

Copyrighted, 1899, by L. A. Vaught. All rights reserved.



HUMAN FACULTY

The Human Motto: "E Pluribus Unum."



Vol. 1. No. 6.

CHICAGO, ILL., JUNE 5, 1899.

10 cents per copy.

Selfish Ambition

Selfish Force

Selfish Appetite

Selfish Esteem

Selfish Secrecy



Selfish Greed

Selfish Fear

Selfish Love

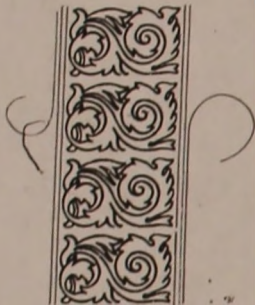
Selfish Tenacity

Selfish Courage

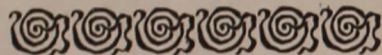
HUMAN SELFISHNESS,
COMPLETELY Analyzed, DEFINITELY Located and STRIKINGLY Illustrated.

See Pages 2-3-4-5-6-7-8-9-10.

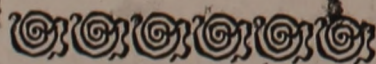
...Human Selfishness...



**Its Fundamental Composition,
Exact Cranial Localization,
AND...
Definite Facial Expression.**



Selfish Ambition	—	Approbateness
Selfish Force	—	Destructiveness
Selfish Appetite	—	Alimentiveness
Selfish Esteem	—	Self Esteem
Selfish Secrecy	—	Secretiveness
Selfish Greed	—	Acquisitiveness
Selfish Fear	—	Cautiousness
Selfish Love	—	Amativeness
Selfish Tenacity	—	Vitativness
Selfish Courage	—	Combativeness



READ THE FOLLOWING AFFIDAVIT:

I have absolutely demonstrated the truthfulness of all statements made in an article entitled "Human Selfishness", to be published in the June number of HUMAN FACULTY.

L. A. VAUGHT.

Subscribed and sworn to before me }
this 19th day of May, A. D. 1899. } GEO. W. CARR, Notary Public.

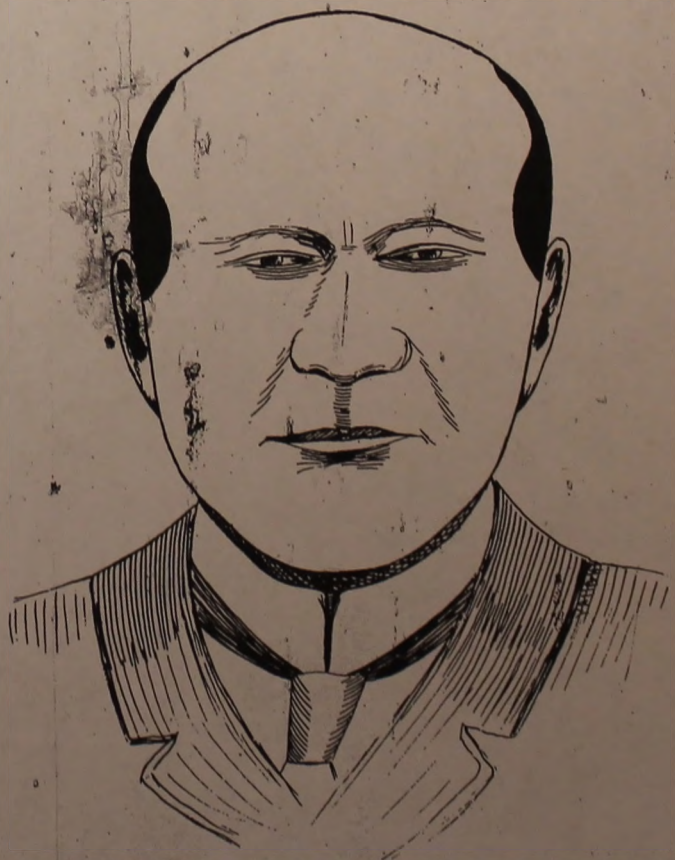
HUMAN SELFISHNESS.

INTRODUCTION.

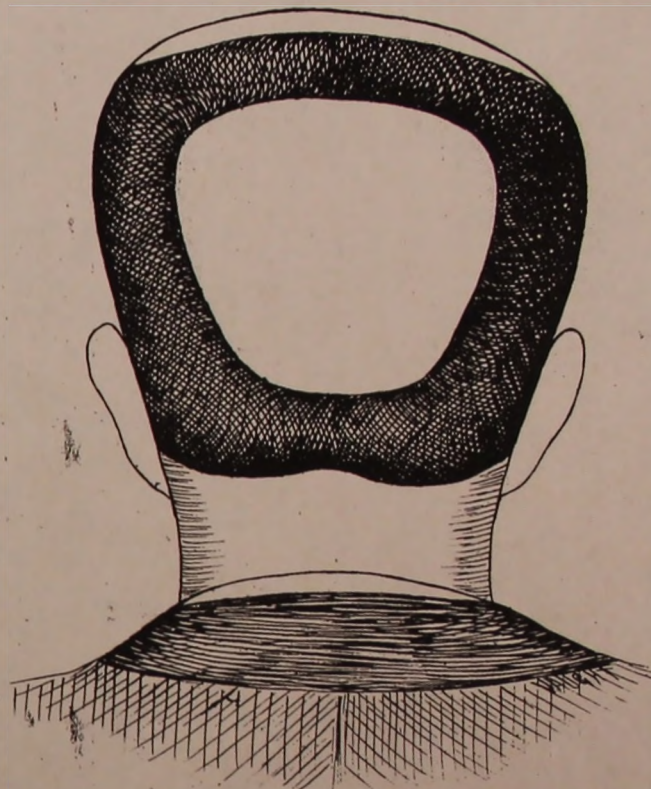
That the human race is selfish is a well known fact, but the *why* and *where* are not so well known. In this article we tell *exactly* and *fully* *why* and *definitely localize* the *where*. A *human being is selfish by virtue of ten inherent, genetic and fundamental faculties and by these only*. These are elementary parts of which the human soul or being is constituted. Each has a *distinct, unchangeable nature* and therefore a *distinct, unchangeable function* to perform. Each *can* be and is here *fundamentally defined*. Each uses a *distinct, localized brain center*. Each expresses itself *physiognomically*. All can therefore get at the *fundamental psychology*, the *exact phrenological territory* and the *definite physiognomy* of human selfishness.

THE EXACT CRANIAL TERRITORY OF HUMAN SELFISHNESS.

The external head territory of human selfishness is accurately given on the frontispiece. This has been surveyed and the boundary as carefully determined as the boundary between France and Germany. It is wholly reliable. We send it forth with all the certainty that can be attached to any work of the human mind. We have no knowledge of any kind that is more reliable. It can be depended upon as absolutely as the bone skeleton of the body can be depended upon as a distinct part of the body. The line of demarkation between ocean and land is not more certain. To make the comparison still stronger, this selfish territory is just as distinct in a boundary sense from the rest of the head territory, as the atmosphere is distinct from the earth. All may henceforth know the *geography* of human selfishness. All may put *implicit confidence* in it. It will stand *any* test. It will demonstrate itself in the case of every normal human being.



THE DARK PARTS ARE ALL THAT CAN BE SEEN OF THE SELFISH TERRITORY FROM A FRONT VIEW.

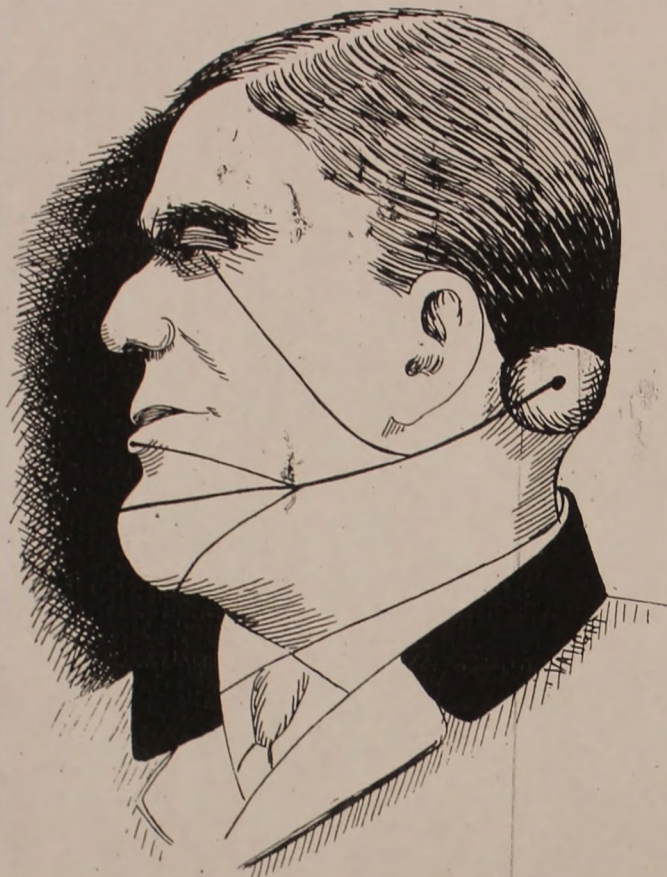


THE SHADED PART COVERS THE SELFISH TERRITORY AS SEEN FROM A BACK VIEW.

Each one is a *tangible, visual, living* demonstration of it. When anyone does anything whatever for self all may henceforth go to some part of this brain territory to find the faculty or faculties from which it springs.

We also just as absolutely affirm that *no evil* ever has been committed, nor can be, without the action of *one or more* of the ten faculties that have their localization in this part of the brain. In fact, no act either vital or motor can take place without some of these faculties. They are wholly necessary to any *self-hood* whatever. Without these there could be no *individual* human existence. Without these ten faculties there could be no *human body*. In fact, all of the natural, selfish instincts, propensities and tendencies of the animal kingdom, as well as of the human, are embodied in these ten faculties. Nothing known is more absolutely true. That the world may fully realize how completely and fundamentally true this declaration is, it need only be stated that the loss of one of these faculties (*Alimentiveness*) would result in the *total extinction* of the *animal and human* kingdoms. NO ALIMENTIVENESS, NO NUTRITIVE SYSTEM; NO NUTRITIVE SYSTEM, NO VITALITY; NO VITALITY NO LIFE. To make this as complete (as it is, is to say that without these faculties there would be no human vitality whatever. We again affirm unconditionally, that without the *three* faculties, *Alimentiveness, Amativeness and Vitativeness*, there could be no human or animal vitality. These three faculties *embody* all of the *fundamental, natural sources* of vitality. They constitute what is called "constitution". Without these there would be no digestion, respiration, or circulation. They are therefore absolutely essential to any individual physical *formation, action and existence*. *Vital* selfishness then is to be found *wholly* within this territory. This kind of selfishness is the foundation of the other kinds. It is *all* of that part of human selfishness that *manufactures vitality, preserves and reproduces* it. Carnivorous selfishness is also wholly to be found here. Without the faculties of *Destructiveness and Combativeness* no animal could kill other animals for food. The three faculties that make an animal carnivorous are *Alimentiveness, De-*

structiveness and Combativeness. Nothing known by the human race is more certain than this. Without the two latter no human being could or would be savage in disposition. There would be no predatory nature without these. Not a fight could take place between any two of the human family. There could be no war of any kind. Take these two faculties out of the mental constitution and you take out all hatred, revenge, malice, profanity, savagery, ferocity and force. Take away Alimentiveness and Amativeness and there would be no selfish sensuality. Without Approbateness and Self-Esteem there would be no selfish ambition. Commercial Selfishness is almost wholly made up of Acquisitiveness, Approbateness and Self-Esteem. Add to these strong Destructiveness and that form of commercial selfishness known as monopolistic is constituted. All, therefore, of human nature that causes injustice, profanity, monopoly, conquest, avarice, arson, savagery, oppression, intemperance, sensuality, vice, crime and war are embodied in these ten faculties. The reformers, ministers, educators, philosophers, psychologists, anthropologists and statesmen who are studying human nature may now proceed to deal with human selfishness in the most definite and fundamental manner. These are the factors they must study if they deal with it practically and



THE LOCATION OF AMATIVENESS WITH ITS FACIAL CENTERS.



THE LOCATION OF ALIMENTIVENESS WITH ITS FACIAL CENTERS definitely. These are the natural, genetic and fundamental elements of it and should henceforth be individually considered by all in every educational, reformatory and legislative effort, as well as in the scientific study of it.

THE LOCALIZATION OF THE TEN SELFISH FACULTIES.

While the illustration on first page shows exactly the extent and shape of the external localization of the selfish faculties, as a whole, yet to fully grasp it one should know the exact localization of each individual faculty. All should bear in mind that an organ is only a distinct part of the brain that a faculty uses to perform its function. There are two organs, for each faculty, one in each hemisphere.

Amativeness is localized on the external head between the mastoid bones behind each ear and the occipital protu-

berance in the central part of the lower back head. It is immediately below the tentorium, a fissure that can be seen and felt on the outside and which separates the Cerebellum from the Cerebrum. Notice the backhead of a vital man and you can see this fissure and the two hemispheres of the little brain, in which Amativeness is localized. As a rule a line running directly back from the orifice of the ear will hit the center of Amativeness. Notice the drawing.

To locate Vitativeness externally go to the prominences directly back of the ears. It is immediately inside these and its size is very well indicated by their development. In fact, the two organs of Vitativeness principally determine the development of these. See illustration.

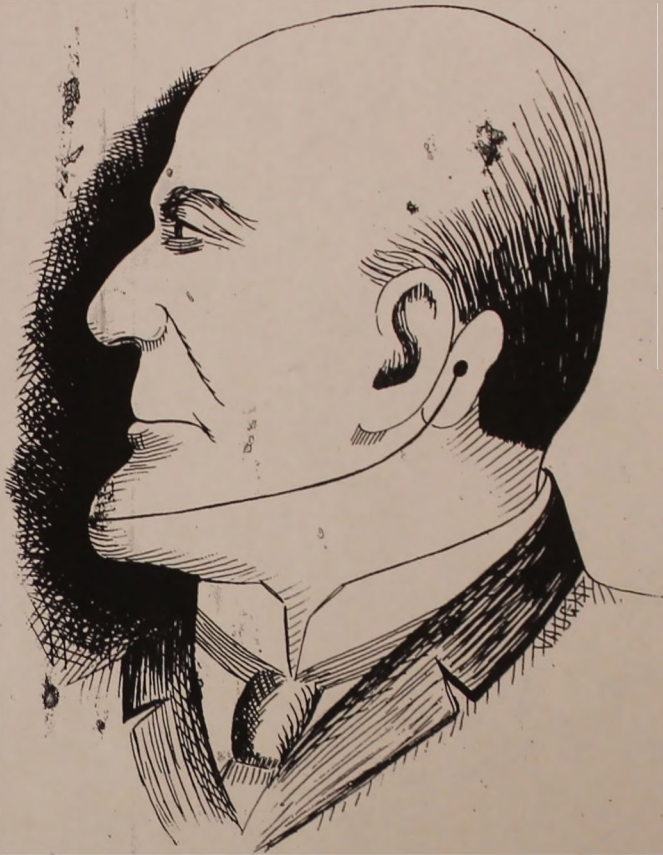
The location of Combativeness is from one and a quarter to two inches almost in a straight line back of the central part of the tip of the ear. Do not mistake Vitativeness for Combativeness. It is distinctly located in the illustration.

To locate Destructiveness press the tips of the ears against the side of the head and you will be very nearly over the center of it. See the picture.

Secretiveness lies immediately above and a little farther back than Destructiveness. One can locate Cautiousness and Destructiveness more easily than Secretiveness, which lies like a sandwich between the two former. See the picture.

Alimentiveness is directly in front of Destructiveness and above the zygomatic bone. Take the frontal part of the upper third of the ear and go forward three quarters of an inch and you will be over the center. It is plainly located in the illustration.

Acquisitiveness is directly above Alimentiveness. The illustration shows its location very exactly. Cautiousness is very easily located. Go directly up from the back part of the ear till you begin to round off toward the top and you will then be over the organs of Cautiousness. Look at the picture. Self-Esteem is in the central part of the crown of



THE LOCATION OF VITATIVENESS WITH ITS FACIAL CENTER.

the head. A direct line from the back part of the ear to the center of the back top head will indicate the location of Firmness. A little more than an inch directly back from this point will be the location of Self-Esteem. Notice the illustration.

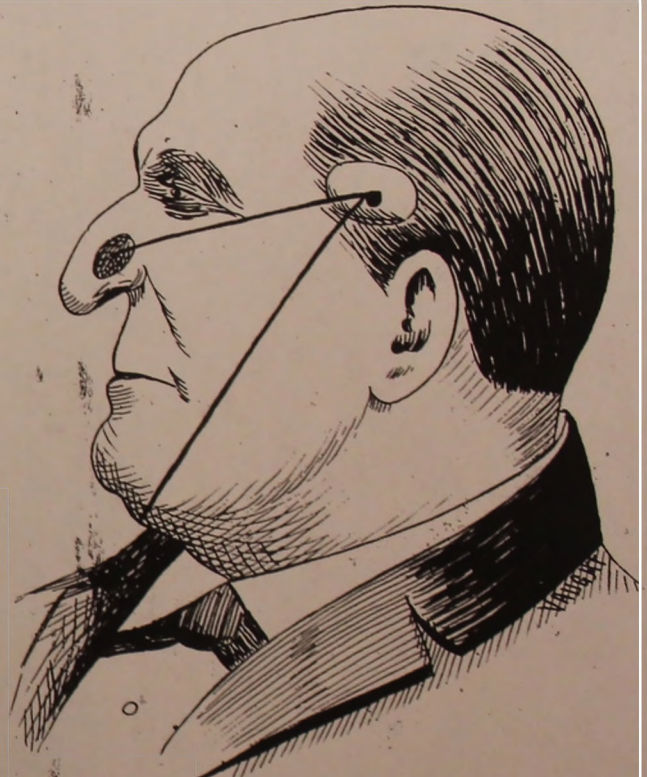
Approbateness as may be seen from the drawing is on each side of Self-Esteem.

The location of these ten faculties may therefore be very easily learned. The individual territory of these may be learned very easily by a study of the localization of each one separately as shown in the illustrations and then the whole, as shown in the three illustrations side, back and front views. All should observe this territory till they hold it as distinctly in their minds as they do the geography of their country. Each child should be taught the location of this selfish territory and the faculties that occupy it. All may know just where to look for all kinds of selfishness, and what is still better all parents, teachers and reformers may know just what it is composed of and the best way to regulate it.

THE PSYCHOLOGY OF HUMAN SELFISHNESS.

With a full realization of our boldness we unconditionally affirm that the *fundamental* psychology of human selfishness can be written and written, too, in no uncertain terms. For twenty years we have been getting ready to write it. We are now fully ready. Every fact has been rigidly, fully and fairly considered. Each has been crucially tested and *absolutely* confirmed. Nearly all of the ways that a human mind may know anything we have utilized to certainly establish all of the fundamental elements that constitute our basis. More than thirty-six thousand careful, impartial, scientific examinations of men, women and children have been made to absolutely test our basis, the result of which is knowledge as certain and as capable of demonstration as any we possess, be it mathematical or any other.

We are not more certain of the existence of our ten fingers than we are of the ten faculties that constitute human selfishness. We can truthfully say that the evidence we have is *one hundred times more* than is necessary to convince minds like Herbert Spencer and John Fiske. While seeming radical we are truly conservative. *Few, if any, labor twenty years to fully test and confirm the truthfulness of that which they wish to write.* Never was anything more fully and fairly tested. What we say here is knowledge we daily use and depend upon as absolutely as we do numbers. We find one just as reliable as the other. Hence our perfect willingness to make affidavit under oath, as appears elsewhere.



THE LOCATION OF ACQUISITIVENESS WITH ITS FACIAL CENTERS.

The psychology in vogue today is *very superficial* and *deplorably impracticable.*

Sully defines psychology as "our general knowledge of mind reduced to an accurate and systematic form." This is as radical a statement as has been made by the leading psychologists. You will notice he says "our *general* knowledge." James says, "This is not a science. It is only the *hope* of a science."

When one fully comprehends the nature of the *fundamental, genetic* elements of which the human mind or being is composed the above statements do not seem far-fetched. Forty-two of these fundamental elements have been *discovered*, defined and localized in the brain. Together these elements constitute the mind. In other words, a human mind is composed of at least forty-two *fundamental, genetic* elements. The nature of each of these is absolutely *specific* and unchangeable. When once fully understood a *permanent* and *fundamental* basis is secured upon which to build a definite and reliable psychology. Ten of these elements are the *factors* with which we shall deal in presenting to the world "a fundamental" psychology of Human Selfishness. We stand ready to overwhelmingly prove to any body of scientific men their reality. They will stand *any scientific test.*

The almost infinite wonder is that any one with ordinary



THE LOCATION OF DESTRUCTIVENESS WITH ITS FACIAL CENTERS.

ability does not know of their existence as certainly as he does of human ears and eyes.

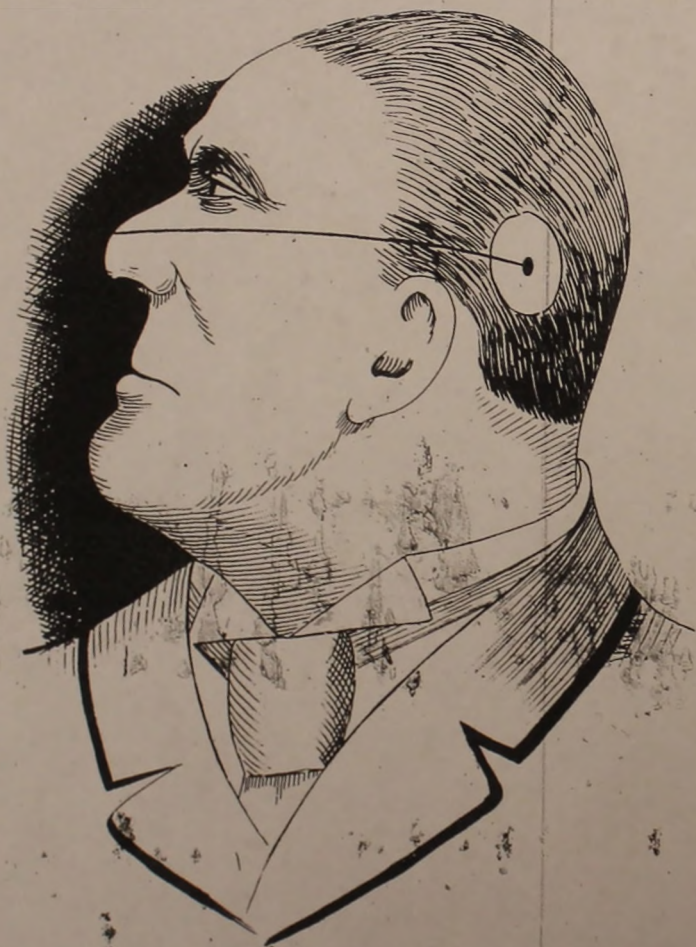
Their names, unfortunately, do not clearly indicate their functions. That they are wholly selfish, however, can be absolutely proved. What we mean by the word selfish is that they minister wholly to *self* in their *individual* action.

They constitute the *entire* selfish side of human nature. In other words, if all of the other faculties were destroyed that go to make up the mind, not one scintilla of a desire to help any one else in any way imaginable would or could arise from one or all of these ten. They are, therefore, absolutely selfish in their individual nature. They have directly and indirectly committed all of the "evil" that has been committed by the human race. Without them there could be no positive evil.

ALIMENTIVENESS.

The first one we will consider is Alimentiveness. This faculty gives an instinctive love of foods. It loves to see foods, handle them, smell them, taste them, drink them and eat them. It does all of this as an individual faculty for the *body* and *itself*. It gives all of the gustatory pleasure. Like each of the other forty-two faculties of which the mind is composed, it is *inherited*. These fundamental faculties are inherited in very different degrees of strength. This means much. It means that many children are born with this faculty *relatively* too large. It may be the strongest faculty of the forty-two at birth. Again it may be the weakest. All should bear in mind that faculties are *mental* in their nature. This one is mental or spiritual in its nature. In other words, it is a fundamental element of the mental constitution. It is a part of the mind. While it is selfish in its nature it is also, by virtue of its particular function, *vital*. It is, therefore, a selfish *vital* faculty. It looks after the interests of the human body more fully and closely than any and all the other faculties combined. It is more intimately connected with the body than any other faculty. It

may properly be called the guardian of the body. It is one of the *three connecting links* between mind and body. In fact, it is the *principal* one of the three. The other two are Amativeness and Vitativeness. It is *directly* related to the digestive system. It may be said to *preside* over this system. At least no one has or can have a strong digestive system without a strong degree of this faculty. In the psychology of selfishness it therefore plays an important part. It proceeds instinctively to the preservation of the *body*. It is the *specific factor* in some kinds of theft. It ranges in this regard from stealing sugar and sweetmeats from the parental cupboard to stealing watermelons, chickens and turkeys. When one steals to eat and not to keep, this faculty is the specific prompter. It stands in relation to food exactly as Acquisitiveness does to property. It is simply a genetic element of the human mind with a specific function, and this function is to in some way enjoy food and thereby sustain *one's own body*. It has no love of others in any sense whatever. It cannot have. Its very nature limits it wholly to self. Notwithstanding its selfish nature it is a good faculty. It performs a function that in the economy of nature had to be performed, and therefore it is fundamentally good. Eating



THE LOCATION OF COMBATIVENESS WITH ITS FACIAL CENTER

is not only a pleasure, but a very important business. It is also the central faculty of alcoholic intemperance. It is fearfully misused. It ought to be distinctly defined for all children, its importance recognized and the best way to regulate it thoroughly taught. This can be done by parents and teachers understanding this faculty and the other forty-one that constitute the mind of each child. To localize it observe the illustrations.

VITATIVENESS.

This is a fundamental faculty whose nature is love of life and therefore objection in an instinctive sense to *annihilation*. It is also wholly selfish in its nature. In a very different sense, from Alimentiveness it looks after self. This it does in



THE LOCATION OF SECRETIVENESS WITH ITS FACIAL CENTERS.

a *clinging, tenacious* way while Alimentiveness looks after self in a nutritive way. When very strong in a man, woman or child it will cause the other faculties to resist disease and death. In times of great danger it will cause those who have it very strong to forget others in wildly trying to save their own lives. It is the chief element of what is called "constitution" The reason of this is twofold: First, it mentally clings to life and resists death. Second, it largely governs the physical heart and circulation. Few of those who have this faculty large die with heart disease. Physicians who are unacquainted with this faculty and how to determine its strength in a patient often give the patient up and are surprised that he does not die. The author has told several hundred from an external examination of the development of the organs of this faculty that they would resist disease to the *very last* and recover when their physicians had given them up and in each case where there had been such a test it was emphatically confirmed. This faculty has no desire to injure others or take from them but may so influence the other faculties when there is great danger of self-destruction, that they will kill.

What is called *Self-defense* starts in this faculty, as when one fights in defense of his own life. It is the fundamental center of the animal and human nature that is so generally known as the "survival of the fittest." All writers on Anthropology and particularly on Sociology, must begin with this selfish element or fail to be either *definite* or *fundamental*.

AMATIVENESS.

This primary faculty by virtue of its own distinct nature is selfish in an entirely different way from any of the other nine. While it is one of the most necessary and important human faculties, yet it is, in its individual nature wholly selfish. It gives, it is true, a strong passionate love of the opposite sex, but without some of the more unselfish faculties

like Friendship, Benevolence and Conscientiousness, it would love the other party just as Alimentiveness loves a fat turkey on Thanksgiving day. Its interest in the other party, as an individual faculty, is wholly *one-sided*. There is nothing *humane* in it whatever. It is high time that all understand each human faculty in a *fundamental* sense. In this way only can human selfishness be clearly and *definitely* understood and also *treated, trained* and *regulated*.

This faculty is the last of the three selfish *vital* faculties. In conjunction with Alimentiveness and Vitativeness it *fundamentally links mind and body* and preserves the race.

It is the center of the "social evil." To deal with this evil is to deal directly with this faculty. Any other way is necessarily general, haphazard and experimental. How much longer are the educators, reformers, and ministers to deal with human beings in a general, hit or miss, unscientific manner? *All might be dealt with just as definitely* or specifically as the skillful machinist deals with a defective or broken machine.

Fundamental psychology is within the reach of all who want it.

Selfish sensuality is wholly embodied in this faculty united with Alimentiveness. Without these two faculties there could be no sensuality whatever.

ACQUISITIVENESS.

This is the mental *element* that desires to *possess* material goods of some kind or money. It craves property exactly in the same fundamental sense that Alimentiveness craves food. Therefore, as an individual faculty, it is wholly selfish. It does not want money for the other faculties to use nor for other people to use, but wholly for its own gratification. But for this primary element of human nature the maxim that "money is the root of all evil" would have remained unsaid. It is the central element of commercial selfishness. It emphasizes the dollar. In fact it is responsible for the phrase "*the almighty dollar*." It makes people feel that there is *might* in money. This kind of selfishness is more pronounced to-day than any other kind in this country.

Commercial selfishness is more to be feared than either of the other nine kinds. The reason why this is so may be clearly seen when one thinks of the concentration of wealth in trusts. The psychology of *trusts* has its *core* in the faculty of Acquisitiveness. No Acquisitiveness no trusts. The selfish accumulation of wealth would be wholly impossible without this faculty. This faculty largely gauges the height of American civilization. It is the Shylock of the human soul.

DESTRUCTIVENESS.

The fundamental nature of this faculty is a *feeling* of force. It is the only element of the mind that is *inherently dynamic* in its nature. *Mentally* speaking it is pure force. It is not nearly all of human force, however. In physical action it may be called *mechanical* force. To every act of a physical kind it gives force very much in the same sense that powder in explosion gives force to the projectile. The impact of it is felt in every physical touch. It has more to do in making one "rough" than all the other faculties combined. It is the very antithesis of the soft, easy, light, tender and delicate.

It effects the voice in the same manner that it does the muscular act. It puts into the tone the element of force. Without it no one could have a forceful voice or make a forceful physical act. Those who have this faculty predominant, so that it can be largely free to act without *guidance* or *hindrance*, will do something simply to gratify the inherent force of it, without any specific object in view. Individually this faculty has "no ax to grind." So far as it is concerned it is willing to work for the *pleasure* of the action. Therefore, it gives one *spontaneous*, dynamic energy. It is selfish because it acts wholly for itself and this action is of such a nature that it is in no degree helpful to others. In a per-



THE LOCATION OF CAUTIOUSNESS AND ITS FACIAL CENTER.

sonal sense it does not like to see plant, beast or man destroyed. It only likes the *action* or *blow* that destroys. It does not like to see things after they are torn to *splinters* but does like to see the *act*, *wholly aside* from the *thing*.

While it is the only faculty by means of which a human being can feel any malice, yet in itself and of its own accord it has no power or disposition to hate. Malice *wholly* starts in some of the other faculties. It may be compared to a magazine of powder, so far as hatred and revenge are concerned. If let entirely alone, or if not "touched off" by some other faculty it will never simply want to hurt or kill.

Notwithstanding all of the above, this is the only dangerous faculty of the forty two that constitute a human being, so far as bodily injury is concerned. None of the other faculties have either the *feeling* or *force* to do bodily injury without it. It is the central element of human savagery. Not a war could be fought, not a murder committed, not a limb amputated, not an animal hunted, not a pig butchered without it. Without this faculty we would all *have to be vegetarians*. In fact, *nothing* of a *forceful* kind could be done by the human race either mentally or physically.

COMBATIVENESS.

This is the faculty of resistance. Its true nature is to resist or defend. Its pleasure is in grappling with or combating something. It loves contention; that is, it likes to *resist* something. It is not the faculty of anger as many have supposed. Anger cannot be manifested without Destructiveness. Without Destructiveness one can courageously contend without manifesting any anger whatever. Combativeness is the principal ingredient of courage. It does not give all kinds of cour-

age. Neither is it persistent. The faculty of Firmness is the only persistent faculty of which the human mind is composed. When this faculty unites with Combativeness there will be *persistent resistance*. Combativeness will unite with any one of the the other selfish faculties and defend it and its interests. If this other faculty is Acquisitiveness the defense will be of property; if it is Approbativeness the defense will be of name or reputation. In a defensive sense it is the protector of the whole self or the interests of each of the other forty one faculties.

SECRETIVENESS.

To instinctively secrete is the true nature of this genetic element of the mind. It is the chief element of reserve. If one will think of the opposite of frankness he will have a pretty clear conception of its nature. Its motto is: Everything in secret, nothing in the open. It gives the instinctive tendency to hide one's thoughts, inventions and interests. Unless another selfish faculty co-ordinates with it it will have no *object in view but to instinctively hide*. While it enters into cunning, *in itself* it has no cunning power. One may have the strongest degree of Secretiveness possible and have no more cunning than comes from a *combination* of faculties. It is true that this faculty gives one more talent to work secretly and keep thoughts and feelings covered up but not in any *intentional* or *rational* sense. A child with it large will from the inherent strength of it, form a habit of doing things *secretly*. It unites in man more often with four of the other selfish faculties than with the other five, Viz: Amativeness, Acquisitiveness, Cautiousness, and Approbativeness. In modern *civilization* it unites more frequently with Amativeness and Approbativeness and therefore covers up or hides sexual acts and physical and mental imperfections respectively.

CAUTIOUSNESS.

This is the fundamental feeling of fear. It is the only faculty that can feel fear. Individually it is wholly selfish. It is not a harmful faculty unless one is so circumstanced that his life is at stake. Then it will cause him to kill to save his own life. Acting with the other nine selfish faculties it makes one *fearfully* selfish. It is one of the chief ingredients of that form of selfishness known as Protection. Acting in conjunction with the selfish faculty of Acquisitiveness it will cause one to naturally favor all kinds of selfish, commercial protection. In union with Vitativeness it manifests an intense, selfish fear of death. It is the principal incentive to lay up for a "rainy day."

APPROBATIVENESS.

This faculty is one of the most positive of the human selfish elements. It is a leader. In it we have the key to selfish ambition. It may be exactly defined as love of approval. Approval of some kind is its food. It thrives upon it. It is the impelling feeling back of every ambitious effort. No fundamental human element is more conspicuous. It is the predominant selfish element of America. It governs more people than either of the other forty one faculties of which a human being is composed. To do something for glory, fame, applause, name, commendation or recognition is its nature. It is the fundamental center of all kinds of human jealousy, and jealousy is always selfish.

SELF-ESTEEM.

The fundamental nature of this selfish faculty is conveyed by placing the accent on the first half of the word. This expresses its true nature. In other words, it is the esteem of self. In no ways does it go out from self, and, therefore, is wholly subjective in its nature. It can be, however, called the highest of the ten selfish faculties. It respects self above everything else. It has no desire whatever to please others. In fact, it is the opposite of Approbativeness. It may pro-

those who have the parts of the cheeks strongly developed indicated in the illustration may not be cowardly at all but they are *watchfully*, cautious. As watchmen, policemen, engineers, housekeepers, teachers they are more prudent, practical and watchful than those with these parts less prominent.

Secretiveness comes out in the face, in the eyes, nose and lips. It pulls down the curtains of the face as if were. It flattens the eyes and gives a sly, sidewise or indirect expression. It has much to do with keeping the lips closed thereby compelling one to breathe through his nose and to expand the nostrils of it somewhat in consequence. Study the illustration very closely and watch the faculty in action.

Amativeness comes out in four parts of the face, but the chief center is in the middle of the lower lip as indicated in the illustration. This it develops and makes more prominent, when it predominates in the social group of faculties. It thickens both eyelids and gives the flirting expression so frequently seen. It also gives a muscular fullness to the chin at the two points indicated in the illustration.

Vitiveness has its chief facial indication in the anterior projection of the chin which gives length to the lower jaw line. The illustration shows it very distinctly.

Combativeness comes out in the face in the lower third of the nose by giving it a convex form as may be seen in the illustration. This is the defensive faculty and the above described form of nose the defensive nose. To make it plain, may define it as the "touch me not nose." It means either physical or mental resistance corresponding to the predominating faculties.

Destructiveness comes out very definitely in the face. It goes with that convex form of the Roman nose indicated in the picture or where the upper third is the most prominent. It also flattens the upper lids of the eyes and gives the glaring, fierce position to the muscles of the brows. It helps



THE LOCATION OF APPROBATIVENESS WITH ITS FACIAL CENTERS.

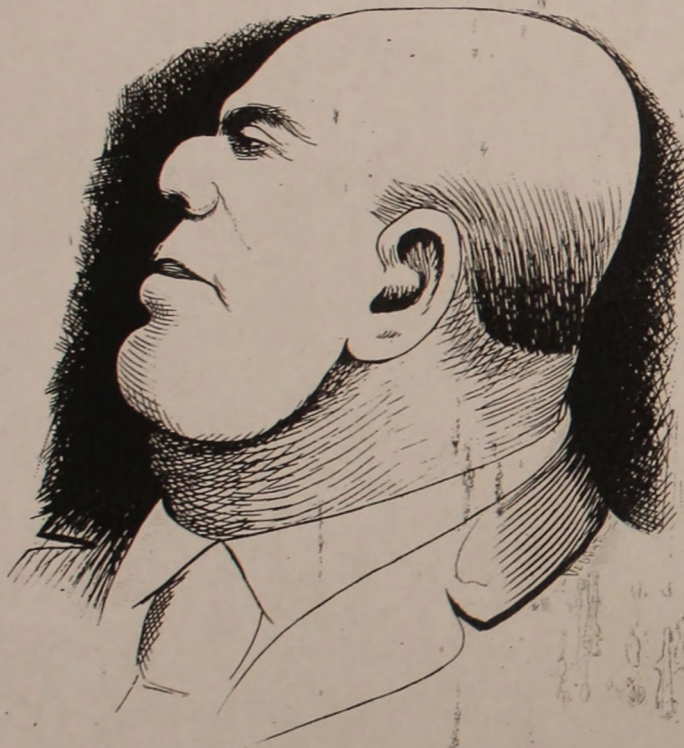
to turn down the corners of the mouth and to thicken the lower maxillary at the point indicated.

Acquisitiveness shows itself in the nose at the point indicated by thickening it or making it convex on each side at the place designated. The double chin is also a good sign of it.

Alimentiveness expresses itself in both lips by fullness of a large, rather formless, soft kind as may be distinctly seen in the illustration.

CONCLUSION.

We have now fully analyzed the fundamental elements of human selfishness, definitely localized them externally and pointedly illustrated their physiognomy. No one who reads this need be any longer in the dark concerning the nature of human selfishness, its location and facial expression. It may be added that when the selfish faculties predominate in any one the area indicated will be very *convex* in form and more pronounced in development. Reader, fix the whole selfish territory in your mind and as accurately as possible the location of the individual centers and apply it. It will overwhelmingly prove itself if used accurately. This is the place to



THE COMPOSITE OF THE TEN SELFISH FACULTIES SHOWING THEM PREDOMINANT IN HEAD AND FACE.

look for the "devil" in man. While these are all good and necessary faculties, if unregulated by the higher intellectual and moral faculties they will come out as they have in the past in the most unjust tyrannies, intemperate indulgences, and fiendish crimes. In one word, evil in all of its human forms is *inherent* in these ten faculties. To fight evil understandingly is to fight these faculties, *but not to destroy them*. To fight the *ten headed monster successfully* is to know how to combat, antidote and govern them. This will be fully told in the July Human Faculty.

MAGNETISM AND FACULTY.

PROF. CHAS. D. BROUETTE.

Much has been written about *Human Magnetism*, which has been rather indistinctly divided into "Animal Magnetism" and "Personal Magnetism," either of which usually

suggests something extraordinary, mysterious, and unexplainable. A very simple way to explain any unusual influence exerted by an orator is to say that "he has great magnetic power". This explanation leaves the hearer or reader no wiser than before, regarding the *source* of this unusual influence. Many attempts have been made to describe the nature of magnetism, without tracing it to its source, namely: natural faculty or faculties. The forty-two primary faculties of the mind are sufficient as a source for *all kinds* of Human Magnetism. Take four of the most powerful magnetic influences we have, Animal-Magnetism, Social-Magnetism, Intellectual-Magnetism and Moral-Magnetism. There could be no social magnetism without the social faculties strong, nor could there be moral magnetism with the moral faculties weak, and so it is with all other faculties, each is the cause of some particular kind of influence or attraction. To treat the subject of Human Magnetism in a complete and definite manner it is necessary to make many divisions and sub-divisions. To treat it as one influence leads to nothing but confusion and indefinite conclusions.

*NOTE—A definite explanation of "Human Magnetism, its source, effect and development," will be given in a series of articles written especially for Human Faculty

HUMAN NATURE.

BY PROF. A. T. LINK.

Human Nature is some thing we all possess; or rather it is that which constitutes us. It is something with which we all come in contact, and with which everyone has to deal. It is something in which nearly all are interested, yet which few understand. Many allusions and references are made to this wonderful *human nature*, but we have good reason to believe that only a few of those who so promiscuously use the term have any definite idea of its true meaning or broad significance. We hear people say that it is according to "human nature" to hate, to be selfish, to be cruel, to be tyrannical, to be arrogant, to be miserly, to do evil. On the other hand we are told that it is according to "human nature" to love, to sympathize, to forgive, to be liberal, to be pliable, to exercise charity, to help one's fellowmen, to do good. We can vouch for the truth of the facts, as such; but are convinced that not a few make use of expressions attributing even a greater and more diverse variety of characteristics to this much worked yet innocent, "human nature" while their conceptions of the thing itself are about as clear as well smoked glass.

Human nature is the aggregate or sum total of the primary, elementary faculties of the human mind. It is the inborn nature, common to all men. It is universal; unchangeable, and positively trustworthy. It never deceives those who understand it. Ignorance or carelessness alone can be made its victims. It never floats a false banner. It is capable of being readily understood.

In scope it comprehends the most divergent characteristics of men. It is the personification of paradox. The persistence of a Grant, the courage of a Sheridan, the power of a Webster, the honesty of a Lincoln, or the intuition of a Shakespeare, as indeed every phase of human character can be definitely traced to particular faculties of the mental constitution. More than this, the sources of those various traits can be specifically localized in the brain centers used by the corresponding faculties, and the shape of head determined from the character. Conversely, the normal head is invariably an infallible index to the character. This is the manifestation of a natural law and admits no exceptions. The skull corresponds with the brain, and the mind which is composed of the primary elements of human nature determine the contour of both brain and body. Hence, the mathematical equation: "As is the Mind, so is the Body".

To understand *human nature* is to understand at least the nature and function of the principal faculties of which it is composed. Forty-two (42) of these have been discovered, located in the brain and defined. To understand any particular nature is to understand the individual and relative development of these faculties in a given case.

Human nature has never been and is not now obscured. Its signs lie on the surface so that "he who runs may read" (if he has *learned to read*.)

Human nature is unchangeable and constant. Each faculty of the human mind has an exclusive function to perform. There can be no exchange of work among the elements of the mental constitution until the *eye* hath heard and *ear* hath seen. Neither can the action of any faculty be modified. It may be restrained or stimulated, but it would be no more difficult to modify the action of fire than the action of a genetic faculty of the human mind.

Then who can measure the breadth of human nature? And who can fathom the depth of a human soul? In the primary mental elements are to be found the sources of health, vitality, religion and mechanical, artistic and intellectual power. These faculties furnish the only avenues for the incoming of happiness and they form the only basis of definite growth.

AIM IN LIFE.

(PROF. JAMES A. YOUNG.)

What is my aim in life? is a question often anxiously asked by each one of us as we stand at the threshold of a future career. At one time we all have to answer that question and a great deal, very much more than we realize at the time, depends upon the answer we make.

We all wish to have a noble aim in life. There is no one who does not care in his best moments, when under the influence of his higher faculties to make the most of himself.

Our aim in life depends upon what we want to be or what we may will to be. The aim begins in *Approbateness*, the faculty of ambition and is aided by our higher faculties. *Benevolence* says "I want to help mankind because I feel a sympathy for people. *Ideality* wishes to see better conditions; more beautiful results, and stimulates *Destructiveness* or *Executiveness* to try to have better conditions.

To carry out a noble aim in life, we must have *Self-Esteem* in order not to be imposed upon but to carry out whatever we undertake. *Combateness* is also necessary when we have to meet and overcome obstacles.

Again we must ask aid from *Cautiousness* in order not to be rash but to proceed carefully, to keep out of mistakes and to weigh all chances against us.

We need *Spirituality* to give us faith in our undertakings so that we will not doubt nor falter by the wayside.

Hope is an essential aid or else things would appear very dark and we need to look on the bright side of life if we are to be successful.

As we are to deal with many people all along life's pathway, we need to have *Human Nature* in order to use tact and skill in understanding and handling them. We should all be able to distinguish a rogue from an honest man and not be imposed upon.

Our aim in life is also influenced by *Sublimity*, the faculty that loves Nature in all her grand forms and moods and it inspires us to work on a large scale and to have a high and lofty purpose.

We would not succeed did we not have *Firmness* to hold us persistently to our work, even after it became slightly uninteresting but with this we will have stability of purpose and will not want to change, especially if we have the faculty of *Continuity* or the desire to continue even after all interest is lost in our work.

Veneration gives us a respect for our work and a reverence for antique things and is a necessary faculty in controlling our aim in life. Imitation is useful to us on account of the desire to copy what we see and it gives impetus to our work. But when the faculty of *Constructiveness* is aroused we wish to do more than imitate; we want to put things together for ourselves and in this way we can do original work.

In meeting people we need *Agreeableness* or rather *suavity* in order to pleasantly meet them but the real desire to please them comes from the faculties of *Friendship* and *Benevolence*. We need *Amativeness* if we are going to meet the opposite sex and this faculty will take pleasure in mingling with them but if we desire to settle down and get married, *Conjugal* chooses the partner for life.

To sustain ourselves in the battle of life, we need to have *Alimentiveness*, the desire for food and we use this faculty in conjunction with *Vitiveness* to build up and sustain life.

To be successful we need the faculty of *Acquisitiveness* in order to lay aside for a rainy day and to have something in reserve in our old age.

Again we could not go far without the faculty of *Causality*, the ability to reason from cause to effect and the basis of all thought. We also need *Comparison*, to be able to criticize and compare and thus keep out of errors.

Eventuality remembers whatever happens and did we not have *Time* also we would not always be punctual. To give a roundness and completeness to our life, we need *Tune* or the desire to produce and appreciate musical sounds.

Individuality gives us observing power and in conjunction with some of the other faculties, ability to remember people. *Locality* gives us a sense of place and enables us to instinctively go back again to a place we have once visited.

Size enables us to judge distances and by means of it we can tell how far it is from one place to another. *Form* takes cognizance of the shape of objects and we notice features and remember them mainly by means of this faculty. *Weight*, *Color* and *Order* need little explanation as they suggest their usefulness by their names.

Calculation gives us the ability to quickly compute or do mental arithmetic. We need *Language* in order to have a large vocabulary. It is the faculty that gives us a flow of words and is also at the basis of all expression.

To be highly successful we must remain in one place and *Inhabitiveness* loves the home. That "A rolling stone gathers no moss," is quite true.

We need to keep some things to ourselves and here *Secretiveness* is useful. Without *Mirthfulness* we would all take life too solemnly and in order to live long, we must be happy and gay and mirth senses the ridiculous, changes the current of our thoughts and makes us fat, if we will but yield ourselves up to it.

With all these faculties, we would have a noble faithful and religious aim in life, but it would not necessarily be moral if we did not add the faculty of *Conscientiousness* to give us the ability to distinguish between right and wrong. Now with all these forty-two faculties in normal action and properly balanced we have a very noble aim in life and also the ability to carry out our plans and be just what we want to be.

And in order to understand our aim in life we must understand the exact condition our faculties are in and learn how to remedy all false conditions. It is our strongest faculties that give us our tendency or aim in life. Suppose we have *Approbateness* and *Acquisitiveness* very strong, why then we will want to be famously rich. But if *Benevolence* and *Approbateness* are large, we will want to be known for our good deeds. In this way the impulse for every action or desire is determined. Only a *Phrenologist* or one who understands the science can advise us as to a proper aim of life for otherwise it is all guess work.

To have an agreeable and pleasurable aim in life, and the

aim of all life is pleasure in its truest and best sense, we must act as our strongest faculties direct us, but suppose we are not properly balanced. Without a strong faculty of Conscientiousness we would be apt to not always stick to the truth and this surely is not the best aim in life. So, we must be guided by Phrenological knowledge or else go it blindly and this we were never intended for, because we have been given the faculties that help us out of every false and ignoble condition. We need never again act wrongly or against ourselves for we have the power to cultivate the proper faculties.

We need not be imposed upon, nor become nervous or excited for we can put the faculties of Self-Esteem and Combaticiveness in action and keep self-possessed, self-reliant and calm in the midst of danger.

Our aim in life is then, first to know ourselves and then proceed scientifically to remedy all false conditions of life.

Men and women have had many aims in life: some have lived mainly to acquire wealth, some for fame, some for love, while others lived because they were afraid to die. But a few have lived to see how much good they could do: how much they could better humanity and this is the noblest aim of all. What is more sublime than the thoughts presented by the poet when he says:—

I live for those that love me,
For those that know me true,
For the heaven that smiles above me,
And awaits my spirit too.
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that I can do.

And the aim of my life is to spread everywhere a true knowledge of Phrenology, believing I can most successfully accomplish the most good in this way. To lift every one out of the depths of ignorance and darkness up into knowledge, advancement and the highest pleasure to all is surely a noble aim.

I want to see Phrenology understood by the entire coming generation and see it taught in the near future in every school in the land.

ALIMENTIVENESS.

(BY JNO. P. GIBBS.)

This is the faculty that gives the sensation of hunger. It gives gustatory pleasure that all Epicureans manifest in the presence of savory edibles. It is the faculty that gives us power in resupplying the system with fuel that will be the means of generating new activity. As the faculty is developed so will the power to generate vitality be developed.

What use would a large engine be with a poor little fireplace under its boiler? The engine would consume the steam faster than the fire could convert the water into steam.

Alimentiveness acts in the same capacity as the fireman does to the engine. It directs the fuel where ever necessary to the economy of the individual. It is the means towards the end and not the end as most people seem to think. I have seen people in whom it was large, eat so much and so often that they eventually became dyspeptics; that is, the more they ate the thinner they became. If it acts in this way when undirected by intelligence, it may drive the person insane.

A case was related to me by the relative of a person who went insane through unrestrained Alimentiveness. He was confined in the Dunning Asylum. When the incident I am about to relate happened, his relatives went to see him and brought him a basketful of edibles, which he forthwith devoured and, then complained of the poor treatment he received in the shape of food. "They would 'nt give him enough to eat, they were trying to starve him."

One day while walking in the grounds he saw a boy, an inmate also, who had some food in his hands. The old man

went to where the boy was and asked him for some. Boy like he refused, whereupon the old man tried to take it from him, but he resisted. This so enraged the old man that he grasped the boy by the throat and strangled him to death, after which he ate the food. No person should allow his appetite to get the better of him. I know that it is a very hard thing to control and that there are some who will say! "What you like you should eat." I have suffered from that theory of eating and I have found that the stomach craves nothing, that it is wholly a mental state.

I have seen persons a number of times with large Alimentiveness who could be made to eat at almost any time of the day, simply by starting a conversation on the good things to eat.

A person who has large Alimentiveness and is addicted to the use of tobacco and alcohol finds it harder to break the habit than one who has it smaller.

An acquaintance of mine has Alimentiveness so large and perverted that he goes on periodical sprees. In fact he is always under the influence of an intoxicant. I have said to him many a time that he was killing himself, but what did he care? He said, "I know it. What is the difference? If I stop drinking I may as well be dead— So I'll drink until I die."

Alimentiveness is a powerful commercial incentive. Look at all that is on the market appealing direct to it: Wines, Liquors, Cigars, "Quaker Oats", Teas, Coffees, Spices, Fruits, Vegetables, Fish, Fowl, Fresh Meat, Salt Meat, Canned Meat and Meat that should not have been canned. Then there would have been no necessity for a court of investigation, which was an insult to the patriotism of the country.

We find the market flooded with all kinds of food, and it makes very little difference whether it be wholesome or not, so long as there is a certain return for the capital invested.

Alimentiveness is the center of the present Wage System. The Feudal System was bad enough but nothing to compare with the present system. The man that can produce the most labor on a given amount of food will have work in preference to another that cannot reach his standard. As a consequence, one man's necessities are pitted against another's, making it a continual war for food. It is wrong to take one man's necessities as a standard for another man's work.

All living things must have food in order that they may live, so we who are the highest type of organized life should eat with a full knowledge of the benefits the food we are about to eat will be to us. We can eat for whatever we desire. It does not depend so much on how much we eat, as on what we eat, and how we eat it.

There is an adage that has a good deal of significance, which runs as follows: Tell me what you eat, and I'll tell you what you are.

FALSE LOVERS.

When there is a narrow, pinched, perpendicular back head it can be put down with absolute certainty that such a man or woman is positively negative in affection. If anybody claims to have much love, or friendship for man, woman or child, with such a back head everybody may hereby know that such claims are false. One might as well claim to fly without wings of some kind as to claim to have strong affections of any kind for anyone with such a back head.

15 TO 10.

See Human Faculty for July.

"Human Goodness" a sequel to "Human Selfishness" will appear in JULY HUMAN FACULTY.

VITATIVENESS.

BY F. W. UPTON.

"To be or not to be; that's the question". The faculty of Vitativeness answers this question in the affirmative. It desires to be. That is the only desire that is manifested by this faculty. Just think of it: A little portion of the brain is set apart to perform the office of making us love to live. An individual does not sit down and weigh the ills and the good things of life and logically decide whether it is better to live or die. He has a prompting to live. From the moment of birth, to say the least, this faculty calls on every other faculty, if necessary, to bend every effort to preserve life. From its very nature and office it is entirely selfish. It looks after number 1; no other. Vitativeness may be said to be the only faculty which holds together all the faculties, enabling them in combination to constitute an individual. It might be compared to cement which binds in one the many bricks and stones to form one complete whole. It is opposed to disintegration. It comes near being the center of life. If there is any one faculty that might be said to be life itself this is it. But to say that might be a little extravagant. Nevertheless, without this instinct the whole individual structure would tumble down. But for love of life no effort would be made to preserve it. Without this faculty the human race in less than a generation would be extinct. What makes you scud from before an approaching car or bicycle? Nothing but your desire to live a little while longer. You may say it is Caution. I admit that Caution has a hand in accelerating your movement; but Vitativeness is behind even your Caution. You want to live. Caution and Vitativeness combined fear death. Vitativeness and Combativeness fight for life. Destructiveness is impelled by Vitativeness to destroy what is inimical to life. At a very early period in every individual life Vitativeness calls upon Alimentiveness to get a move on itself. The perceptive and reason are called upon to see and provide against the danger to life. Now I leave you to travel around the rest of the head and make your combinations. I am certain that this faculty is in no special sense a human faculty. As far as this one faculty is concerned the cat family are our superiors. To have as many lives as a cat is considered remarkable. Indeed I am not sure that the faculty is confined to animal life. What is it in plant life that causes each individual plant to make the best of its surroundings; to bend a little this way or that way if something is to be gained by it? See the young tree in the thick woods; does it not try to get up above its fellows; when if it stood alone it would branch out more, be more like a dutchman, short up but bigger out. Plant a couple of acorns close together and watch their growth; will they run straight up, or cling together like lovers? No, they will lean a little out, like some married people but perhaps not for the same reason. It is simply a struggle for more room, more room to grow, more room for life. What causes the roots of a tree to find their way between crevices of rocks and to make the most heroic struggle for life and growth? Simply because in every individual life, be it human, animal or tree life, there is this faculty of Vitativeness; this desire for individual existence and enjoyment. This may be the connecting link between the universal life, or God, and the phenomena of life as we observe it. Who knows what life is? There is no accepted answer. We know that the world is here, and we know that we are here; back of that we dare not go or at any rate have not gone. There is a veil between human intelligence and the infinite that will not lift to any faculty that we possess. We are only men. We are not gods. What the future has in store for the life that we see here I know not; but if anything, depend upon it there will be need of this faculty of Vitativeness to pull us through and preserve us in our individuality.

HUMAN NATURE CLUB.

The club is thriving. While no special effort is made to increase membership, it grows nevertheless. Nearly if not all the members are more than superficially interested in the study of human nature. Therefore, the meetings are very instructive. It meets every other Thursday evening the year round.

15 TO 10.

See Human Faculty for July.

RECENT GRADUATES OF THE CHICAGO INSTITUTE OF PHRENOLOGY.

W. F. Wolff of Chicago, completed a Professional Course and is now in the lecture field. He is wide-awake and ambitious and should make a good success.

Jas. A. Young of Canada is a young man of good possibilities. Since graduating he has become connected with the Institute. Our readers will hear more of him.

John Ford of British Columbia is endowed with latent talents that when fully cultivated will make him a solid and successful phrenologist. He will enter the field next fall.

THE SO-CALLED SUB-DIVISIONS.

Here is an error that ought to be corrected, for it has done much harm. A faculty is not blue on one side and red on the other. Neither is it like a chameleon, changing colors frequently. A faculty is a *fundamental*, indivisible, unchangeable, genetic element and exactly the same in its nature in every human being regardless of sex, age, country, climate, color, habit, food, custom or education. The combination of the forty two faculties *completely explains* all the seeming difference in the tendency of faculties and *wholly* accounts for temperament, quality, physiognomy and all else.

"Human Goodness" a sequel to "Human Selfishness" will appear in JULY HUMAN FACULTY.

Illustrated Lessons by Mail

A complete Course of Instruction will be given in the Science and Art of Phrenology. We have a New System of Teaching; a new system of combining faculties; a new system determining Temperament; a new system determining Quality. In fact, we have the most advanced thought upon Phrenology practically illustrated and demonstrated of this age. Many know the value of the work done at the Institute, and that it stands on its own merit.

SOME OF THE SUBJECTS TO BE TREATED IN THE FIRST TWELVE LESSONS.

1. The Mental Alphabet and Expression of Character in Face, Head and Body.
2. The Mental Motive and Vital Temperaments.
3. Size not necessarily a measure of power.
4. Sources of general power.
5. Latent talent and combination.
6. Reading others by means of one's own faculties.
7. Human Nature as a structure.
8. Expression of mind and soul.
9. What to consider in reading character.
10. Self-Culture.
11. Manifestations of each group of faculties.
12. Relation between Mind and Body.

Address for further information

Publication Department of CHICAGO INSTITUTE of PHRENOLOGY.

MRB. MAY E. VAUGHT, MGR.
PROF. J. A. YOUNG, COR. SEC. & ASST.

318 Inter-Ocean Bldg.

CHICAGO.

HUMAN FACULTY

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

L. A. VAUGHT, Editor and Publisher.
317 Inter Ocean Bldg.; Chicago.

\$1.00 Per Year.

Foreign Countries in the Postal Union 50.

Advertising Rates on Application.

Entered at the Postoffice at Chicago, Ill., as second class matter.

The inlet of the mind—Individuality.
The outlet of the mind—Language.

In "Human Selfishness" the first definite step has been made to advance Phrenology.

We are making Human Faculty the best means in the world, with the exception of individual instruction, to study and read human character.

Psychology without a fundamental faculty is like a building without a foundation.

We are not in the phrenological profession for the money there is in it. When we entered it we never once thought of doing so to make money. We would follow it if we could only make enough to barely live. Neither are we publishing a paper simply to make money. Again, we are not in it for glory. We follow it because we love it and wish to see it become the science that all the institutions of the race are founded upon.

TO PSYCHOLOGISTS.

First get an *elemental* basis and then go ahead. If you proceed to build the superstructure of psychology without this elemental basis, your structure will not stand. Psychology that has no elemental faculties underlying it is supremely ridiculous. Instead of being science it is only theory.

IN BOOK FORM.

"Human Selfishness" will be published in book form immediately. We intend to make it a *text book* upon the selfish side of human psychology.

THE GREAT NEED OF UNDERSTANDING THE ELEMENTS OF HUMAN NATURE.

Human Nature on one side is as fierce as the fiercest tiger. In fact we have every faculty that the animal kingdom possesses. On the other side it is as gentle as a Florence Nightingale. What is more, it is all natural. It comes from God-given faculties. A tiger is naturally vicious. Some human beings in a normal state are just as vicious as the tiger. This many-sidedness of human nature has puzzled all the philosophers of the past. These characteristics all originate in *definite* faculties. Everything of a normal kind can be traced to a definite source. Genius is very simple of explanation when one understands the constitution of human nature. The sources of all kinds of special talent are as definite to the one who has mastered the mental constitution, as the elements of a compound are to the chemist who has analyzed this com-

posed. Human nature can be resolved into *fundamental* elements. This is the only way to clearly understand it. Then it may be understood in simplicity. Genius is nothing more nor less than a very strong development of certain faculties in a relative sense. These faculties may be inherited. Any one who inherits a faculty to a very strong degree will have at least an element of genius. There is no need of making human nature more difficult to be understood than it is. The reason that reformers fail to reform is because they do not understand human nature. The reason why the Indian problem is so hard to solve by the government is simply because of *ignorance* in regard to the *faculties of human nature*, especially as they are developed in the Indian. Every problem of education is a *problem*. No system of education can be established that is true and permanent that is not founded on the *constitution of human nature*. Even instruction, or the methods of instruction, should correspond at least to the development of the different faculties in a given child. For instance a child with the perceptive faculties—Individuality, Form, Size, Weight, Locality, Color, Order and Number. In a predominant degree will learn to read and spell by the *word method* very quickly. With *weak* faculties of Tune, Time, Causality, and Comparison at the same time, it will learn very slowly to read *phonetically* or to spell by *analysis*. There is therefore no *system* of education that can be made practical. It is an overwhelming impossibility for such a system to exist. At the very most all that can be said about a *system* of education is that it should be natural instead of artificial. But to be natural is to be *elastic* enough to fit each case, concerning which there is nothing more absurd. It is very easy to establish a *theoretical* system, but to attempt to formulate a system of human education is positively laughable to one who understands the human constitution and the *diversity* of human nature. No system of education will *fit all* anymore successfully than one man's coat will fit all the other men in the United States. *Variation* in the development of the different faculties is such that there cannot be any *system* devised, so far as learning a single branch is concerned, that is *adapted to all*. There can be no system of spelling, no system of reading, no system of writing, no system of arithmetic, that is at all adapted to all. Hence, human nature is something that must be *understood* before the arbitrary, empirical, theoretical, impractical systems of education are destroyed. Again, we must understand the fundamental elements of human nature before we can deal with human nature in any way definitely. To attempt to prepare a child for life without a knowledge of the primary elements of that child's mind or nature and without being able to ascertain what it constitutionally needs as shown in its brain structure, is so infinitely haphazard, general, unscientific and dangerous that something should be done to enlighten teacher and parent in regard to child nature and child needs. Outside of the phrenological school, psychologists have made little effort to get at the *elements* of human nature, and, therefore, of child nature. The human mind is the greatest enigma that the human mind has to deal with. Human nature may be called the *riddle* of the psychologists. *It can be solved, and has been solved by the few.*

WHAT ALL OF OUR SUBSCRIBERS WILL RECEIVE IN ONE YEAR.

In one year we intend to publish in Human Faculty *twenty five dollars worth* of the most practical definite and fundamental instruction in human character reading and all for one dollar. This number is a good indication of what is coming. No one who wishes to get the best published instruction in character working can afford to miss a single number. Look out for the July number.

STRONG TESTIMONIALS.

"The best paper on Phrenology I know of."—
PROF. W. W., Seattle, Wash.

"It is a great scientific advance in the Phrenological field."—M. V. Victoria, R. C.

"The other journals seem tame beside it. In fact they are too tame to be effective."—Prof. W., Indianapolis, Ind.

"Human Faculty for originality and progress is ahead of anything published, but the richest part are the illustrations."—L. M. WOMACK, Waco, Texas.

"Human Faculty for May reached me yesterday and pleased me immensely for its boldness and dash as well as sound logic."—R. W. A. Chicago.

"You are progressive and up to date."—Prof. H., Bridlington Quay, England.

"I thought April number could not be improved but find the May number better."—J. J. C., Green River, Wyoming.

"I pronounce it the best paper upon the science I have had the pleasure of reading."—Prof. W. H. D., Seattle, Wash.

"I look for your paper to get an immense subscription list for it puts Phrenology to the front and on top wherever there is a human face and makes it so plain that 'he who runs may read.'"—Prof. SEYMOUR, Port Angeles, Wash.

The "Mirror" is in receipt of a copy of the April number of "Human Faculty", a periodical devoted to the science and art of Phrenology. It is well edited and illustrated by Prof. L. A. Vaught, who has devoted the past 20 years to the subject. Any one who is interested in the subject of Phrenology should send to him at 317 Inter Ocean Building, Chicago, and secure a copy. It is well worth the price charged for it, which is 10 cents.—*Essex* Mich., *Mirror*.

"Human Faculty" is the name of a monthly journal devoted to the highest and best uses of the human faculties, edited and published by Professor L. A. Vaught, at number 317 Inter Ocean Building, Chicago, Ill., issued monthly at 10 cents a copy, or \$1.00 a year. This is a new journal, devoted as its title indicates, to human improvement. The editor is an original thinker on these lines and knows how to present his ideas in a manner that is easily comprehended. The illustrations used are especially telling, and we predict for "Human Faculty" a large and influential circulation. The readers of *Health-Culture* should be interested in seeing this.—*Health Culture*, N. Y.

**Learn to Stuff Birds!
Learn Taxidermy!
Learn To-day!**

Because success is guaranteed from the start!

Because the work is pleasant as well as profitable. A collection of birds is both beautiful and valuable. Birds, animals, fish, reptiles, etc., may be preserved with little trouble, as records of the day's chase.

Boys, girls, men and women can do nice work from the start, and become expert in our week. Mounted birds find a ready sale; besides you can make money teaching your friends. Every school should have a collection of native birds and animals.

TAXIDER is a compound of wonderful embalming power. It is not necessary to skin birds or animals when using Taxider. Birds when mounted with Taxider become as hard as stone, and will last a thousand years undisturbed by moth or time. No tools required except those that everyone has. One box Taxider is enough to mount 20 birds the size of a quail, with full instructions for mounting everything. Also instructions for tanning skins for rugs, etc. Price \$1.

See What One Man Says

TACOMA, WASH., Aug. 2, 1905.—Mr. F. L. ACKLEY: I received the box of Taxider some time ago. It works fine. I have just finished mounting a beautiful swan. I have already a nice collection of birds, and a class of seven boys. It is really wonderful how it works. The very first bird I mounted was a success. Please find enclosed money order for one dozen boxes. Please rush, as I am in quite a hurry. Thanking you for past favors, I remain truly yours,
J. H. FLANDERS, Tacoma, Wash.

I have letters like this from hundreds of people, and all are having success. Send for a box to-day. You can learn in one hour. Remember, success is guaranteed from the start. Liberal discounts to agents. Taxider is manufactured by

F. L. ACKLEY, Sioux City, Ia., U. S. A.

Send for Circular.

Your Head and What Is In It
Vol. 1, No. 1, •• Vol. 1, No. 2, •• Vol. 1, No. 3,

Are Now Published!

• Vol. 1, No. 4 will soon be ready •

Each Number of this series should be in every home. No one can afford to be without them for home study, or self-study.



While each number is valuable, No. 3 and No. 4 will be more than duplicated. No. 4 will contain the Elements of the Mind, and their definition; followed up with a six page article, that is worth \$1.00 to any individual.



The article that was continued in No. 3, on SUCCESS and FAILURE, will be completed in No. 4.



No.'s 1, 2, 3, for 40 cents.

Single number 15 cents.

No.'s 1, 2, 3, 4, for 85 cents.

YOU ARE, WHAT YOU READ.

For Sale by... **MRS. LAY E. VAUGHT, Publisher.**

318 Inter-Ocean Building. CHICAGO, ILL.

WHAT IS HUMAN REFORM?

Why does anyone need reformation. You say "Because he is not well formed" What is it to be *well* formed? Is it something vague and ungetatable? This seems to be so. Evidently our penal institutions do not make much success in genuine reformation. All admit this. Why don't they? We are sure that many are earnest in their efforts. We have watched parents very earnestly try to *reform* a wayward son and make little headway. In some instances their methods were just the *opposite* of those that the mental organization of the boy required. Good intentions are very necessary but all have heard of that place that is supposed to be "*paved* with good intentions." We must not only have good intentions but knowledge—definite, *fundamental* knowledge of the *elements* of the human mind. Then and then only can we proceed with human reform definitely, safely and certainly.

HEALTH CULTURE.

Health Culture is one of the best health journals published. All who would like a good journal of this kind should send for a copy. Albert Turner, formerly with Fowler & Wells Co., is business manager of the company. It is 50 cents a year or 15 cents a number; quarterly. Health Culture Co., publishers, 503 Fifth avenue, New York.

THE RETAIL DRUGGIST.

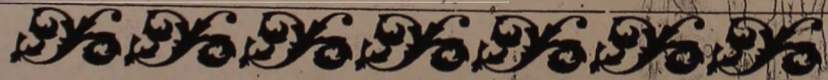
This is more than a trade paper. It contains some of the very best general information about business, and particularly about health and success.

Published monthly by the Universal Trade Association, Detroit, Mich.

"Human Goodness" a sequel to "Human Selfishness" will appear in JULY HUMAN FACULTY.

15 TO 10.

See Human Faculty for July.

Good Agents Wanted.

I want Good Agents everywhere
to canvass for HUMAN FACULTY.

Send for Terms.

L. A. VAUGHT,
Publisher.

OLD BOOKS WANTED.

Will any one who owns and will sell any of the old publications of JOSEPH RHODES BUCHANAN send prices to

CHARLES TODD PARKS,
1271 Broadway, New York City.

SAMPLE COPIES.....

Of 100 Different Leading Newspapers
and Magazines sent to any address upon receipt of 10 cents to pay for mailing.

U. S. SUBSCRIPTION AGENCY, 1253 Mass. Ave., Indianapolis, Ind

The Chicago Institute ...OF Phrenology...

FALL TERM

BEGINS SEPTEMBER 4th.

THOROUGH PROFESSIONAL COURSE.

For full particulars address

L. A. VAUGHT, Principal,

..,CHICAGO, ILL.

**Character
Reading
Made Easy.**



**Human
Nature
Explained.**

...A New Illustrated Treatise on...

Human Science for the People

By Professor N. N. RIDDELL, Ph. D.

THIS new work embraces the most advanced thought of the age on the Philosophy of Life, Mineral, Vegetable, Animal and Human, their Origin and Nature; Magnetism, how produced, its Nature and Influence; The Law of Magnetic Currents; Mind Healing and Hypnotism; Thought Transmission and Mind Reading; Mind and Matter, their relation and dependence upon each other; Influence of Mind over Body, and Body over Mind; Constitutional Differences, how formed; The Law of Growth and Development; Heredity and Parental Culture; Organic Quality, Health, Vitality and Food, their Influence upon Mind and Character; Exercise and Sleep; Temperaments and Constitutional Differences; Digestive, Circulatory and Breathing Powers, Brain and Nerves, their relation to life, sensation and mentality; Soul, Mind and Thought, their relation to brain and facial expression; Primary Elements of Mind; Diversity of Gifts; The Law of Growth; Groups of Faculties considered in their relation to mind and character, their manifestation in primitive and civilized Man; The Philosophy of Mind considered as a whole, together with a definition and analysis of each of its forty-three elements in their relation to brain and mind; How Primary Elements Combine and Co-ordinate to Produce Thoughts and Conclusions and why people necessarily arrive at different conclusions when reasoning from the same facts; also the most complete Charts for indicating the Physical and Mental Elements, a Correct Diet, Business and Marriage Adaptation.

— A complete and comprehensive Hand Book —

MEN AND WOMEN DIFFER IN CHARACTER as they do in looks and temperament, no two are just alike. If you would know these "**Signs of Character**" read "**HUMAN NATURE EXPLAINED**," and you can read men as an open book.

It gives the most complete system of Reading Character ever published. Contains 400 large pages fully illustrated. Price, postpaid, \$1.50. Agents wanted.

Address: ALBERT TURNER, Publisher,

503 H Fifth Avenue.

New York.

N. B. You may ask the Editor of "HUMAN FACULTY" as to his opinion of this book and the reliability of the publisher.