

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



HUMAN FACULTY

The Human Motto: "E Pluribus Unum."

Vol. 1. No. 7.

CHICAGO, ILL., JULY 5, 1899.

10 cents per copy.



WHICH TOUCHES THE LINE?

FOREHEAD, NOSE, LIPS OR CHIN?

HOW TO TELL PREDOMINANT CHARACTERISTICS.

See Page 14.

HUMAN FACULTY.



The two unshaded sections show the exact territory of all the faculties of Human Goodness.

HUMAN GOODNESS.

Humanity ought to know the sources of human goodness. It should know the *elements* of goodness. It ought to know the *fundamental* elements. It has proceeded long enough blindly. The work of the past has been experimental. Nothing definite has been done by even the greatest. Great reformers have attempted to reform mankind without definite knowledge of the constitution of the human soul. Great teachers have taught empirically for want of this fundamental knowledge.

Great ministers have largely labored in vain, because they were unacquainted with the *primary* elements that all human beings are composed of. The attempts made to-day are fearfully haphazard.

Before one can deal with a human soul definitely we must understand the *composition* of the soul. There are forty-two genetic faculties that constitute the human soul.

Each has a distinct and unchangeable function. Some are the very opposite of others in their nature. Ten of them are wholly selfish, as was shown in the June HUMAN FACULTY.

We desire in this article to not only present all of the *good* faculties of human nature, but also all others that are necessary to *regulate* all of the *selfish* ones. We wish the race to know that it possesses faculties that if developed to a stronger degree than the selfish faculties will enable it to completely control all of these selfish elements that have caused all evil. Knowledge is power—knowledge of this kind is needed more than any other. Each individual who would live a healthy, successful and happy life needs it. Every parent needs it. All teachers need it; in fact, all who would be happy and successful and desire to do ought for the betterment of mankind need it.

The faculties that constitute human goodness, in a complete sense, are fifteen in number. They are as follows:

Parental Love.
Conjugality.
Inhabitiveness.

Friendship.
Firmness.
Conscientiousness.
Hope.
Spirituality.
Veneration.
Benevolence.
Sublimity.
Ideality.
Human Nature.
Comparison.
Causality.

These faculties, when *predominant* in the mental constitution, will *entirely regulate* the ten selfish faculties. They give the highest kind of self-control. They are the civilizers of the human race. They are the human elements that must be predominant to make man a rational, moral being. There is no other way—we repeat—there is no other way. These faculties are the *only means in existence* whereby the *selfish faculties* of the human can be *controlled*. The race should know this and proceed accordingly. In these fifteen faculties is the *intellect* to guide and the *moral will* to control the selfish, and in nothing else.



The Fifteen Good Faculties Predominant in Head and Face.

What is the use to fight human evil in a vague, general way when it can be fought in the most definite and certain way. General methods are no longer a necessity. Crime can be fought as specifically as nails can be driven. A "head" can be drawn on it. An expert in phrenological psychology can get at the *exact* sources of human evil and know the best way to rectify it.

All children should be taught the *constitution of the human soul* as definitely as they are taught the eight notes in music, the ten figures and the twenty-six letters of the alphabet. They can be thus taught. There is no reason why a child at twelve should not know the nature of each faculty of which it is composed as clearly as it knows the nature of each of the five senses.

Four of the faculties of human goodness are social in their nature and are located in the posterior lobes of the brain above the cerebellum, as may be seen by an examination of the illustration. They are Parental Love, Conjugal-ity, Friendship and Inhabiteness. In other words, they are love of children, love of one, love of friends and love of place, respectively. They have had much to do with civilization. They are the causes of monogamic marriage, parent-age, home and fraternal society. They are largely the foundation of the still higher elements of human goodness. They counteract the faculty of Amativeness. They make the home sacred. These are the family ties. They make both sexes domestic. A natural rambler, constitutional bachelor, positive hermit and unnatural parent is deficient in each. His head will be found like figure below in the back.



Unless one has a high degree of Conscientiousness and Benevolence when these four faculties are weak and the ten selfish faculties, particularly Amativeness, strong, he will be wholly unreliable as lover, husband, parent or friend.

(To be continued next month.)

15 to 10.

A FUNDAMENTAL FORMULA TO REGULATE HUMAN SELFISHNESS.

Human meanness is a fact. Many are the remedies offered to cure it. Not one has been successful. Not one has been reliable. Not one has been natural. Not one has been fundamental. For this reason all have been failures—not total, but yet failures. We here present a plan that is natural, real, practical and fundamental. It is wholly in accord with the mental constitution of man. It will last. It is naturally true; as much so as chemistry, mechanics or mathematics, and just as reliable.

The human soul is a constitution of faculties. These are genetic and fundamental in their nature. Human self-control is control of some of these faculties with others that go to make up the mental constitution. There is no other way. We repeat, there is no other way. In the nature of things there cannot be. Hence, we present here for the first time a true and everlasting plan of human reformation. It is not our plan; it is Creation's plan. All can understand it; all can practically use it. It is as simple as placing fifteen ounces in the scales against ten. There can be no reform that does not result in the development of the fifteen regulators. These must not only be as large as the ten selfish, but larger. It is not their number that we can depend upon. In mental mechanics the larger faculties govern.

These fifteen faculties can not only be understood in an abstract sense, but actually seen and measured in any man, woman or child. They have a concrete, physical side. This is composed of the two brain organs that each uses to work through. These organs are definitely located. They can be seen and handled. They can be measured. Therefore a specific knowledge may be obtained concerning one's deficiencies, both in regard to the nature of the defect and the number. This will afford the only certain basis of reformation. Before any definite efforts can be made to reform a single human being there must be a definite knowledge of just what the individual fundamentally and constitutionally needs, and then a specific effort made to increase these defective faculties. This self-evidently requires definite knowledge of all the fundamental elements of which a human being is composed.

Any faculty can be cultivated. Any normal brain under fifty can be changed. The skull can be vitally torn down and reformed on a larger scale. To fight human evil of all kinds then is to regulate the ten selfish faculties. To do this successfully is to build up the higher fifteen till they can control the lower ten. All now know or may know the only definite, certain and permanent way. A faculty is not a theoretical, imaginary, indefinable, unlocatable figment of fancy. On the contrary it is a definite, genetic, fundamental, permanent, human power that may be as exactly located as the eye, as accurately measured as the nose and as clearly defined as the thumb.

Phrenological psychology is even more definite than physiology.

These fifteen faculties will, if made predominant in every one, rectify every wrong, prevent every crime, banish every evil that all good people are striving for. Human training can henceforth be done definitely. Ten faculties to regulate and fifteen to regulate them with. The exact elements of the evil and the exact elements of the remedy. Reform may now mean something. All may now know just as definitely and completely what is to be done to civilize the uncivilized, reform the criminal and destroy evil, as they know how to put more pounds upon one side of the scales than upon the other to hold it down.

Neither is this any visionary, impracticable, ideal scheme. It will "work." It will work just as successfully as it is intelligently practiced. Just as surely as one proceeds to inform, and build up these fifteen faculties he will get practical results.

The work must be specific, however. Faculties must be positively used. Special use is the law of cultivation. Growth of brain must be made. Unless there is actual brain growth there is no permanency in any effort toward human betterment. The sooner the world learns this the better. All culture, to be substantial, must result in an improvement in the size and tissue of the brain organs of the faculties exercised.

Our readers should remember that for every evil the human mind is heir to, it has a remedy in some other faculty. For too strong Destructiveness we have Benevolence to antidote it. For too strong Acquisitiveness we have Conscientiousness. For too much Amativeness we have Conjugal-ity. For too much Alimentiveness we have Causality and Firmness.

Hence there is no evil tendency or desire that these fifteen faculties, if made predominant, will not regulate. They constitute what is called moral will. They embody the esthetic nature. They cover the ethical nature of man. They give faith, hope and charity. All that loves the good, true and pure, emanates from these fifteen faculties. One would be a moral idiot without five of them, to wit: Conscientiousness, Hope, Spirituality, Veneration and Benevolence.

(Continued on page 13)

HUMAN FACULTY.



Approbateness connected with Parental Love, Combativeness, Acquisitiveness, Tune and Benevolence.

ELEMENTARY CHARACTER STUDY.

In this department we will deal with *individual faculties*. A thorough mastery of the fundamental elements of human nature is absolutely necessary to the clear and successful study of the *compound powers*. All people at the bottom are composed of the same *faculties*. To begin the study of human nature in any other way is to begin haphazardly. For instance, if one wishes to study human ambition he must, to study it definitely, first study the individual faculties that enter into it as a compound power. The reason there is so much that is general, indefinite and impracticable written and spoken about human nature is wholly because the writers and speakers do not write and speak from an *elementary knowledge*.

The center of human ambition is the faculty of *Approbateness*. It is just as necessary as the hub is to the wheel. It gives the desire to *excel* in something. Love of fame springs directly from it. The *kind* of predominating ambition one may have will be decided by the strongest faculty or faculties other than *Approbateness*.

For instance, if the two strongest faculties in anyone's makeup are *Acquisitiveness* and *Approbateness* the leading ambition of the person will be to acquire wealth.

But if *Benevolence* and *Approbateness* are the two strongest, then the ambition will be to do the greatest degree of good to one's fellow man.

If several faculties are strong and *Approbateness* also large one will have several strong ambitions, and may have too many "irons in the fire" to allow him to become great along one line.

What did it? Faculty

As is the *head* so is the remainder of the body.

Faculty has done everything that has been done by the human race.

What is "child study" but the study of the nature and development of the forty-two faculties?

A horse *cannot kick* without *Destructiveness*. A rabbit does not bite for the same reason.

A QUESTION IN DOG PSYCHOLOGY—Would a bull-dog be a bulldog without a *predominating* faculty of *Destructiveness*?

All who do not know the *exact* nature of at least *one* of the forty-two faculties *do not know anything whatever definitely and fundamentally* about a single human being.

All that is said or written about human nature by *anyone*, to be *positively* reliable and *permanently* true, must be based on an *exact* knowledge of the nature of *each* of the forty-two fundamental faculties.

To read the character of any one is to determine the *individual* strength of his or her faculties, and from this determine the *combination* that results. This will be the true character.

THE FACULTIES THAT HOLD THE BODY UP.

1. Firmness.
2. Self-Esteem.
3. Approbateness.
4. Combativeness.
5. Destructiveness.
6. Amativeness.
7. Weight.

WHERE TO LOOK FOR FACULTIES.

All children ought to be taught to look for faculties just as they now look for ears, nose and lips. We never think of looking on the back-head for the nose.

It is just as ludicrous to look for *affection* in the front head or the top head.

Students should *localize each faculty* and understand the geography of the human head just as accurately as they understand the geography of the United States.

To understand the form of a human head, face or body is to understand the faculties of the mind that built it.

EYE-OPENERS.

Few have thought of fundamental eye-openers. They exist, however. Certain faculties (and faculties are always fundamental) *open* the eyes and may very properly be termed eye-openers. The faculties that have this effect upon the eyes are the following: *Spirituality, Cautionness, Ideality, Sublimity, Hope and Conscientiousness*.

If these faculties are predominant in the mental constitution of anyone his eyes will be open without any doubt whatever, and will stay open so long as these faculties predominate.

HEADLESS PHYSIOGNOMY.

Physiognomy without Phrenology is in the same position a body would be *without a head*—of not much value.

Faces are the direct products of faculties, and faculties constitute the mind and have their organs in the brain.

Go to *headquarters* for the remainder of the body.

Human rights are the rights of forty-two human faculties.

PERSONALIZED.

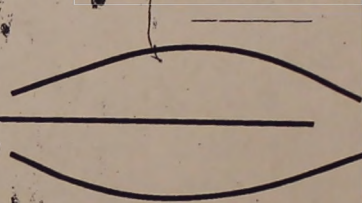
New and Appropriate Names for some Faculties.

ACQUISITIVENESS—Mr. Financial Trust.
 FIRMNESS—Mr. Obstinate Kruger.
 DESTRUCTIVENESS—Mr. Strong Arm Jeffries.
 LANGUAGE—Mr. Silver Tongue Bryan.
 SECRETIVENESS—Mr. Any Way To-Get-There Hanna.
 APPROBATIVENESS—President Policy McKinley.
 AMATIVENESS—Mr. Kisseem Hobson.
 COMBATIVENESS—Gov. Roughshooter Roosevelt.

HOW SOME OF THE FACULTIES AFFECT THE BODY.

Friendship clings and warms the body.
 Combateness contracts the muscles and hardens the body.
 Acquisitiveness grasps and pinches the body.
 Benevolence sheds tears and softens the body.
 Firmness stiffens and condenses the body.
 Mirthfulness shakes and enlivens the body.
 Veneration bows and prostrates the body.
 Self-Esteem floats and holds the body erect.

convex
 plane
 concave



FORM AS INDICATIVE OF CHARACTER.

The three lines as given in the cut are at the basis of all outline character reading. Convexity of form is universally indicative of positive power back of it. It would not be thus formed without this. When one has straight features there is a neutral condition of the faculties that are back of the muscles of the face. Again the concave is always indicative of a negative condition of the faculties that use certain muscles of the face. Strong lungs are not indicated by a depressed chest but by a convex one; neither are strong muscles indicated by depressed conditions. Any organ that is positive will stand out. There is no exception to this anywhere. All that we have to do is to accurately locate the various organs of the brain and the muscular centers in the face and then ascertain whether they are convex, straight or concave in form. Thus dimples are always indicative of a negative condition of some faculties and a positive condition of the surrounding faculties so that there is a little eddy or depression in the face. If there are no positive indications there are no positive traits. If the whole face and head are convex in form then the entire mind is positive. Such persons will have a positive action of all their mental powers and also a positive condition of face and positive health.

No one can be sound in his conclusion concerning education, culture, child training, reformation, vitality, human nature and destiny without a thorough knowledge of the fundamental elements of a human being.

The human mind is a constitution of constituents. These constituents are the forty-two faculties.

As is the head so is the face.

As is the mind so is the head, and as is the head so is the body.

TEMPERAMENT WITHOUT A CAUSE.

Perhaps nearly all make use of the word temperament in some way. It is a very elastic word. It need not be. It should not be.

Temperament is a mental condition which results in a physical condition.

It is not just any old kind of mental condition either. It is a *fundamental, specific* mental condition.

A motive temperament is a *specific* mental condition. No one can have a motive temperament without certain faculties. A motive temperament in either a mental or physical sense without the faculties of Destructiveness, Combateness and Firmness would be harder to find than the North Pole.

The source of temperament then is faculty. It would be more correct to say that the *fundamental nature* of temperament is in faculty. The *physical side* of temperament is *only the means built up by the special faculties that constitute the nature of the temperament to do the vital, motive or mental work as the case may be.* This side is *never* more than the instrument of the temperament.

PROUD CHARACTER.

The fundamental elements of pride are Approbativeness and Self-Esteem. To understand pride is to understand these two faculties and what faculties they unite with. For instance, if one has these two faculties strong and also a strong degree of Acquisitiveness, he will have great commercial pride.

The dominant faculties in any race or tribe will explain the customs and productions of the tribe.

SOME DISCRIMINATION.—Any one who emphasizes palmistry while following phrenology is not *fundamentally* acquainted with phrenology. Palmistry is a case of the tail wagging the dog. Physiognomy without phrenology is no more than the face of a clock is to the machinery inside.

Temperament without phrenology is about as logical as Topsy's philosophy of how she came to be.

THE FIRST THING.

The first thing to do in the reading of strangers is to observe what part of the head is predominant. In the majority of cases this is easily seen. The affections are all located in the back head. *They are never anywhere else.* There are none outside of this head territory. If there was no back head there would be no love or affection. So you can put it down as an absolute certainty that if the back head is small and narrow and straight up and down the affections will be weak, notwithstanding the fact that the individual may have a fine development of all the other parts of the brain. There are five affections, and you must learn distinctly the nature of each one.

Just the same with the selfish propensities. There cannot be any danger in any one with a very narrow head. No human being can be revengeful without considerable development of the *middle lobes* of the brain. These give width, roundness, fullness and general expansion to the middle side head. Among the faculties are Combateness and Destructiveness. Without these two faculties there could not be manifested any temper, hatred, malice, ferocity, anger, bitterness, rage, violence, desire to kill, cruelty, brutality, fierceness, sarcasm, profanity, arson, poison, wrath or roughness.

No one can fundamentally read character who does not clearly understand each fundamental element of which character is composed.

THE DANGEROUS THREE.

Alimentiveness, Cautiousness, Approbateness

Should these three faculties be *special*ly cultivated in children? Do they need to be? Yet they are being so cultivated. Why? Because parents and teachers appeal to these three more than to the other thirty-nine together. They constitute the *handle* with which children's minds are turned. No one of these three is a *proper* faculty to have *predominant*. Millions of human failures have already been caused by one of these three being predominant in men and women. It is no idle statement. It is *more* than true. Alimentiveness is the *central* faculty of *intemperance*. How many human beings have lost their lives through intemperance? How many failures have been caused by it? *These could not have occurred if Alimentiveness was not by inheritance or by culture made stronger than the other faculties.* If it was not stronger it could not control. It is, therefore, not wise to appeal to this faculty, as the majority of mothers and nurses do. It is not wise for many reasons. It is not wise in a physical sense. It is not wise in a dietetic sense. It is not wise in a health sense. It is not wise in a habit sense. It is not wise in a mental sense. It is not wise in a moral sense. It is not wise in a self-control sense. It is not wise in a practical sense. It is not wise in an ambitious sense. It is not wise in a prospective sense. It is not wise in a scientific sense. It is not wise in a duty sense.

It is not only not wise but *positively dangerous*.

Millions have been prepared by *unwise* parents for intemperance, depravity, crime and death.

How much longer *should* it continue?

The second one of the three *appealed* to in the government (?) of children is Cautiousness. This is the faculty of fear. Not one child in a thousand has enough *genuine* courage. Yet parents, teachers and nurses go right along in the *special development* of this faculty of Cautiousness and prepare children for lives of *fear and cowardice*. For life-long misery. For nervousness. For many diseases. For insanity. For death in times of danger, fire or panic.

How much longer *should* this continue?

The third and most often appealed to is Approbateness. Why? Because it is that faculty of the mind that loves approval. Praise, flattery, reward, victory, fame, medals, etc., are resorted to by nearly everybody to not only govern children but to get men, women and children to study, labor and fight.

All of this strikes only one faculty and this Approbateness. The faculty is already relatively too strong. It is not a good faculty to have in the lead. It is the center of vanity. It causes nearly all of affectation. It is the most artificial faculty of the forty-two. It is a great deceiver. It causes more unnaturalness and destroys more freedom than any if not all other faculties. It is a great conformer. It follows fashion. It causes more people to imitate than Imitation itself. It is one of the chief producers of nervousness. It ought to be decidedly restrained in most children. To appeal to an *already over large* faculty and keep it in an abnormal condition is *destruction itself*. Parents and teachers, therefore, who appeal to this faculty *indiscriminately* help to break down the nervous system of thousands and often prepare the youth for *premature death*.

How much longer *should* this continue?

There is no need of it continuing any longer than the time parents and teachers need to understand the *mental* constitution of children, which may be sufficiently mastered in three months to enable them to *teach, train and regulate* children by means of *some* of the other thirty-nine faculties.

To parents and teachers: *Unless you want to prepare those in your charge for nervousness, cowardice, affectation, lying, jealousy, despondency, fear, selfishness, vanity, instability, intemperance, insanity, suicide and premature death do not appeal so much to these three already over-strong faculties.*



Firmness in Head and Face.

FACULTY, HEAD AND FACE.

The above illustration is a plain way of showing the relation between a faculty and a part of the head and the parts of the face which it principally forms, energizes and operates. This is the faculty of Firmness, the central faculty of will. It comes out in the upper lip and corner of the lower jaw as may be seen. In other words it stiffens the upper lip and sets the lower jaw. It may take thousands of determined efforts to do this when the face is forming, but just so sure as this faculty is very strong in a child the efforts will be made and the results will come out in the face at the two points indicated.

When these signs are very strongly indicated in anyone, our readers may know why. Physiognomy has a definite source. To try to form a science or system of physiognomy without reference to its causes (faculties) is just as logical and scientific as it would be to try to propel a ball without powder or force back of it.

A round, full, smooth, convex form of any part of the head means an active, positive, powerful part of the mind back of it.

A flat, level or perpendicular part of the head means a neutral condition of a part of the mind.

A depressed, concave condition of any part of the head means a negative, inactive condition of a part of the mind.

These three laws alone will enable one to largely read character.

The Greatest Representatives of Individual Faculties.

The Forty-two Men and Women Named Below Represent the Strongest Degree of Each Human Faculty So Far Manifested by the Human Race.

To give our readers a pointed illustration of the highest or strongest development of an individual faculty in the human race we have sought to find men and women who have been so *predominantly endowed* with a *single* faculty that it determined their genius.

Here is the "secret" of the genius of each of the following. Think of Shakespeare with a small faculty of Human Nature or Edison with a negative faculty of Constructiveness! It is high time the world was thoroughly acquainted with the *elements* of human nature. To write about human nature without a thorough knowledge of the fundamental elements of which human nature is composed is to write vaguely and dangerously.

AMATIVENESS.....	Specially Represented by the Life and Genius of.....	Brigham Young
CONJUGALITY.....	Specially Represented by the Life and Genius of.....	Mrs. W. E. Gladstone
PARENTAL LOVE.....	Specially Represented by the Life and Genius of.....	Frederick Froebel
INHABITIVENESS.....	Specially Represented by the Life and Genius of.....	John Howard Payne
CONTINUITY.....	Specially Represented by the Life and Genius of.....	Herbert Spencer
COMBATIVENESS.....	Specially Represented by the Life and Genius of.....	Admiral Dewey
DESTRUCTIVENESS.....	Specially Represented by the Life and Genius of.....	Sitting Bull
SECRETIVENESS.....	Specially Represented by the Life and Genius of.....	Aaron Burr
CAUTIOUSNESS.....	Specially Represented by the Life and Genius of.....	Gen. Geo. B. McClellan
ALIMENTIVENESS.....	Specially Represented by the Life and Genius of.....	Roman Emperor Vitellius
CALCULATION.....	Specially Represented by the Life and Genius of.....	Zerah Colburn
COLOR.....	Specially Represented by the Life and Genius of.....	Rubens
WEIGHT.....	Specially Represented by the Life and Genius of.....	Blondin
FORM.....	Specially Represented by the Life and Genius of.....	Michael Angelo
ORDER.....	Specially Represented by the Life and Genius of.....	George Bancroft
CONSTRUCTIVENESS.....	Specially Represented by the Life and Genius of.....	Thomas A. Edison
LOCALITY.....	Specially Represented by the Life and Genius of.....	Christopher Columbus
TIME.....	Specially Represented by the Life and Genius of.....	Alexander Pope
TUNE.....	Specially Represented by the Life and Genius of.....	Beethoven
EVENTUALITY.....	Specially Represented by the Life and Genius of.....	Thomas Babington Macaulay
COMPARISON.....	Specially Represented by the Life and Genius of.....	Henry Ward Beecher
CAUSALITY.....	Specially Represented by the Life and Genius of.....	Daniel Webster
MIRTHFULNESS.....	Specially Represented by the Life and Genius of.....	Mark Twain
SUBLIMITY.....	Specially Represented by the Life and Genius of.....	William Cullen Bryant
HUMAN NATURE.....	Specially Represented by the Life and Genius of.....	Shakespeare
IMITATION.....	Specially Represented by the Life and Genius of.....	Blind Tom
BENEVOLENCE.....	Specially Represented by the Life and Genius of.....	Florence Nightingale
SPIRITUALITY.....	Specially Represented by the Life and Genius of.....	Emanuel Swedenborg
CONSCIENTIOUSNESS.....	Specially Represented by the Life and Genius of.....	Abraham Lincoln
FIRMNESS.....	Specially Represented by the Life and Genius of.....	Prince Bismarck
SELF-ESTEEM.....	Specially Represented by the Life and Genius of.....	Roscoe Conkling
APPROBATIVENESS.....	Specially Represented by the Life and Genius of.....	Napoleon
INDIVIDUALITY.....	Specially Represented by the Life and Genius of.....	Charles Darwin
LANGUAGE.....	Specially Represented by the Life and Genius of.....	Max Mueller
HOPE.....	Specially Represented by the Life and Genius of.....	Ella Wheeler Wilcox
VITATIVENESS.....	Specially Represented by the Life and Genius of.....	John Tanner
SIZE.....	Specially Represented by the Life and Genius of.....	William Herschell
ACQUISITIVENESS.....	Specially Represented by the Life and Genius of.....	J. Pierpont Morgan
FRIENDSHIP.....	Specially Represented by the Life and Genius of.....	James G. Blaine
IDEALITY.....	Specially Represented by the Life and Genius of.....	Edgar Allan Poe
VENERATION.....	Specially Represented by the Life and Genius of.....	Jonathan Edwards
SUAVITY.....	Specially Represented by the Life and Genius of.....	Lord Chesterfield

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 50c.

Advertising Rates on Application.

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

No faculty, no mind.

A faculty is an inherent part of the soul.

The human mind is a structure. It is a structure of forty-two faculties.

The first step in psychology—to learn the exact nature of a human faculty.

Why is the United States like the human mind? Because it is one composed of many.

Where do you live? Some live in fear (Cautiousness). Others live in mysticism (Spirituality).

When is a teacher not a teacher? When she has small faculties of Parental Love, Friendship, Conscientiousness and Human Nature.

A ten-year-old can be taught phrenological psychology and understand the constitution of the human mind and the nature of will, imagination, memory and reason more *clearly* than the Professors of Psychology in our institutions who know nothing of Phrenology.

WHICH IS THE CAUSE.

Did evolution produce *faculty* or did faculty produce evolution? We think that faculty, in association with natural *principles*, is fundamentally below evolution and *prior* to it in the sense of time.

POSITIVELY OBSOLETE.

The psychology that is taught in the schools today is positively *obsolete*. It is one hundred and three years behind time. *It belongs to the 17th century.* It ought to be discarded and phrenological psychology put in its place. There is no wisdom in being so backward. It is a great misfortune. True phrenological psychology, thoroughly taught to the young people of today, would be of *inestimable value*. They not only need but they *want* it. They ought to have it.

No theory of education can be true unless it is entirely in accord with the mental constitution of the human race. This constitution is composed of forty-two genetic elements that are common to the human race. All reformers, ministers, teachers and philanthropists will have to labor empirically till they fully understand these elements and how to regulate and proportion them.

A faculty is always the same.

A faculty is exactly the same in each race.

A faculty is a fundamental element because it is indivisible.

Remember that some of our strong faculties are our weaknesses.

The human mind is a composition. It is composed of forty-two faculties.

Our national salutation should be "How's your faculties?"

When is a phrenologist not a phrenologist? When he is a money maker.

Education without a foundation—education without a knowledge of the fundamental faculties of the human mind.

Psychology without a basis—Psychology not based upon the forty-two genetic faculties of which all minds are composed.

Nothing can be done by a human being definitely so far as *another* human being is concerned till he understands the fundamental faculties of which a human being is composed.

AN INDEFINITE FIGHT.—All of the good people of the world who are fighting evil should first learn *just what evil is*. This can be learned in "Human Selfishness."

What a magnificent *Motive temperament* that would be with a body like Jeffries and small faculties of Destructiveness, Combativeness and Firmness. *How it would mote without a motor!*

Why should a human being be ashamed of understanding the nature of one of his *own* elements?

Everybody should know the *fundamental elements* of which they are composed.

Even phrenology is only a name given to what may now be termed a fundamental psychology. Craniology is not phrenology in any sense but *effect*. Phrenology is a science of the genetic fundamental faculties of which the human soul is composed and of which the physical body is only a *product*.

THE DEPARTMENTS OF HUMAN LIFE THAT THE 15 GOOD FACULTIES REPRESENT AND RELATE US TO.

The following important departments of human life would not exist but for the faculties opposite them. *Natural* human faculties created them and all the institutions they embody.

Ethics—Conscientiousness.

Ocultism—Spirituality.

Philosophy—Causality.

Esthetics—Ideality.

Marriage—Conjugality.

Parentage—Parental Love.

Homes—Inhabitiveness.

Charities—Benevolence.

Classification—Comparison.

Fraternities—Friendship.

Phrenology—Human Nature.

Worship—Veneration.

Optimism—Hope.

Natural Science—Sublimity.

Will—Firmness.

Every question of human life is a question of *faculty*, and will never be solved except by a study of faculty.

To deal with human nature *intelligently* is to understand the *genetic elements* of human nature.

A faculty is a positive psychical element and not simply a function of a brain center.

The first step in the study of human nature—to master the office of a single faculty.

Mind, cause ; body, result.

Mind inherited ; body grown.

Mind first ; body second.

Mind, soul, spirit, being are one and the same.

Organic quality considered as something in itself is about as much a reality as dead ashes.

WHAT THE HIGHER 15 WILL GIVE US.

Moral Courage,
Honesty,
Wisdom,
Temperance,
Charity,
Faith,
Logic,
Stability,
Tact,
Intuition,
Virtue,
Judgment,
Sagacity,
Magnanimity,
Forethought,
Truthfulness,
Broadmindedness,
Race Love,
Patience,
Consideration,
Forgiveness,
Sincerity,
Decision,
Health,
Happiness and
Success.

WHAT THEY WILL SAVE US FROM.

Worry,
Vice,
Despondency,
Cowardice,
Nervousness,
Jealousy,
Sensuality,
Lying,
Intemperance,
Malice,
Crime,
Immorality,
Revenge,
Envy,
Dissipation,
Avarice,
Theft,
Unhappiness and
Failure.

WHY THE THOUGHT OF THE WORLD IS SO CONFLICTING AND CHAOTIC.

The thought of the world upon ethics, reform, education, culture, training, civilization, health, vitality, economics, sociology, psychology, genius, crime, vice, religion and morality, is *positively conflicting*. This is a well-known fact to one who reads. It is so simply because the thinkers, educators and reformers have no *fundamental basis*. All is empirical and must needs be till the world has some *natural factors* to work with. The musical composer with the musical scale can compose music and make it reliable. The arithmetician may take the nine digits and cipher and make reliable combinations of figures and get reliable products. The colorist can take primary colors and mix them and get certain results. The philologist can take the letters of an alphabet and form all of the words of the language and have something reliable. The chemist can take the seventy-four elements and combine them and get results to a great degree reliable. The physiologist can study individual organs and form a physiology that is largely reliable.

But when we come to deal with the human mind, all is largely confusion. The theories, isms, ologies, ics, phies and fantasies are in a state of chaos. Why? Simply because the various teachers and writers have no *fundamental, unchangeable elements* to build upon. When all have a *thorough knowledge* of the forty-two fundamental faculties of which all human beings are composed then there will be uniformity and harmony.

What is predominant in the mind will come out in the face. It must come out.

CONCERNING VITALITY.

Human nature is not only many-sided but endowed with many kinds of power. On one side it is vital. All the vitality that a human being possesses springs directly from three of the primary faculties of human nature. In no way can a human being have any more vitality than the three faculties of Amativeness, Alimentiveness and Vitativeness produce. These are the vital links between mind and matter, soul and body, human nature and its physical organism. Human nature is connected directly with the body. This connection is made by means of these three faculties. They relate us directly to the heart, lungs and stomach. They may be called the bridge between mind and body. They span the chasm. The metaphysical healers, christian scientists and physiologists will never succeed in curing a large number of individuals and giving them great strength until they specifically *develop* these three faculties and *regulate* them. The *destruction* of these three faculties is *death*. No one can live in connection with the body without these.

THE WISER WAY.

Those who are wise want to do that which will give them the most permanent results. Up to this time we have almost wholly dealt with effects. This should be positively reversed. We should deal with causes. Correct the cause of the defect of the mind or body and you have done that which is not only permanent but you have actually added to your mind. It is infinitely wiser to do that which when done once will save you from doing it in other artificial ways a thousand times and always with loss.

Any faculty can be developed. Growth of faculty can certainly be made. Growth can be made of faculty in almost anyone till fifty, and in many till seventy and eighty years of age. The better time, however, is the first twenty years. Humanity only dimly realizes its possibilities. There is no limit to mental cultivation. There is a limit to brain cultivation but not to the mind. We have done so little of our own thinking that we have not developed ourselves but to an insignificant degree. The minister, teacher, priest and physician have been depended upon so much that we have not developed our highest and best faculties.

SIZE OF HEAD NOT A MEASURE OF INTEL- LECTUAL POWER.

Size of head has been very ignorantly handled. Our readers should understand that size of head is one thing and size of brain another. Because one has a large head is not evidence enough to conclude he has a large brain. A large part of the largeness of a head may be on the *outside* of the brain. Hair is not brain. Scalp is not brain. Fatty tissue is not brain. Bone is not brain. Yet all of these go to make up size of head and make up no *inconsiderable* part of it. To measure a head with the tape without *understanding all of the causes of head formation and the structure of the brain is the height of delusion*. Little wonder that Phrenology has not always received the sanction of scientific men. Again, the seat of all the intellectual faculties is in the *frontal lobes*. To measure the *entire head* and believe you are measuring the *intellect* of a subject is positively ridiculous. To measure *half the head* and believe you are measuring the *intellect* is half as ridiculous. To even take the *distance* from either the orifice of the ear or the *medulla oblongata* with callipers or machine and believe you are measuring *intellect* is nearly as foolish as the two other ways. The only way to even approximately measure the intellect of any one is to ascertain the *individual development* of the *organs of the intellectual faculties*. This can only be done by a careful examination of each one of the organs of the intellectual faculties. After this is done the same careful

examination of the organs of *each* of the remaining faculties should be made, and when all have been measured a comparison may be made of the *relative strength* and a *combination* made which will give one who thoroughly understands the nature of each faculty and exactly how and what it does in the formation of the head, temperament and quality, a *foundation* to measure a head with a knowledge of just what he is doing. When he proceeds in this way he will find many a large head with not a large brain and many with large brains without large intellects. All should bear in mind that one can have a large brain without having a large part of the largeness in front.

ABOUT THE COMBINATION OF FACULTIES FOR SUCCESS AND FAILURE.

Every human being ought to be thoroughly acquainted with the constitution of the human mind. If he does not know the faculties of which it is composed and the exact function of each he will never clearly understand the sources of human power and influence and neither will he ever become very successful in the direction and control of others. All men, women and children have the same number of faculties. Some of the faculties of the mind have no control nature in them. For instance there is no courageous force in the faculty of Cautionness whatever. It is a negative faculty. It destroys courage. It paralyzes influence. One must overcome it or he can never become a great and courageous leader. If there is no fear in the mind nor self-distrust there can be no hesitancy in the voice or action and therefore there will be a positive force and effect upon others. It all depends upon what faculties we have and especially what ones we have in the lead. To be powerful means something definite in mental mechanics just as directly and certainly as mechanical power means something definite in mathematical mechanics. You cannot get power mentally just any way any more than you can get physical power just anyway. Everything mental has its source just as certainly as everything chemical has its source. There is power in the combination of certain chemicals and there is always power there. The same combinations will always produce the same results. This is just as true of the faculties of the mind. Every kind of human influence comes from a definite source and this source can be definitely found by true phrenologists. Human beings are born with certain combinations of faculties that will defeat them in certain departments of life just so long as they remain in this condition. In a certain sense this is fate but where the fate does not come in is where we take such and change their combinations of faculties by restraining some and developing others until a change is made in their proportion and then there will be success. This can be done. The man or woman who will build a human mind or repair a human mind has a great field of effort but the time is here when we can read and measure the individual strength of the forty-two faculties of the mind and then when we clearly understand their individual functions we can form any kind of talent or judgment we wish just as accurately as any mathematician can combine numbers and proceed just as systematically and logically and specifically in our efforts toward human reformation as any architect can in the erection of a building.

THE CORN FACULTY

Or the Exact Source of Corns.

Few would believe at first thought that there is a direct relation between human faculty and corns, but such is a fact. Corns and bunions are nearly all produced by one faculty. It is not exactly a corn faculty. We hardly think corns are of sufficient importance to be honored by Creation with a faculty by which we directly perceive them as the faculty of

Color perceives colors. One little corn, if it is properly situated, will come into perfect contact with the whole mind, which is made up of forty-two faculties. No one who has had much experience with corns will doubt the power of a corn to take charge of the larger part of the sensory nerv-



The Location of Approbativeness.

ous system and make a sweeping report up to head-quarters. Corns do not "just grow." Every product has a proper producer. Corns are produced, not always purposely, but still they are produced. It looks a little strange that one should be endowed with a faculty that will produce corns. We might go further and say that we can tell by an examination of the head, without seeing the walk or taking the trouble to find out whether the shoes are three sizes too small or not, whether one is fertile in the production of corns.

This corn faculty, as we said at the commencement, is not a new faculty. It is as old as the race. It not only produces corns, but many other extraneous, abnormal physical formations. What else could put rings in the lips, deform the skull and produce the pretty little feet of the Chinese? It is a contracting faculty. In fact, it is a greater contractor than all the other faculties combined. It does not take on contracts, yet it does a large contracting business. It runs many large manufactories. It employs hundreds of thousands. It has an affinity for rich stones, pearls, diamonds, and tomb-stones. It not only likes the latter while living, but by virtue of its great contracting power often gives those who have not quite such a strong degree of it an untimely chance to place one at the head of the body of one who had it too large.

But a faculty that is strong enough to build a corset manufactory can do most anything. It can even tell a "fish story." It is a very lively faculty while it lasts, and its name is not wisdom—but plain Approbativeness.

It is each parent's duty to understand the human faculties. In no other way can they thoroughly understand their children.

WHAT IT IS.

Phrenology is not simply something imaginary. It is not something man-made. It has all been *discovered*. It stands out as an indisputable and undeniable fact. Every normal human being is a positive confirmation, a *living* demonstration of its truthfulness. *There are no exceptions.* It is a science of our *natural* faculties. In other words it is a science of the human faculties. These faculties have been found to be definitely localized in the brain. When they are strongly developed they will express themselves in a definite shape of the skull. To read human nature successfully is to determine the degree of all the faculties of which a human being is composed. Phrenology is first and infinitely more valuable than physiognomy, anatomy, physiology and everything that follows it. It is as much superior to all of the other physical sciences as soul is to body. It is as much more definite than the other psychologies as chemistry is more definite than alchemy. Psychology as now taught in the colleges and schools is psychology without a faculty. It is psychology *without a definite element* to work with. At the most it is empirical, theoretical psychology. It lacks another part that is essentially phrenological, that is, it has no art. Psychology *cannot be applied*. Outside of the physiological schools there is no way whatever to apply psychology; and the *physiological* schools have no *definite faculties*. Their localization is positively empirical. As James says, "they have only the hope of a science." Why humanity should be so prejudiced as to not examine their own faculties as indicated by their own heads is deplorable at least. It is true that a great many have heads *that they would rather not have examined* but still there are a large number who are so narrow, so unwise, so foolish as not to fairly examine this science because it is called *phrenology*. Phrenology is only the name given to a definite science of human faculties. Certainly no one has any need to be ashamed of the God given human faculties. Then again it is every one's duty to know himself. It is a parent's duty to know his children. It is not only a right but an overwhelming duty and therefore all should feel under the most serious obligation to fairly and truly study *their own faculties*.

HAPPINESS.

PROF. JAMES A. YOUNG.

What is it? Something that *might have been* but which does not exist for us to-day? That is wrong, and I wish to show you that happiness lies within reach of you all. Not perfect happiness, but a happiness far surpassing any that you have ever known.

You have all been happy, but only for a short time, and when each one of you understand yourself then and only, then can you know true happiness.

Let us take some of the things that oppose happiness and see how much they are worth:

Take anger and worry, true yoke fellows as they often go together and just see how much trouble they cause and how much unhappiness. And yet they are unnecessary and should be done away with by the race. There is not one iota of reason in letting oneself be dominated by the faculties that cause anger and worry. Why should they occupy your mind? If you can help what is wrong, why it is much better to go at once to work and remedy conditions than to worry over it, and if it cannot be helped why worry over it anyway—you might better find some useful pursuit to occupy your time. Why should one be angry? It is because one faculty of the mind is hurt, the faculty of Approbativeness that arouses Destructiveness, and when angry you should remember that one forty-second part of your mind only is hurt, and that forty-one forty seconds of you is all right, so

that anger should not be permitted to exist for any length of time.

The only way to attain happiness is to so arrange your faculties that they may be properly balanced and in good working order; ready like a steam engine to spin the gossamers or forge the anchors of the mind.

There are certain conditions that one must have in order to lay a foundation for happiness. These conditions or elements are, in Phrenological terms, Firmness, Destructiveness and Combativeness, the three faculties of will-power, and when one has these strong there is a basis for building upon. How in the world can one be happy without some persistence, some stability?

There is no happiness in being unable to say *no* decidedly and sticking to it, and one who has little Destructiveness is lazy and unhappy because of the lack of energy, push, and cannot make a success. Although success and happiness do not mean exactly the same, still, as we all know, he who meets with real success is the one who is happy.

The word success has not been clearly defined. Some have thought that man successful who made the most money, but upon a little reflection you can see that it is not so, and that wealth does not mean happiness necessarily.

Then again, one who is very ambitious and climbs the ladder of fame is called successful. But is he really successful? No, certainly not, in a complete sense, for he may have lost all his health, many true friends, and we find that fame does not necessarily mean success.

Then where is success? you will ask. If it is not in business, fame, wealth, friends, music, love, etc., where is it? Some will say it is in true worth in *character*, and those will be nearest to it, but we will work this out. In the June number of HUMAN FACULTY you who have read my article, "Aim in Life," can see where the foundation may be laid for success and true happiness, and one who starts with the highest and most complete aim in life and then persistently follows it out will obtain true success and happiness in its most complete sense. But let us carry this out a little farther and make a closer application. As I said before, it is necessary to have will-power, then to take the faculties that are leaders and see that they are under the dominion of a firm and reliable judgment.

Each faculty of the human mind in action produces pleasure. You all realize this, for when you are hungry and the faculty of Alimentiveness takes pleasure in food, it is gratified under the influence of eating. There is pleasure in giving a poor and needy person some alms. The faculty of Benevolence is gratified, for it takes pleasure in doing kind deeds. But pleasure is not happiness. There is a wide distinction between the two. You may not be happy while you take pleasure in eating; for instance, you may be worrying over the loss of some money, the death of a friend, and thus be unhappy. Happiness exists only where there is pleasurable action of the predominating faculties in normal action. By normal action I mean balanced and in a healthy state, for you know Health and Happiness go hand in hand, and you cannot be very happy while unhealthy. And the reason one is unhealthy is just because he or she is unhappy.

All Life is Life of the mind, and you must all recognize this and apply it to remedy all unfortunate conditions. I do not regard people as really wicked; no one desires to be so, and if they are it is because they are unfortunate. A human being in the eyes of a Phrenologist is simply a result of certain leading faculties, and if these are unbalanced in the individual he is considered unfortunate and to be pitied, and the Phrenologist is the one to set him right, and under the Phrenologist's guidance he becomes an honorable citizen if he will but follow instructions.

Now this talk may seem slightly from the subject, but what I want to impress you with is this: First, *know thyself*, as you can do by having an examination by a competent

Phrenologist, and then go to work to remedy your defects as he directs. In this way you can increase your happiness fully 100 per cent. There will be no more need of worry and anger, and joy will fill your life from day to day as long as you live.

Be true to yourself; follow reason and not your feeling, and I am sure that you will find true happiness, as I have done.

WHAT IT EMBODIES.

What is Phrenology? Phrenology is the science of human life. It is the science of all human life. It is the science of education. It is the science of children. It is the science of woman. It is the science of man. It is the science of health. It is the science of body. It is the science of brain. It is the science of all that is human. It is the science of disease. It is the science of fear.

All force resides fundamentally in the mind. In other words the faculties contain the dynamic power to build and produce vitality. All power resides in the mind because the whole source of vitality is in the vital faculties of the mind. We know very well there is a necessity for a physiological basis for the manifestation of mind or force, but this could not be without the prior existence of mental faculties that we have mentioned.

THE DEVELOPMENT OF THE FIFTEEN GOOD FACULTIES.

No substantial reform can be brought about otherwise. Up to this time the world has labored superficially in all its reformatory measures. Scheme after scheme has been promulgated with very meager results. Why? Simply because there is only one way to reform the human race and that is to actually develop the higher control faculties. These faculties would entirely lift one above the vices and intemperate habits and crimes and sensualities of the age. If all the schools, churches and institutions of reform would unite and directly undertake to develop these faculties in all of the youth or children of the country they would do 90 per cent more than they are doing today in effective reformation. Indefinite almost to absurdity is the nature of our efforts at this time. They cannot be otherwise until the reformers, philosophers, ministers and educators understand the constitution of the human being. That which is permanent in human reform is development and development is necessarily a development of faculty. One can search the entire human race and not find a single exception to this proposition. In other words all of those who have a predominance of these faculties have self-control. Without these faculties self-control is not only impossible but infinitely absurd. It would be as impossible as it would be for the human race to stand without a muscular system.

By a thorough knowledge of his or her faculties one can proceed definitely and certainly in instruction, training or repairing, because the needs of a particular individual are needs that result from a distinct combination of his faculties that may not be the same in another in the whole human race, and hence what he needs can only be determined by an accurate knowledge of his faculties as they are developed. All who proceed otherwise are only general in their methods. Hence, up to this time, with the exception of those who are acquainted with these faculties, all has been general so far as human education is concerned.

Human reformation is wholly based on these faculties. To reform a human being is to build up certain elemental faculties of this being's nature. And as each faculty is distinct in its function there is only one successful way to build up any human being into a state of self-control.

To deal with the human body without a knowledge of the parts of the body would be wholly guess-work. To deal

with the body without a knowledge of the functions of the various organs would be the same. To deal with a machine on general principles is evidently absurd. To deal with anything that is complex in a general way is overwhelmingly absurd. To deal with the human mind without a thorough knowledge of the elements of which it is composed is empirical, unscientific, unnecessary and dangerous.

SHADOWY PHRENOLOGICAL EXAMINATIONS.

There is a great deal of difference between the *real, living* human body and the *best shadow* of it that can be *photographed* or the *best likeness* that can be *painted*. To make an *absolutely reliable* examination of the *most natural, living* subject requires the *very highest degree* of human ability. To advise young men and women in regard to life vocations and marriage is as *responsible* a business as any followed by man. For the sake of the almighty dollar or anything else to put in jeopardy not only the science, but the success, health and happiness of people is decidedly *reprehensible*. It is against the progress of the science and *positively dangerous*. We use pictures to teach people how to read the *living*. The people ought to be better character readers *at least for one reason* and that is to read the *true motives* of many phrenologists. One who has the welfare of the people and the science at heart will not object to this statement. A good phrenologist can get all the examinations he can *thoroughly* make in *person*. It is better to travel a thousand miles and get a *true* examination than one of your *shadow*. A phrenological examination ought to be something that can be *absolutely depended upon*.

Otherwise phrenological work should be relegated to the rank of fortune telling, palmistry and astrology.

We truly believe that phrenologists as a class *do not* know that examinations can be made that are certain, *definite* and *wholly reliable*. We repeat that *each* examination made *should be wholly reliable*.

VICIOUS CHILDREN.

Always manage to find out the strong elements in one and make the most of these. Any one can be interested in something. There is some way of getting at every child. This will depend upon the mental make-up. Even a vicious child has a strong faculty otherwise he would not be vicious.

Now every faculty is good if used in alliance with others. It is only when the faculties are allowed to act individually that any harm is done. Not one faculty but what can be used for the noblest purpose. Any child, however, naturally vicious can be cured.

Any evil tendency in anyone under forty years can be wholly eliminated. The possibilities of mind building are not realized yet except by the few pioneer investigators.

As Professor Elmer Gates says; "Under usual circumstances and education children develop less than ten per cent of the cells in their brain areas."

\$25.00 WORTH OF INSTRUCTION IN CHARACTER-READING IN ONE YEAR.

During one year we shall publish in HUMAN FACULTY twenty-five dollars worth of instruction in human character reading. It is our purpose to teach everybody how to read character and understand human nature. For this purpose HUMAN FACULTY was established. We ask our readers to tell their friends who want to read character about this. No one who wants to read all kinds of men, women and children can afford to miss a single number.

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



MIXED HEADS AND FACES.

A human being is composed of masculine and feminine faculties. Not equally, however. One may inherit the feminine faculties decidedly in the lead of the masculine. Another may inherit the forty-two faculties in a reversed condition. Sometimes a whole group of feminine faculties are inherited. When this is the case then a correspondingly whole degree of that part of the brain that these faculties use is built up in feminine form and also the face. This is mixed inheritance. It results in mixed heads, faces and bodies.

Study the two illustrations. The first is the opposite of the second. In it all above the line is feminine; nose, eyes, brows, forehead and top-head. Here you see the true feminine form of head and face as far as it extends. All below the line is masculine; neck, jaws, chin, mouth, back-head and back top-head. *Certain faculties* are fundamentally and always masculine. The only way to understand masculinity is to understand the *faculties* of masculinity. No one can have a masculine nature, head, face, body and voice, without a predominance of certain faculties that are masculine. This is just as true of feminine nature, head, face, body and voice. Masculine faculties are more positive in their nature and form head, face and body in angular lines. Feminine faculties are more negative in their nature and form head, face and body in curved lines. Sometime in the future we will give a full exposition of the masculine and feminine faculties.

John E. Nordenstam, John P. Gibbs and Alexander McMullen, all of Chicago, have completed Professional Courses of instruction. Will have more to say about them in the future.



15 to 10.

(Continued from page 3.)

Without the two faculties of Comparison and Causality one would be an *intellectual* idiot.

Without Firmness nothing *persistent* could be done. The backbone of the human will is Firmness. No human self-control that would deserve the name *could be* without this faculty. It is one of the indispensables. A moral will that Firmness did not largely constitute would be a fallacy. When the other fourteen unite with a strong faculty of Firmness, and all are large, there is great human character. These fifteen, when predominant, will *make* the ten selfish faculties their servants. They will be used for the highest human purposes. The selfish ten are indispensable. We need every one of them, and we need them *strong*. But we need to guide and control them. Then let the lower ten be strong. It is not wisdom to *decrease* a single faculty. We should neither abuse them nor look down upon them with contempt. They are not *of* the body. They are only a little closer to it. Every human faculty should be *highly respected*. Each is a *fundamental part* of the *soul*. Each should be specially studied. Before we can proceed *definitely* in *any* educational work, we must know each faculty clearly. To build the higher fifteen until they *positively predominate* in *all peoples* is the only course to pursue that will prevent all vice, crime, immorality, war, monopoly, and thoroughly humanize the human race.

THEIR SOURCES.

Hopes, Fears, Aspirations, Dreams, Ambitions, Delusions, Deceptions, Sentiments, Imaginations, Indecisions, Desires, Passions, Appetites, Discouragements, Despondencies, Tempers, Sympathies, Hatreds, Antipathies, Attractions, Influences, Powers, Talents, Thoughts, Tendencies, Forces, Impulses, Embarrassments, Diffidences, Visions, Anticipations, Memories, Affections, Loves, Intuitions, all come from definite faculties.



The cut out section is the location of the thought centers.

THE THOUGHT CENTERS.

The localization of the thinking faculties is very easy, and yet the majority of the human race if asked to locate them would fail. Think of a teacher teaching without knowing *what* the thinking faculties are, *where* they are located and *how* to measure them!

Fundamentally there is only *one* thinking faculty. This is Causality. Without this faculty there could be no thought whatever. We want each one of our readers to understand this fact in the most complete sense. The other forty-one faculties, if they were seven degrees each or all as large as they have ever been in human beings, could not originate the simplest thought ever thought. Causality is *absolutely* necessary to *any* degree or kind of thought whatever.

The first assistant of Causality is Comparison. This is so because a great part of thinking is comparative or analogical. These two faculties are as certainly localized as eye and nose. They occupy the brain territory *cut out* in the illustration. They are there and *never elsewhere*.

Those who do not know *exactly* where to look for these two faculties should be *infinitely* pitied, *very* kindly held up to public ridicule, thoroughly humiliated, and if in public positions as teachers and ministers and *refuse to learn*, severely roasted.

WHICH TOUCHES THE LINE.

The frontispiece illustration is a very instructive one. It will enable our readers to get at the predominant characteristics of any one at a glance when they fully understand it and when the individual to be read has one or more predominant faculties.

That *part* of the face or head that projects most forward (if normal) tells what *part* of the mind is *predominant*. Special development of parts of head or face means special strength of certain faculties.

When the upper forehead is the most pronounced in development the reasoning or thinking faculties (Causality and Comparison) of the mind are *predominant*. Such a person will be an abstract, absent-minded thinker. Is very likely to be an ideal theorist. He may be a profound philosopher but not very practical.

When the nose gets to the line first there is a very different character because other faculties are predominant in the mental constitution. In such cases some of the courageous, selfish, forceful faculties predominate. In a word, energetic force is predominant in the individual. We do not say, however, that such a person will necessarily be a very strong character in every particular. He may have no very strong faculties but when *this part of the face* does predominate the faculties that go with it do also.

Combateness and Destructiveness are the two faculties that correspond with the *convex, anterior* projection of the bridge of the nose while if the nose is *thick* at the same time, Acquisitiveness and perhaps Secretiveness are also strong. Such people have some kind of active energy and when the nose is broad, selfish energy.

There is a very different set of faculties predominant when the lips touch the perpendicular line first. Then the appetites and social sentiments predominate. Such are impulsive, sentimental, sensual and often voluptuous. They make emotional speakers and are almost wholly governed by impulse.

Where the chin is the most forward feature, tenacity of life is predominant, and if the chin is square and long, persistence is also very strong. Where the chin is not so square and long but thick in muscular covering and fleshy, sexual passion is stronger than persistence.

When these four divisions of the face are all strongly developed or when they show a positive convex form there will be a strong character intellectually, executive, vitally and sentimentally.

It is a TERRIBLE BLUNDER to spend time, money and vitality in *preparing* for a vocation in which one will fail. Many have committed suicide in consequence. There is no need of such blunders being made. We can tell in advance in what vocation you can attain the best success. You need not spend a dollar without being *certain* that it is spent in the right direction.

THE DIVERSITY OF HUMAN NATURE.

Human nature is composed of distinct elements. This the world has to learn yet. The greatest psychologists do not know the alphabet of human nature. To the phrenologists we owe the discovery of the fundamental elements of which human nature is composed. There are diametrically opposite elements in human being. There is nothing more diverse than human nature. It is variegated unity. It is somewhat like a crazy quilt. All this is necessary to enable it to get into conscious connection with the objective universe.

Illustrated Lessons by Mail

REDUCED RATES FOR TWO MONTHS.

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.

MRS. MAY E. VAUGHT, MGR

318 Inter-Ocean Bldg.

CHICAGO.

STRONG TESTIMONIALS.

INDIANAPOLIS, June 22, 1899.

Yes, HUMAN FACULTY is out of the rut, and we hope and believe that you possess *grit* and *nerve* enough to keep it out. We believe you are just the man to General us through, being able to *doubly express yourself*, both *verbally* and *ocularly*. It doubles your ability. Your Illustrations *will convince* when your reasoning fails. No wonder other journals do not recognize and give it public notice. They recognize in it a too strong contestant and think best to quietly pass it by. If I should meet too strong an enemy in my path I certainly would slip by unnoticed and *not noticing* if I could.

There are so many great battles to be fought out on the lines of reform to-day and we are almost without, if not entirely so, a proper *leader* and *General*. There is a chance for some one to place his name in record to go down in future pages of history. You are on the right trail; push on with *energy* and *zeal* and don't loose any of your aggressiveness and you will climb high the mountain's peak whether you reach the top or not.

Yours for success, PROF. G. M. WEBSTER.

BRIDLINGTON QUAY, Eng., June 26, 1899.

Dear Sir:

Thanks for your excellent serial, HUMAN FACULTY. It shows a thorough grasp of the wide range of subjects relating to Mental Science and is full of original matter, and I consider the June number to be specially good. Your treatment of Human Nature Science is new, striking and incisive. The illustrations showing the intimate connection between Phrenology and Physiognomy are vivid and must attract attention.

Your publication is most suggestive, and shows clear, distinct knowledge of character, combined with a scholarly and uncommon literary style. I think the "get up," letter press, matter and pictures just splendid. Hope it is not too good to be a financial success.

Yours faithfully, Prof. W. HATFIELD.

CHICAGO, ILL., June 21, 1899.

To the Editor of HUMAN FACULTY:

I have read with great interest every line of each issue of HUMAN FACULTY as it came from press. The first was a great feast of good things for mind; perfectly seasoned and served to suit the most dainty of guests, and yet wholesome to all partakers of sound mind and students of human nature. But each succeeding issue has outvalled its previous issue so completely that we are beginning to expect better things in the next issues. You first kept us guessing as to how you would keep your promise to give us better things in each succeeding issue, but you have proven yourself equal to the task.

Nothing in journalism has so completely captivated me and my house. We all look in sweet anticipation for the next issue of HUMAN FACULTY, as we all have learned to love and cherish its good counsel, its originality, its comprehensiveness, its independence, its individuality, and its pure and lofty aims, and its honesty of purpose. It should appeal to every man, woman and child if they have a mind and heart as big as an oyster.

Dear Professor, HUMAN FACULTY deserves a very liberal success, and I feel that such will crown your noble efforts.

Very truly your friend, IRA C. SANE.



Your Head and What Is In It

Vol. 1, Nos. 1, 2, 3 and 4, •

 Are Now Published!

The Longer You Wait the More You Miss.

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 55 cents.

❖ ❖ YOU ARE, WHAT YOU READ. ❖ ❖

For Sale by... MRS. MAY E. VAUGHT, Publisher.

318 Inter-Ocean Building. CHICAGO, ILL.

THE REASON WHY.

The reason everything in the mental, moral and spiritual departments of human life and study is so defective, theoretical, imaginative, antagonistic, unsettled, indefinite, speculative, chaotic and unreliable is because of ignorance of faculty. When we deal with something we ought to deal with its elements. To deal with human mind without dealing with the elements of mind is not any more definite than it is to deal with the human body without recognizing organs, than it is to deal with chemistry without a knowledge of a single element of matter. Psychology is to-day, outside of the phrenological school, no more definite than chemistry was before a single element was discovered.

HUMAN FACULTY for June has met with great appreciation. Old readers of Phrenology say that it excels anything by far that they have ever read.

LET NO ROGUE ESCAPE.

We shall do all we possibly can to teach everybody to read all kinds of human character, so that *no kind of rogue will have any place to live, nor any way to live, without being detected.*

BEGINNING OF KNOWLEDGE.

The beginning of knowledge is the perception of an individual object. This is done with the faculty of individuality. Then form, then size, then color, then weight, then number, then order, then place, then time, then difference, then relations, then construction.

FEAR OF DEATH.

This comes from Vitativeness in connection with Caution. These are the two faculties that make the physical coward. They are instinctively afraid of getting hurt. Vitativeness is on guard all of the time looking out for self-preservation. Did you ever catch a rabbit? We have and never heard of but one that tried to fight for his life. We do not know how he got the idea into his head. Rabbits have Caution and Vitativeness. But did you never try to catch a rat? You found a different fellow to deal with! A rat is game. He sells his life dearly. Why? Because he has large faculties of Combativeness and Destructiveness. Pick one up by the tail and see how long you can hold him.

Human Selfishness

BY

L. A. VAUGHT.**NOW IN BOOK FORM.****PRICE 15 CENTS.****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 data; also the most complete Charts for indicating the Physical and Mental Developments, 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.