscientific.

In the coming century Phrenology will assuredly attain general acceptance. It will prove itself to be the true science of the mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and discovery."

The pieces of the human mind are all right. It is the putting together of these pieces that constitutes the problem of happy and healthy life. What we need is reconstruction instead of regeneration.

## SOMETHING ABOUT GENIUS.

By W. F. Wolff.

It is generally understood, in a vague sort of a way, that geniuses are born, not made. If one is a poet, and a good one, he is so because he is supposed to have been born that way. It is so with the novelist, the inventor, etc. While the difference in their conduct has been felt rather than recognized, it has also been impossible to make proper distinctions, grades, or classifications without the aid of phrenology.

Those faculties which make a poetical genius are absolutely different from those which make a mechanical inventor; also the faculties which make a minister of the gospel are entirely different from those of a naturalist. While it is true that a great many persons have various talents, it is an impossibility to have positive genius in more than one branch at a time. It is possible, however, to have exceptional talent in more than one branch, provided that such branches are related to each other or belong to a similar group. For instance, one could not be a positive musical and mechanical genius at the same time, while an artist in colors must necessarily have some of the same faculties which make a sculptor. Even here, while both branches belong to the same group—i. e., the artistic group—they must necessarily have some marked differences in the strength of certain faculties.

How supremely ridiculous is the all-around braggart, who, when having heard of some remarkable performance, relates with brazen countenance some equally marvelous performance of his own. At one time he is a professional boxer, at another a swimmer, a dancer, an aeronaut, a bull-fighter, a politician, a millionaire, and so on *ad infinitum*. How utterly impossible are these different combinations! While he may dabble with many professions or trades he cannot expect to be successful in more than a few.

Let us take the scientist—"the deep, dyed-in-the-wool" scientist. What makes him a scientist? Why is not every one a scientist? Why do we not all care to study scientific subjects? Why, when we put on our best garments preparatory to going to a theatre or a ball, do we not put on our easy house clothes instead, and take down our scientific works and study them for two or three hours?

Who ever heard of a thorough, *out-and-out* scientist that cared for balls and theatres? The very fact that one cares for animal pleasures of any kind reduces one's abilities for scientific study. Did any one ever hear of Darwin, Spencer, Newton or Edison being called a "social butterfly"? No, of course not! The weakness of those faculties which, if strong, would make a society butterfly, and the strength of those faculties which, if weak, would permit it, are the *positive* reasons for being a scientist and not a *society butterfly*.

Those faculties which make a millionaire can not, and will not, make a scientist. Neither can those faculties which make a scientist make a business man. History is full of instances where scientists have lost the benefit of their inventions, either by being cheated out of them or by theft.

## GRADUATED.

Chas. D. Brouyette of Chicago, has just finished a Professional Course of Instruction in the Chicago Institute of Phrenology. He is a young man of good possibilities and a natural student of human nature. We expect him to make his mark in the profession.

We bow to nothing but *truth* and will call a *spade* a *spade* at all times. If Phrenology was Bumpology we would support it just as courageously and gladly as we do now. It needs no apology nor any man made scheme to bolster it up.

## ANSWERS TO PUZZLE.

SOUTH BEND, Ind., April 15, 1899.

Editor Human Faculty:

DEAR SIR—In the April number of your valuable paper I notice a psychological puzzle, scientifically explaining the familiar saying: "It is but a step from the sublime to the ridiculous," from the height of impassioned eloquence inspired by the faculty of Sublimity to the absurd, ridiculous comparison prompted by the faculty of Mirthfulness.

The illustration shows that it is but a step from the organ of Mirthfulness to the organ of Sublimity.

To those familiar with the science of phrenological psychology the transition of thought from one faculty to another, and the traits of character produced by the different faculties in combined action, is easily understood.

PROF. JOSEPH O. JONES.

CHICAGO, Ill., April 11, 1899.

Prof. L. A. Vaught, City:

DEAR SIR—Referring to the psychological puzzle in April number of HUMAN FACULTY. Organs indicated are Sublimity and Mirthfulness, and evidently mean "From the sublime to the ridiculous."

Yours truly,

EDWARD EVERETT.

Prof. L. A. Vaught, 317 Inter Ocean Building:

DEAR SIR—My solution of your Psychological Puzzle, April issue, is "From the sublime to the ridiculous," because the faculty of Sublimity is connected with the faculty of Mirthfulness—i. e., ridiculous.

Yours truly,

MISS E. M. THOMPSON.

305 Marshfield avenue, city.

Mr. R. W. Atwood, of Chicago, also sent a successful solution.

What the phrenological profession needs—*honest, courageous* phrenologists.

## CHILD STUDY.

(Continued from page 10.)

and exactly the same as they are in adults. They may be studied just as easily, definitely and certainly as the physiologist studies an organ of the body. Oculists study the eye. Aurists study the ear. One can study the eye without studying the ear. The eye is a distinct, end organ of sense—of sight. The brain organs of these forty-two mental elements may be studied just as *individually*. We have studied them for twenty years in this way. But it is not the *organs* of a child's brain that we should study so much as the *faculties* that *build* and use these organs. However, by means of the organs we are enabled to study the *faculties*. Let us take three children—one with a predominant faculty of Destructiveness, another with a predominant faculty of Cautiousness and another with a predominant faculty of Approbativeness. These three faculties are just as certainly localized in the brain as the nose, lips and ears upon face and head.

Destructiveness is located directly inward from the frontal part of the tip of the ear. When strong and the surrounding organs are smaller it will stand out so distinctly that the most prejudiced mind cannot help seeing it. When this faculty is predominant in a child there will be a manifestation of energy, roughness in play, love of out-door life and vicious anger when aroused that no parent or teacher can fail to notice and study how to regulate.

Notice illustration and read article on "While Asleep," in this number.

Cautiousness is an entirely different faculty. Read article upon "How to Read Character," and observe illustration.

## AMONG OUR EXCHANGES.

*The Esoteric*—Esoteric Publishing Co., Applegate, California.

*Texas School Journal*, Austin, Texas. It is a good educational journal.

*Missouri School Journal*, Jefferson City, Mo. This is one of the larger and better educational journals. Many good things in it.

*The Tri-State Journal*, Ironton, Ohio. This journal is well edited.

*Leisure Hours*, Philadelphia, Pa.

*The Connecticut School Journal*, Meriden, Conn. A good one.

*The Canadian Teacher*, Toronto, Canada. Wide awake.

*Our Homes and Homeless*, Chicago, Ill.

*The Flaming Sword*, Chicago, Ill.

*The School Bulletin*, Syracuse, New York.

*Western School Journal*, Topeka, Kans. One of the wide awakes.

*School News*, Taylorville, Ill. This is a very good journal for teachers.

*Public Opinion*, New York. It gives a good synopsis weekly of public questions, science, literature, art, etc. Very good for the general student.

*Human Nature*, San Francisco, Cal.

*Suggester and Thinker*, Cleveland, Ohio. A very good journal of its kind.

*Kindergarten Review*, Springfield, Mass. This is a splendid monthly.

*Health*, Altruria, Cal. A good health journal.

*The Arena*, Boston, Mass. We commend *The Arena* to our readers.

*Omega*, New York. A radical health magazine.

*Journal of Hygeio-Therapy*, Kokomo, Ind.

*American Angler*, New York.

*Outing*, New York and London.

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## OUR HEARTY WELCOME.

HUMAN FACULTY has been welcomed by the *Phrenological Journal*, *Human Nature*, and the *Popular Phrenologist*—with profound silence. Brother Haddock, of *Human Nature*, praises HUMAN FACULTY *privately*, but thus far has not summed up enough courage to say *anything* through his journal, unless he has done so in the May number.

Brother Blackford, of the *Popular Phrenologist*, exchanges with us, but has failed thus far to say nay or yea. Will give him another chance.

While Sister Jessie, of the *Phrenological Journal*, proceeds in the even tenor of her way and apparently disdains to notice the lusty young Lochinvar that has come out of the West—HUMAN FACULTY it is getting there just the same. We are not unwilling to spend a dollar for the sake of *Phrenology*—in fact, we expect to spend *tens of thousands of dollars* during the next ten years in the advancement of the most beneficent science that the race has ever known or can know. The next inning is ours.

## AN EXPRESSION.

Twenty years ago, while on newspaper work, I was amused and astonished at the various kinds of people I fell in with. To learn this secret, for secret it was to me, I looked to Phrenology for a solution, but with this question uppermost in my mind: “How does Phrenology proceed?” After a few months’ study I ceased to ask the question. I could fill a whole paper now about the advantages and truthfulness of Phrenology. I am indebted to HUMAN FACULTY for facts as regards human nature.

If I were superintendent of schools in New Brunswick I would stoutly refuse a license until the applicant understood Phrenology, at least sufficient to know the natural abilities of children. The want of this knowledge has made our school system like a treadmill rather than a place of vital interest.

May HUMAN FACULTY receive the encouragement that its merits demand.

Yours,

REGINALD W. WILSON.

Oak Bay, Can.

The Fall Term of the Chicago Institute of Phrenology will begin Monday, Sept. 4th. All who want a *thorough training* for Professional work and are *sincere* students of human nature are invited to correspond with us. Any who want to *simply make money out of the profession* are not wanted.

“Your Head and What is in it, No. 3” will be issued very soon for “your head” to investigate. Some misunderstanding has been created as to the frequency of issue of this series, and it is necessary to state that no definite date has ever been set for their publication, but that they will be completed as fast as possible.

I appreciate the remarkable degree of interest the public has manifested in these booklets and very much regret any delays.

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