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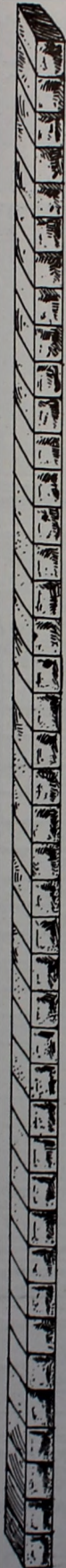
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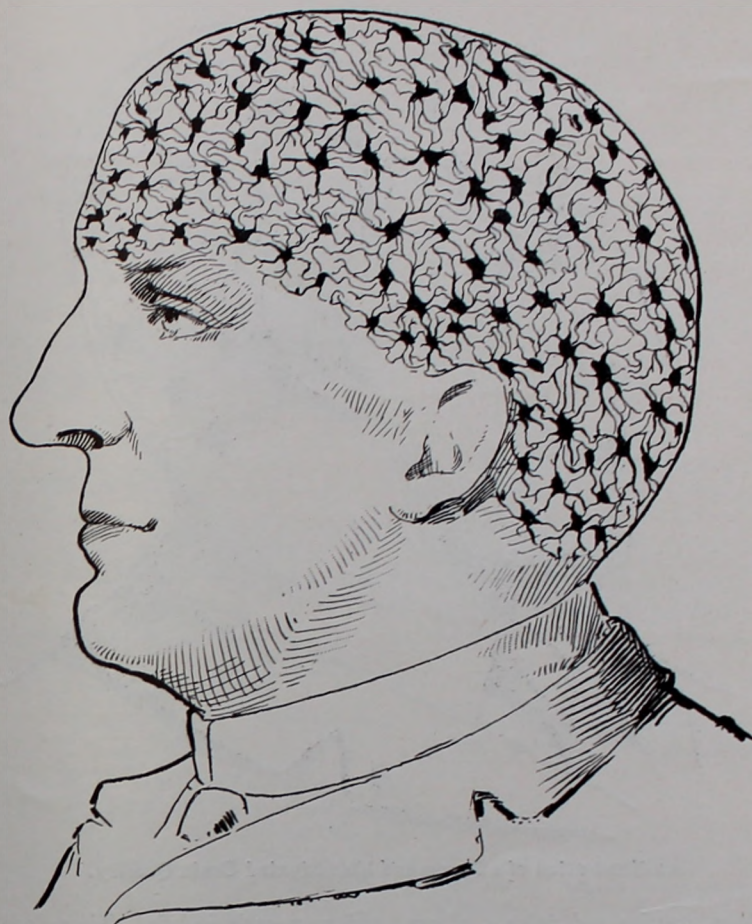
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The Forty-Two Elemental Mental Stones or the Natural and Fundamental Foundation of all Human Questions.



An Illustration of a Fine and Highly Cultivated Brain Quality, which is Shown by the Great Number of Cells and Their Intricate Fibrous Connection.

THE BEST QUALITY OF BRAIN AND HOW TO MAKE IT.

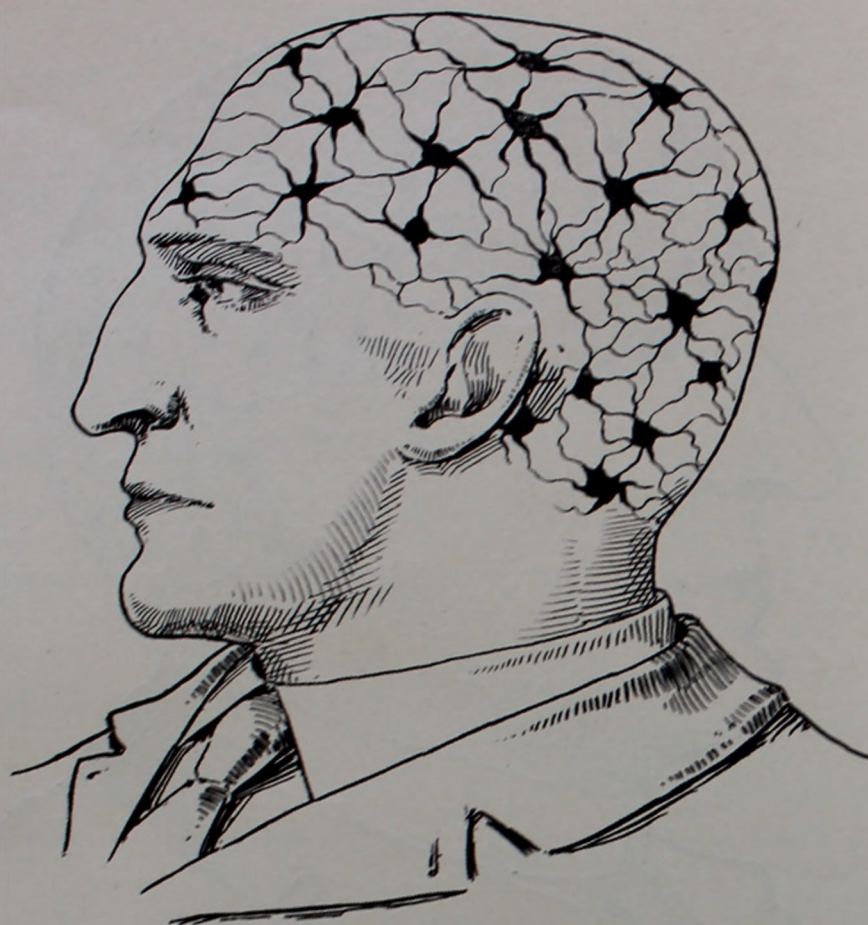
The brain is decidedly the most important part of the human body. It is incomparably so. It is headquarters. In other words, it is the center of the whole body. A human being physically grows from his brain. He is therefore diametrically opposite to the tree. He has turned round physically as compared with the tree. In other words, he has his head up. He carries the most important part of him on top.

At the same time the brain is not the originator of the body. In fact, it is not original itself. It is a product. It is a result in formation and quality of many agents. We say that the mind molds the brain. This is a very indefinite statement. It is true that the mind does make the brain. It makes it in the most fundamental sense of shape, of quality and of culture; but to understand brain-making is to understand the constitution of the human mind. No one can understand the making of a brain in any definite structural and qualitative sense without understanding the elements that constitute the human mind. These elements build the brain.

They not only build the brain in shape but they make its very quality. Brain is not inherited. Mind is inherited. It is inherited in some kind of a latent condition. This mind must build an instrument by means of which it can fully express itself. It therefore goes to work and builds a brain according to its needs. If this mind is very imperfectly developed in its elements it will build a very imperfect brain both in structure and quality.

The part, however, that we wish to fundamentally consider, is brain making. We want to get at the nature of brain quality. If there is anything misunderstood, it is certainly this.

In the first place, the brain itself, when formed is a marvelous organism. It is made up principally of cells and fibers. There are millions, perhaps billions of these in the brain. These constitute the brain proper. They are associated closely, however, with arteries and veins by means of which the brain is supplied with blood and from which it gets its nutrition. The cells of the brain are the most important parts. They constitute what is called the grey matter. This is the all-important part of the brain. The other



An Illustration of a Coarse and Uncultivated Brain Quality.

three principal elements—fibers, arteries and veins— of are but secondary importance.

The brain might be said to be in one sense woven. It is composed of tissue when looked at in a general sense. The making of a brain, then, in the sense of quality is a remarkable work. The first thing to do is to make good brain cells. This is the most important part but these must be made from good blood and hence the very beginning of brain quality is in good blood. To commence to make a good brain therefore is to begin with the faculty of Alimentiveness. This is the center of the vital laboratory of the body. In other words, it is the center of nutritive power. To take in food and vitally change this into good blood is the first requisite. An abundance of good blood, then, is the proper foundation on which to build. There are thousands of otherwise good brains in quality that are not sustained vitally. To put it more exactly it is impossible to build a first-class quality of brain without good blood. This is the fundamental desideratum.

Any child that has a strong healthy digestive system has the foundation of an excellent brain. With plenty of blood the faculties can go to work in building their instrument. Out of this blood they can extract those qualities that are necessary in making good cells and fibers. They begin to do

this very early in life. There are forty-two of these faculties. They are dynamic in their nature. That is, they are positive agents in the sense of making brain. They are thus for two inevitable reasons, to-wit: They must build their own brain centers through which they manifest and then by their inherent nature they unavoidably determine the quality of their own brain centers in the very building of them. Faculties are so wholly different in nature that they proceed very differently in making brain tissue. Intellectual, sentimental, executive, moral and all other kinds of efforts are made by means of faculties. Faculties are inherently psychical. They simply build brain to operate through. These faculties being distinctly different in nature try as far as they have power to make different kinds of brain texture.

If certain faculties, for instance, are strongest in the mental constitution they will build a distinct kind of brain quality. If other faculties are dominant in another mental constitution the quality made will be decidedly different. Brain quality, therefore, does not grow of its own accord. It is formed. It is formed by faculties and dominant faculties decide the peculiar kind in the sense of quality. In other words, certain faculties make the brain *fine*. Other faculties make it *dense*. Other faculties make it *vital*. Still other faculties make it *tender*. Some faculties make it *soft*. Other

my passions and appetite, am not impatient, work easily, and believe I am ready for anything the future may bring, whether sorrow or joy.

I know that I have only learned the A, B, C of life, how ever, and will not rest on what I have accomplished, but work still harder and cultivate still more, until I accomplish an ambition which I have formed in a crude way, leaving the accomplishment of it to the future. I will say that Benevolence and Parental Love are the mainsprings of that ambition.

The faculties necessary for health, happiness and success that should be in the lead are Causality, Spirituality, Hope, Self-esteem, Human Nature, Firmness, Conscientiousness, Combativeness, Benevolence, Parental Love, Mirthfulness and Friendship, and you will note by the above that all of these are positive or almost so, and only Hope needs special attention being neutral.

In conclusion I wish to say that every effort you make in honestly endeavoring to cultivate for the sake of becoming as fine a specimen of a man or woman, mentally and physically, as is possible, will repay you more than you can possibly realize. Of course you must be ready to utilize every spare moment, but moments will become minutes to you, and minutes, hours, after a few years of this improvement, for you will then be able to accomplish more, in a minute than now in probably an hour. Do not disbelieve, act, act, act, and behold the result yourself.

W. N. HOLMES

TESTIMONIALS.

The illustrations used are especially telling, and we predict for HUMAN FACULTY a large and influential circulation.

Health Culture, New York, N. Y.

HUMAN FACULTY reminds me of a man who had gone off alone into the woods and started up anew, all in his own peculiar way.

J. E. RULLISON, M. D.,
Toledo, Ohio.

I have been interested in phrenology from boyhood. Have read a great many phrenological works and have always taken phrenological literature but I have got more information and clear knowledge of the science from attending three or four of your lectures and reading your magazine than I have ever had before.

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HUMAN FACULTY is out of the rut and we hope and believe that you possess grit and nerve enough to keep it out.

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Nothing in journalism has so completely captivated me and my house.

IRA C. SAXE, Chicago.

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 Angelus, Wash.

I like your plain, practical, pointed, descriptive, condensed, crystalized, common sense and illustrative way of teaching this most necessary science.

PROF. W. H. DOUGLASS,
Seattle, Wash.

BATTLE CREEK, Mich.

Permit me to tell you that I am delighted with HUMAN FACULTY. It is scientific, clean, concise and practical. The millions ought to read it. L. N. Fowler, in 1839, came to Oxford, Che-mongo Co., N. Y., where I was attending the Oxford Academy, and I had him examine my head and give me a full written chart. I still have it. He was a prophet.

J. M. PEEBLES, M. D.

BARNARDO, Manitoba, Can.

Prof. L. A. Vaught.

Dear Sir: I am writing you as one who received a complete analysis of his abilities from yourself on July 6, 1899. When I came to you I was a farm laborer, but, receiving such encour-

agement from you as portrayed in the typewritten analysis you sent, have put forth my best endeavor and am now holding a good position as amanuensis to the manager of a large English institution, branches of same being situated in various parts of Canada. I will say that the \$10 I paid you for the reading has proved the greatest investment of my life. Your encouraging words helped, and are still helping, me more than any previous words of encouragement from mankind before or since.

Yours very sincerely,

ALEX. W. THOMPSON.

I admire greatly the clear, vigorous manner in which you discuss the science of Human Nature. You tell us definitely what the elements of the soul are. Many phrenologists tell us about the temperaments, health, vital forces, etc., in a vague manner, without telling us definitely the mental faculties which cause these effects. You illuminate the subject with light, beauty and power.

H. W. RICHARDSON, LL.D., Sinaluta, N. W. T., Canada.

Seattle, Wash., Jan. 22, 1900.

I am in love with HUMAN FACULTY. It is the best phrenological paper ever printed. Clear, keen, logical, going to the root, the very inception of the mental forces, and tracing their function and influence and relation with all of life's activities. Each number is so unique in itself that it would be difficult to single any one number out and say, "This is better than that," for each number is perfect in itself. I particularly like the *January number*. The paper on "Human Concentration" is splendid.

R. J. IRWIN.

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Prof. A. FARRIS, Parenologist.

I see that it is time for me to renew. I am glad to do so. Every month is a surprise to me. HUMAN FACULTY grows better and better. I am now confident that one man at least is doing something for the scientific study of human nature.

The October number of HUMAN FACULTY is superb. I now have a human nature class of sixty members.

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EXTRACT FROM HUMAN FACULTY, JANUARY 1901.



WM. N. HOLMES.

A FULL ACCOUNT OF MR. HOLMES' DEVELOPMENT BY HIMSELF.

I received my first examination from Prof. Vaught, July 29, 1896, and was very much surprised at his exact delineation of my character. The chart received at that time shows that my perceptive faculties, Friendship, Parental Love, Destructiveness, Firmness, Benevolence and Language were the leaders in my mental make-up; my Approbativeness also led my Self-esteem by a half degree, although it was not especially large. My Continuity, Sublimity, Ideality, Hope, Veneration, Time, Tune, Agreeableness, were all negative. The following were neutral: Amativeness, Conjugality, Inhabitiveness, Alimentiveness, Secretiveness, Self-esteem, Conscientiousness, Spirituality, Constructiveness, Imitation, Mirthfulness, Eventuality, Causality and Comparison. I was told to especially cultivate Causality, Self-esteem, Conscientiousness, Comparison, Hope, Veneration, Time and Tune.

This seemed a rather discouraging outlook for me, but I have always had enough Firmness to not let any kind of work alone because it took an effort; now I enjoy only such work as will demand special effort. In September, 1896, I joined one of Professor Vaught's Classes, and become so interested in the study that I took a professional course the following year. In the first class I was so nervous that my heart beat faster for fear Professor would ask me a question. At that time, although my language was large, I was not able to converse with anyone; if I met a schoolmate I only answered questions, saying "Yes" or "No," and never thought of beginning a conversation with anyone. I did not know what to say. At home, if they wanted any information from me on any subject they got it only by "squeezing," as they called it. Voluntarily, I never spoke.

My mind being practical, I made immediate use of what I learned regarding cultivation. To cultivate Casuality I read Combes' "Constitution of Man," one of the best books ever written, and found I did not have enough Casuality to grasp it, but I caught the glimmering of the light, at least, and read it again and again; then I successively bought and read all the new phrenological books that I could find.

Before my first examination I thought I was thoroughly honest, hardly believing that I had Conscientiousness only in a neutral state; but the more I studied phrenology the more convinced did I become that I had not been

acting for the sake of duty, and I watched my actions closely in this regard, and so cultivated this faculty.

A year ago, when the last picture was taken, I had the following faculties as leaders: the perceptive, Friendship, Parental Love, Destructiveness, Firmness, Benevolence, Language, *Vitaliveness*, *Conscientiousness*, *Casuality*, *Comparison* and *Human Nature*; and the following were almost positive: Amativeness, Inhabitiveness, Self-esteem, Spirituality, Constructiveness, Imitation, Mirthfulness, Eventuality.

Only Conjugality, Secretiveness, Time and Tune are negative now, Conjugality was not cultivated because I have not yet found the right one to marry, and so could not use it; Secretiveness I did not want to cultivate, and I use my Human Nature instead, by being tactfully quiet; I have made no effort with Time as yet, but Tune is stronger, although not neutral as yet. I am making a special effort now with both of these faculties and am positive I can cultivate them sufficiently within a year or two.

I have cultivated three faculties from neutral to positive, viz: Conscientiousness, Causality, and Comparison; and four faculties from negative to neutral viz: Hope, Veneration, Ideality and Sublimity, which is a full degree each.

These changes show *positively* on the outside of the skull, but the fact of all these cultivations means a great deal more than simply outside changes. My faculties are now connected with each other so that I can concentrate easily on almost any subject; I save time by being able to use my faculties connectedly, intelligently, and consciously.

I can now realize how much I missed in pleasure of every kind by not having the right faculties in the lead years ago, and I sincerely hope that ever yone who reads this will immediately begin to use his faculties vigorously, and cultivate one faculty after another until those faculties, which if in the lead will bring health, happiness and success, are the leaders. I can honestly say I am healthy, happy and successful in every way; I mean by this that I fear nothing, do not get discouraged, hardly ever get nervous, never am embarrassed, can remember everything I wish to remember, do not hate nor envy anyone, control



WM. N. HOLMES AFTER TWO YEARS OF SELF-DEVELOPMENT.



This Shows a Fine and Compact Weaving of the Fibrous Part of the Brain. (It is not intended to show the position of these in the brain.)

faculties make it *tough*. There is, therefore, going on in the brain building a marvelously complex work. There are so many weavers at work that the warp and woof of it is almost infinitely mixed, delicate and complex.

To simplify the subject and make it clear to the most ordinary intellect is to say that it may be likened to coils of wire. In the undeveloped, uncultivated, coarse quality of brain there will be few and coarser coils. In the highly developed brain there will be a far larger number of coils and of very much smaller size. This might be put into a comparative sense by putting 100 coils in comparison with 1,000,000. There are some brains that might be as undeveloped as the one hundred and others as complex and unfolded as the million. This is simply a general illustration. To get at it more physiologically and fundamentally is to take a brain cell.

A simple brain cell is a small body of matter with a distinct nucleus in the center. It is in some way the center of force. These cells are very small. They throw out prolongations which connect with other cells. These cells connect in the same manner with still other cells. This is true of the grey matter itself. Now, in the best quality of brain these cells are made in the most complete manner. In other words, they are somewhat larger, they are more complex—that is, they have a larger number of branches. These branches connect with other cells and therefore afford a closer relation between cell and cell. Cells must nec-

essarily act largely together and these connections are necessary relations.

To form good brain quality, then, is to necessarily make good cells and this can only be done by the healthy action of certain faculties. With good blood as a foundation, the faculties can act fully in making this quality. For instance, if the faculties need to act in concert, they will necessarily establish communication between their own center in the brain. This is done by making fibers. To use one's faculties positively is to help build the brain—in other words to make the brain, to weave the brain. One not only makes cells but connects these cells with other cells, which is a veritable weaving of the brain.

Now, it is a question of what faculties one uses that determines the texture of this brain cloth or tissue. For instance, if one labors under the faculties of Alimentiveness, Destructiveness, Combativeness, Vitativeness and Amativeness, he will have a very strong, coarse, but healthy texture of brain. He could not have a fine texture of brain with these faculties predominant. There is no fineness in these five faculties. There is vitality in them and coarse strength, but no delicacy, refinement, taste, idealism, or thought. It would be an impossibility, then, for anyone to have a fine quality of brain who was dominated by these five faculties. One must use some other faculties before the brain can be made fine in tissue. For instance, if the faculties of Ideality, Spirituality and Causality were positively negative in any man, woman or child, there would be no way in which to build the very finest quality of brain. There could be no fine taste, no fine thought, no fine ideal and spiritual imagination. Hence it would be an impossibility for any brain to be fine in tissue without a good degree of one or more of these three faculties.

There are other faculties that might make the brain somewhat tender but it could not be fine, strictly speaking, without these faculties in a good degree of strength. If Causality alone is very defective in a tribe or country there cannot be that degree of civilization in which the fine arts are developed. It is impossible with this faculty defective to reach any high degree of civilization. This alone would prevent the refinement of a human brain in the sense of texture. If the faculty of Ideality was not developed in a people the fine arts like painting, sculpture, architecture and music could not be cultivated. They would not be cultivated. Therefore there could not be made in a single human being a fine brain. All of the other qualities might exist but a fine brain in the sense of texture would be an impossibility. These two faculties alone undeveloped in any single individual or any nation or race will absolutely prevent the making of a fine brain in quality. The other faculty—Spirituality—has a great deal to do also with fine texture. It is that faculty that gives one a quiet, refined, susceptible, spiritual tendency. To be susceptible and impressionable is certainly not to have coarse quality. The very opposite is true. This, everything considered, is the most sensitive faculty in the sense of intuitional impressibility that the human mind is endowed with.



This Shows Coarse Fibers and Fewer of Them.

It therefore in itself helps to make fine quality to a great degree when it is strong. These three faculties are therefore makers of fine brain quality.

They are not faculties of will. They cannot make any will effort of their own accord. If they were positively dominant in one and Firmness, Combativeness and Destructiveness very negative the individual would have a fine quality of brain *but be exceedingly soft and tender*.

To make it exceedingly clear, no one can have a *dense* quality of brain without a good degree of the faculties of Destructiveness, Combativeness and Firmness. This we assert in the most emphatic manner. It is simply a self-evident impossibility for a human brain to be built in a condensed, compact, tough kind of way, so far as quality is concerned, without a strong degree of these faculties. A child born with a small degree of these faculties has a very weak will. In the first place it could not make the necessary physical action to build a quality of body that is dense. The muscle and bone of the child would be very soft and tender. Unless these faculties were cultivated the child would grow up that way. These are the essential elements of will. They are those faculties that are used at least in making all will efforts, all determinations. All efforts of strength, all executions are made either with or in combination with these three faculties. Therefore, to put ones self in a positive condition of brain in which effort is made is to have enough of these faculties to do so. For instance, the child when born with large Destructiveness, Firmness and Combativeness *will be very forceful in will*. It will make the *most vigorous action physically*. It will use every muscle that it has in trying its strength. It will attempt to move very early physically. All of this indicates *executive will* in action. This itself, is the *cause* of building the *condensed, compact brain*. If one takes a sponge and holds it lightly in his hand it may represent considerable quantity so far as size is concerned. By the exercise of his will he may reduce this quantity to a very small space. In other words, he compresses it. He may reduce its size 90 per cent by will effort. He solidifies it as it were. He could not do this without the faculties of Destructiveness, Firmness and Combativeness. In the same sense one is able to condense his muscles. All know that a muscle when contracted is much harder than when it is in the opposite condition. Now the brain can be used in a similar way. It is the instrument of the mind. It is used by the faculties and it can be used in a *hard effort* or a *soft effort*. This vigorous, executive will effort, *repeated over and over and over* will not only make the brain fibers and cells more *firm in their very texture* but will *press them more closely together*—in other words, *build them closer together* because they are formed in that way by the efforts of the

child when making these mental efforts. Hence one can absolutely assert that no brain in quality can be firm, dense, compact, tough and strong in the sense of endurance if the child has weak faculties of Destructiveness, Firmness and Combativeness and has never had them cultivated.

The only way therefore to understand what is called "organic quality" or the texture of the brain and body is to understand the original cause of it—the various faculties. Quality corresponds with the mind; in other words it corresponds with a particular mind. A particular mind is made *particular* by means of *certain dominant faculties*. For instance, if one has a social mind he must have the social sentiments dominant. The social sentiments dominant in any man or woman will make the brain warm, soft and tender, as the the leading qualitative characteristics. Another particular mind is *willful*. This means that the faculties of Firmness, Combativeness, Destructiveness and, probably, Self-esteem, are dominant. The quality of his brain will be decidedly different from that of the others. It will be comparatively cold, tough, wiry, firm and compact. These faculties have made it this way chiefly; in other words they have *determined the particular kind of brain quality*. They have also determined the particular kind of *bodily quality*. *As is the brain quality in every normal case so is the bodily quality*. If the faculties of Ideality, Sublimity, Spirituality, Conscientiousness, Benevolence, Causality, Comparison and Human Nature, are dominant in another individual, his quality will be decidedly unlike either of the two. It will be fine, susceptible and tender without being dense, wiry or very warm in a responsive sense. Again if one is dominant in the faculties of Amativeness, Vitativeness and Alimentiveness, and these are in a healthy condition, he will have a very positive, *vital* quality of brain. It may not be fine nor exactly susceptible but it will be full of vitality or vital magnetism.

In this way one can get at the building of the quality of a brain. In this way one can proceed to build his own brain quality. He can condense it, refine it, warm it up or vitalize it just as he pleases, by means of certain faculties. The two great vitalizers are Alimentiveness and Amativeness. The faculties that warm up the brain are Friendship, Parental Love, Amativeness, Conjugalitv, Benevolence and Hope. The principal refiners of brain quality are Ideality, Spirituality and Causality. The principal condensers are Firmness, Combativeness and Destructiveness. All the faculties, however, have to do with the making of brain quality. The way to understand it in its fullest extent is to understand the nature of each one of the fundamental faculties and, therefore, what kind of quality it wants and what kind of quality it will, necessarily, by virtue of its very nature, make. Then, and then only, can we understand brain quality and how to attain it. To make this absolutely positive, we will say that no one can *vitalize* a brain otherwise than through strong faculties of Alimentiveness and Amativeness. No one can *condense* a brain otherwise than through the faculties of Firmness, Combativeness and Destructiveness. These statements are made in the most absolute manner. It is high time that the world understand brain building and especially the making of brain quality.

In conclusion we wish to say to all of our readers that they can largely improve their brains in a qualitative way. They can *make them over*. They can make them more fine, or dense, or vital, just as they please. One can vitalize his own brain. He can positively improve it, in every sense of texture. In fact, *in two years he can build a new brain in every cell and fiber*. Therefore, all ought to, who have poor brain quality, begin immediately to *make their brains over*, and, by *virtue of active effort* and the decomposition that ensues from this physiologically, *one may tear down his old brain and form an absolutely new one made of much better material in less than two years*.

THE RELATION BETWEEN THE FACULTIES OF THE MIND AND THE BODY.

COMPOSED AND READ BEFORE THE HUMAN NATURE CLUB
BY V. G. LUNDQUIST.

Ladies and Gentlemen:

The subject, which we intend to deal with, is the existing relation between mental faculties and, so-called, physical organs. This is more of a pathological than phrenological question; and it is therefore natural that it should originate in the mind of a man who investigates the causes of health and of disease. Considering the subject logically the question naturally arises, is there such a thing as mental faculties. To this we can answer, that it does actually appear in practical every-day life, as though a human being is endowed with faculties. A faculty is said to be a specific power of the mind, to act in a certain way. A human being, as we all know, can think, remember, analyze, reason, write, talk, love, hate, and act in a certain way. He is therefore endowed with faculties; and we have a reason for believing in the existence of mental faculties.

We may again ask where the faculties come from. This reminds me of a familiar saying—a saying which proves conclusively the source and origin of the faculties, as observed and recognized by us all. It reads thus: "*Like father, like son.*"

A human being begins in a germinal membrane, formed by the cells of the morula, which lies on the internal vitelline membrane of the impregnated ovum; in embryology called the blastoderm (germ and skin). Yet in this blastodermic organism lies hidden all the future possibilities of a human being, all the paternal idiosyncracies, inherent characteristics, and Mental faculties, if you please, which we all recognize by saying, "*Like father, like son.*" These mental faculties are not the brain, or any of the so-called physical organs. A father can transmit his own peculiar faculties to his son, but he cannot transmit brain, nerves, lungs, etc., for at this embryological state there is yet no brain, no nerves, no lungs, etc. To make this plainer, we will quote from a work on the brain as follows:

"The human embryo is a formation of the blastoderm, which is composed of three distinct superimposed layers of cells, the epiblast, the mesoblast, and the hypoblast. Of these the epiblast is the one from which the central nervous system is developed. On the dorsal aspect of the embryo, at an early date appear two ridges, separated from each other by an intervening furrow—the primitive groove. Gradually increasing in size these ridges grow upwards and ultimately meet in the middle line on the dorsal aspect of the embryo. Blending together they form a closed cylindrical longitudinal tube—primitive medullary tube, with walls composed of epiblastic cells. From this primitive tube the brain and spinal cord are formed. . . . The fore part—Telencephalon, of the original anterior cerebral vesicle bulges forward as a median mass, at first single but soon becomes divided by a longitudinal cleft, into two lateral segments. These lateral segments form the hemispherical vesicles, and become the cerebral hemispheres."

Here, then, we have transmitted faculties containing parental peculiarities of disposition and talents, capable of development, growth, nutrition, brain-building, the organizing of a body, and its architectural complexities long before a single cortical nucleus has been formed. Who or what is doing this building? What are those transmitted elements, which we recognize, when we say, "*Like father, like son?*" The conception is evidently the birth of the faculties; the origination of those wonderful forces, architects and builders which we call faculties or mind. It may not be quite scientific to call the faculties the builders, for the bioplasts

are really the microscopically visible builders, yet behind them are evidently the transmitted mental elements who preside over the physical architecture, causing the bioplasts to weave, and spin, and coil their almost incomprehensible trellis-work with mathematical precision and accuracy throughout. We cannot see the faculties, yet we know that faculties exist. We cannot see the internal operation of the mental powers, or study tissue-building in a living organism as superintended by the mental powers; but we do know that mental powers exist. We do know that fibers are woven and interwoven, laced and interlaced with each other, and with muscles and with veins, without any clashing of the wheels of the physical mechanism. We do know that there is an adjustment of part to part, and that there is a scientific co-ordination of the whole. We, therefore, conclude that the faculties must be the life and intelligence of the whole, and that "*such as the mind is, such will be the body.*" Microscopists inform us that they can see no difference between a living cell and a dead cell. If so, the life of a living cell must be the surrounding presence of the mental forces (the faculties), and they must contain the transmitted elements which we recognize by saying, "*Like father, like son.*"

The mind, like electricity, can only be studied by its expressions, by its psychic phenomena and manifestations in every day life—not by cruel vivisections by the scalpel, or by the scale—but by observation and induction. Phrenologists have localized 42 mental faculties or powers, and studied them observationally and inductively, in their every day manifestations, and in their effects on the human and animal organizations. They have seen to some degree how faculties express themselves externally, and that the relationship between the mental powers and the body is very intimate indeed. They know that the faculties have their centers in the cortex, how stations, and ganglionic substations are built up throughout, how they distribute their telegraphic nets in the form of peripheral communicating nerves, and that the closest sympathy exists between the mental powers and the body. They know how the faculties guide, guard, rule and operate every nerve, fiber, muscle, bone, blood vessel, etc.; how zealously they watch the interests of the whole to the full extent of their own inherent ability; and that health and disease, prosperity and adversity, happiness and misery, wealth and poverty, bodily structure, appearance and shape, density, fineness, quality and strength, functional activity, vital conditions, future possibilities, talents, and genius, etc., are proportionate to facultative developments.

If the faculties were all strongly developed, harmoniously active, and properly educated, disease, unhappiness, insanity and crime would vanish forever. It is true that faculties have their limitations. That there are laws that they cannot control; that there are local conditions capable to injure, and even disorganize the physical organization. Yet, with the exception of these causes, laws and conditions, there should be health, happiness and prosperity, until, at a ripe age, nature calls us home sweetly and quietly.

As long as diseases exist the causes of diseases and their treatment are not wholly understood. As long as we are compelled to seek our health in drug stores, in pathies and in cures, our mental powers are weak somewhere, or not understood and attended to. For let it be forever remembered that those internal forces are our best pharmacopia, our ablest druggists, and our most skillful doctors! All other cures are only temporary if the internal causes are not attended to. For my part I see the closest relation between the mental powers and the body, and that all doctoring should by all means begin in the mental faculties. We may take a given number of men—let them all be born in the same locality, subjected to the same climatic conditions; let them breathe of the same kind of air, eat of the same kinds of food, be all comfortably dressed; sleep, work and

exercise about the same,—yet one may be bony, lean and haggard; the other one fat, round and fleshy; the third one healthy, happy, joyous and prosperous; the fourth one die in the prime of his life of quick consumption; the fifth one be dyspeptic, irritable and sickly; the sixth one gloomy, melancholic, miserable, and may commit suicide; the seventh one may become a maniac and die, after years of suffering, in a lunatic asylum, etc. Why is this? What causes it? Evidently the faculties. I can see no other causes. The conditions of the body, generally speaking, are conditions created by the mental forces. Vitally, physical conditions *must* have, and *do* have, vital centers in the mental constitution. Would we feel hunger without the faculty of Alimentiveness, its auxiliary ganglions, peripheral nerve nets and plexuses? Would there be any processes of digestion, assimilation, distribution, etc., without this mental center? Would there be a glandular system, a sexual system, processes of secretion, etc., without the sexualizing, the nutritive, and the parental faculties? And how could a human being even have been born and nurtured without them?

Without these mental powers there could not have been a single histological element; there could not have been a single protoplasmic formation. *Without* them, good by with our conceited selves, our achievements, our boasted progress and civilization! We should all mingle as molecules in the chaotic infinity of space, and roam as dispersed atoms in the endless universe!

The phrenologist does not claim to be a doctor, to study the causes and cures of diseases, or to know everything relating to human suffering, but he cannot *help* but perceive the effects the mental powers have on bodily formation, human suffering, pathological conditions, evil, insanity, and crime, etc. He can *see* how weak Hope and large Cautiousness depresses the mind and checks the functional activities. He can *see* how Ideality, Spirituality and Causality give an upward direction to the mind, and how this condition of the mind has the tendency to refine, etherealize and sublimate the entire physical organization, and make the whole fine, spiritual and pure. He *knows* that where these faculties have a dominant sway, the bones are small but fine, the tissues finely woven, and that the whole organization is delicately constructed, well filtered, sublimated and purified. He *sees* in these faculties a sort of refinery in the great laboratory of mind and matter; and he *knows* how *very* susceptible, sensitive and highly keyed this mental and physical condition makes its possessor; how the vital corpuscles are consumed on the altar of intellectual meditation, and how this causes neuralgia, insomnia, brain troubles, and even insanity. He *knows* that pills will not cure this state of mind and body. He *knows* that *here* is needed abundance of easily digested foods, sleep, rest, vitalization, change of habits, and intellectual activity. He observes the effects the vitative faculty has on the system generally. How it makes the system dense, tough, wiry and tenacious, and how very difficult it is to stop the vital machinery where this faculty is strongly marked. He *knows* how the sexual faculty will charge, magnetize, sexualize, warm and intensify the generative system, secrete and store the vital oil for the body, and make one strong as a man, or as a woman. He notes also that Amativeness, when very strongly developed and not properly regulated may cause a person to drain the system of its finest vital secretion, causing innumerable evils, unnecessary suffering and disease. He *knows* how very essential it is in such a case, to call into action such faculties which may enable the unhappy sufferer to control him or herself. Sometimes one single faculty may be so strongly developed that it may dominate the entire mind, causing abnormal activity in one single direction, inflaming itself, and introducing one-sidedness, eccentricity, insomnia, suffering and death. All this could be prevented by understanding the faculties, their

functions and the regulation of their activities. The mind may not have everything to say in regard to health and disease, etc., for as we have said before, there exist external causes, laws and conditions, over which the mind has no control. But the internal power of the mind over the body, ought to be etiologically investigated by every true man who deals with the human mechanism in any capacity. Let it also forever be remembered that no one is fully capable to study the mind, who does not understand the elements of which the mind is composed, and hence does not understand the reason of a specific construction or condition of the body. The formative power *must* absolutely inhere in the elements of the mind, if it is inherent anywhere. Else why is there "no difference between a living and a dead cell?"

The mind is the life of the cell; it is the formative power of the cells. Therefore, "such as the mind is, such will be the body." Hence to change conditions of the body we *must* begin with the mind (faculties). The body is an expression of the mind. The mind has created the body for the needs of itself, for the performance of its functions, and for the perpetuation of itself, while in a formative, mundane sphere. The relation of the mental faculties to the body is, therefore, of a mental nature, and in reality, the body is the externally visible part, where the mind resides, and through which the mind can come in contact with the coarser expressions of nature.

WISHING.

Do you wish the world were better?

Let me tell you what to do.

Set a watch upon your actions,

Keep them always straight and true.

Rid your mind of selfish motives,

Let your thoughts be clean and high.

You can make a little Eden

Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start

By accumulating wisdom

In the scrap book of your heart.

Do not waste one page on folly;

Live to learn and learn to live.

If you want to give men knowledge,

You must get it, ere you give.

Do you wish the world were happy?

Then remember day by day

Just to scatter seeds of kindness

As you pass along the way.

For the pleasure of the many

May be oftentimes traced to one,

As the hand that plants the acorn

Shelters armies from the sun.

—Ella Wheeler Wilcox.

PASSING THROUGH THE WORLD.

What are you letting the great world do?

Stifle the conscience God gave to you?

Sully the thoughts that are pure and true,

And blur the beauty your children knew?

Say, what are you letting the great world do

To that soul of thine, as you pass through?

What are you letting the great world know?

Not all the trials you undergo,

Not all the burden of care and woe,

Not all the smart underneath the blow?

Hush! What are you letting the great world know

These are the secrets of how souls grow.

—Christian Register.

HOW TO CULTIVATE SELF-ESTEEM.

BY W. N. HOLMES.

Read the following when you know intellectually and morally that you ought to do a certain thing, and yet feel backward about attending to it for fear of ridicule; read it before you apply personally for a position; read it before you speak to an audience; read it at every opportunity if you have Self-esteem weak; and as you read it try to feel that the ideas expressed are really yours, that you feel that way and ought to have this feeling. If this is done persistently you will feel your backbone straighten out and your self-respect increase.

This is written within reasonable bounds, so that weak Self-esteem will not be too greatly shocked. Large Self-esteem is so arrogant that it grates on the feelings (Approbativeness) of most people. If you are positive that you are right in what you have made your ambition's goal, and that it will not interfere with other people's natural rights, I think you will be perfectly safe in having the following feelings with Self-esteem:

"I feel that few are my superiors, and that I am the equal of most people. I am superior in some directions in ability; some may have more knowledge, but I have the power to gather that knowledge as well as they. I can get whatever knowledge I please; there is no limit to my power in this direction, excepting my efforts. Everything in the Universe is at my service to accept, or reject. I was born to command all natural forces. I am master of all that is weaker than I. I take the responsibility for all that I do. I am able to take care of myself and others. I can carry out whatever I undertake. My highest duty is to myself. I cannot demean myself. There is no doubt of my success in my mind; I cannot fail. I care not what others do; I do as I please. I respect myself, and do not care for the respect of others unless they respect me for what I am. I am proud of my mind and body; they are too good to be lowered by any excesses. Everything I possess in character and ability is valuable. No one can insult me; what anyone says about me has nothing to do with me; I cannot feel it. He who slanders me receives no more of my attention than a puppy, which knows no better than to yelp at something it does not understand. I can always make a living, because, if one plan should fail, another certainly would turn out successfully. What care I if one does not like me; most people do so, and even if not, I like myself. I do not see why people should be so impatient about becoming known for their efforts. I am always patient, for I am sure to succeed sometime, and I can wait and let others look for applause, which if I received it, would not add to my self-respect. I can control myself, which is success. Most people do not know enough to appreciate real success like mine anyhow. Whatever I want, I can. I have no judge but my own conscience; others have no right to judge me, nor would their opinion affect mine. I am a law to myself."

OUR NATIONAL HEIGHT.

The majority have spoken. The nation has indicated its plane. We know now "where we are at" as a people. We have determined our height in a comparative sense. We had hoped that there were a majority of the people with higher faculties in the lead, but we must remember that it is easy to expect too much of humanity.

Certain faculties have won in the election. These faculties are not those of which we should be boastful. They are not faculties of a higher or humane civilization. They are, strictly speaking, selfish faculties.

For instance, the center of commercialism is Acquisitiveness.

The center of militarism is Destructiveness and Combativeness.

The center of protection is Cautiousness.

The center of prestige abroad is Approbativeness.

Here we have the five faculties that decided the late election. These faculties are not the highest in the human mental constitution. Not a single one cares for the highest good of humanity. Two of these have been more dominant and decisive in deciding the question than the other three. They are Acquisitiveness and Cautiousness. Commercial fear has been the determining cause. When these two faculties are strong in anyone, patriotism has to take a back seat. Such a person will look out for his commercial interests first. In this way we can see exactly where we are as a nation or where the majority are in development. This is from an absolutely scientific standpoint. But it is an "ill wind that blows no good." We have been lower than this. Mankind has risen. We would like to see it rise higher. There is no wisdom, however, in being discouraged. All ought to do the best they can at all times, whether people are selfish or unselfish. When people are selfish there is simply more work for the good people to do. It is deplorable but not necessarily discouraging. This is only one side of human nature. This side is positively excited during a national campaign. The selfish interests of people are appealed to more than at any other time. There is a better side to all. When the excitement is over this better side will largely come out. The great danger, however, is in sanctioning such faculties as Acquisitiveness, Destructiveness, Combativeness and Approbativeness. Here we have selfish ambition in Approbativeness; selfish fear in Cautiousness; selfish love of money in Acquisitiveness; and a military destructive tendency and love in the faculties of Destructiveness and Combativeness. Not one of these faculties is moral or social, or esthetic or intellectual. We might say that the American people have positively indicated that they are yet living in the selfish propensities principally. They have simply expressed themselves in this way. Surely there is nothing in such a victory to boast of. If they but knew what faculties they have let dominate them they would especially not be boastful. Certainly no one would like to boast of a character in which love of money, love of war, and love of ambitious conquest predominates.

NEVER ADMIT DEFEAT.

Never admit defeat or poverty, though you seem to be down, and have not a cent. Stoutly assert your divine right to be a man, to hold your head up and look the world in the face; step bravely to the front, whatever opposes, and the world will make way for you. No one will insist upon your rights while you yourself doubt you have any. Hold firmly the conviction that you possess the qualities requisite for success. Never allow yourself to be a traitor to your own cause by undermining your self-confidence.

There never was a time before when persistent, original force was so much in demand as now. The namby-pamby, nerveless man has little show in the hustling, bustling world to-day. In the twentieth century a man must either push or be pushed.

Every one admires the man who can assert his rights, and has the power to demand and take them if denied him. No one can respect the man who slinks in the rear and apologizes for being in the world. Negative virtues are of no use in winning one's way. It is the positive man, with original energy and push, who forces to the front.—*Success.*

The best way to improve your memory—cultivate the faculties that are weak that permit you to have a poor memory and you will kill two birds with one stone, viz.: enlarge your mind and get the memory too.



HUMAN FACULTY

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SELF ENGINEERING.

Why not? We have mechanical, civil, electrical, locomotive, and other kinds of engineering: why not *self* engineering? If any engineering is of importance it must be self-engineering.

To engineer self successfully is the greatest human feat. Self-engineering is a possibility. It ought to be studied. It can be studied as scientifically as any other kind of engineering. In fact, it can be reduced to a system. This will require self knowledge.

Self-knowledge, strictly speaking, is a knowledge of the elements of self. These elements are the factors of self-engineering. To engineer self is to understand self, and direct, regulate and operate self in a rational, self-controlled way. This requires the use of certain elements of self. In other words, one cannot understand self-engineering until he understands exactly what faculties are required to successfully engineer self.

Certain faculties are inherently endowed with *directing* power. Others are endowed with *regulating* power. Others still with *executive* power. The directing power is more nearly in some of the intellectual faculties. One cannot intelligently nor rationally direct self without some *understanding*. Understanding may be said to be inherently in three faculties more than all others, to wit: Causality, Comparison and Human Nature. This constitutes human, rational understanding. Instinctive understanding cannot be called understanding. By means of these three faculties one can *tactfully, comparatively and logically* direct self. But he cannot engineer self with them. *He can only mark out the way.* He can make a mental survey of the route. He can lay out a plan to engineer self. But to execute he must have more than this. To certainly regulate self and hold the lever in such a way that he will be able to slow up or go fast just as he pleases, or just as the engineer does with his engine, is to unite with these three intellectual faculties the faculties of Self-esteem and Firmness. Then he will be an *intellectual, regulative* engineer of self. To put on steam and fire up in general is to let Destructiveness and Combativeness loose. These two faculties are the executive pushers, or more properly speaking dynamic energies that drive the engine. If these predominate then we have a wild man, or no self-engineering at all. By means of intelligent intellect and will, or more fundamentally and exactly speaking, Comparison, Human Nature and Causality combined with Self-esteem and Firmness, one will have the intelligent, self-regulating power to handle the lever of self as it were intelligently and regulate Combativeness and Destructiveness. He can put on the brakes or he can throw them off, just as he pleases. In this way he can run self forcefully or quietly as he chooses. He could not do this with intellect combined with Destructiveness and Combativeness. Then he would charge with terrific force and while he charged intelligently he would charge so violently that he would run off the track and cause a smash up. This is the case where Firmness and Self-esteem are not sufficiently strong to unite with the intellectual faculties named, Combativeness and Destructiveness being strong. This is the condition thousands are in. They see the way to go but they cannot regulate their force and the result is they go either too fast or too slow. When they let loose they cannot check themselves. They violently run to excess. They break down their constitutions. They smash up things in general. Hence the power of *self-regulation* is principally in the hands of these eight faculties. Three intellectual, to understand where and how to go; two of inhibiting will, to regulate the force that pushes self, and two to give the force. If to these were added strong faculties of Amativeness and Alimentiveness a great deal of vital

force would be produced that would make self-engineering more difficult and yet more powerful.

If Firmness and Self-esteem are weak and Combativeness, Destructiveness, Alimentiveness and Amativeness are very strong then there will be *explosive force* without regulation. To have the highest degree of self-regulation, or in other words, to engineer self in that way that one will *advance or rise* is to unite with all of the faculties named, a high degree of Conscientiousness, Benevolence and Spirituality. These three faculties added to those already named will give one *moral self-engineering*. Then he will be able to combine the three intellectual faculties with Firmness and Self-esteem and *morally engineer* all of his lower forces, be they vital or executive, passional or ambitious, physical or spiritual, commercial or ideal, intellectual or sentimental. In this way he will accomplish the most for self and the most for humanity.

HABIT.

BY PROF. WM. N. HOLMES.

One of the greatest blessings with which mankind is favored is the unchangeable action of the Natural Laws, whether physical, organic, mental, moral or spiritual. But it is a blessing only when fully understood and lived in accordance therewith, and a terrible fact when ignorant of and lived antagonistic thereto. When we know and obey these laws we are indeed blessed with health and success; when we are ignorant of and disobey these laws we suffer to the extent of our transgression. The unswerving action of all Laws of Nature make it compulsory for everyone to study them or suffer the consequences; and the Creator's benevolence is shown by His making this study one of the most pleasant and profitable, and useful for our health, happiness and success. In fact without a knowledge of these fundamental Laws of Nature we cannot possibly reach this goal.

The fulfilling of one law is not enough; to obey the physical laws will not in the least prevent the other laws from following their unbending course of painful warning, when ignored. To obey the physical law of gravity will not prevent the organic law which governs chemical changes from acting when we ignorantly take poison. To obey the organic law of eating the right kind of food will not interfere with the action of the mental law according to which anger is destructive to the organs of the body. A Christian obeying the moral and spiritual laws, will find that if he disobeys any physical or organic law, the result of this disobedience will be the same as though he were the worst heathen who knows nothing of the moral or spiritual laws; a Christian will drown just as easily as a heathen.

These laws all act independently of each other, each for itself, and we must live in accordance with all laws in order to do our full duty. I think this is, unfortunately, impossible at present because the educators of the present day make no provision for this knowledge, wasting too much time on the artificial and temporary, instead of the unchangeable and substantial. To understand man and in order to be able to study him in all his relations, we must study him elementally, faculty by faculty, and the relationship which every faculty holds to the universe. This is what we must do with our present subject, "Habit."

To form a habit is something serious, either for our weal or woe, and this thought should be impressed upon everyone's consciousness. The power of forming a habit can be used for our greatest welfare as well as for reaching the

lowest round of the ladder of dissipation. We cannot help but form habits, so let us endeavor to form good habits only; but as most of us have formed all kinds of habits, let us now endeavor to first form the habit of studying ourselves in the elementary faculty sense and find out the habits which are bad, or at least, a hindrance to our best progress, and then form habits which will counteract and eventually control these bad habits.

How do we form habits? To begin with, every action has its starting point in the mind. A thought, conscious or unconscious, precedes every action. To illustrate, if we hold some object, a handkerchief for instance, in front of a child a few months old, we notice that its eyes show an eagerness to get hold of it; feet, arms and fingers move, but the muscles will not obey the mind to seize the handkerchief. When we lead the child's hand to the handkerchief, it has not enough control of the muscles to grasp it, but when the object is hung on its hand, it will move it directly to the mouth, which is the first movement the child has learned, stimulated by the faculty of Alimentiveness. If we move its hand towards the handkerchief the second time, we will find that it goes through the same motions. We will find it necessary to go through this process many times before the child is able to compel its muscles to move where its mind wants it to, and even then the actions are very clumsy. By this we see the process through which everyone of us inevitably must go to learn anything; we may want to do a thing, but unless we have some kind of experience in the same direction previously, we are very clumsy in trying to accomplish our wish. The mental intention first, the action by practice afterwards.

This law of habit makes it of the utmost importance that we do everything to the best of our ability the first time, for it is the first and second effort which makes it a careful or slovenly habit later on. As soon as we have thought or acted twice in the same way, we have begun to form a habit, and the number of times that we think or act in the same manner after that, adds to the power of the particular habit. As soon as we have thought a thought or done an act a great number of times it becomes unconscious; (and we are really not capable of doing anything well until we can do it unconsciously;) the more habits we have of an unconscious kind, the more time we will have for forming new habits. Grown-up people need give no conscious attention to every step they take, nor special thought to dressing, or eating or talking; these acts we can perform without conscious effort. Just think how much time can be saved by forming habits which it will not be necessary to change. Parents ought to see to it that children will not form habits which are detrimental, and which later on are very hard to overcome.

As every manifestation is a result of the action of our mind, it naturally is caused by the action of a faculty or faculties of which the mind is composed; and as habit is a manifestation of the mind, it necessarily must be the result of the action of some faculties; so we must go back to the elements of the mind to get at the source of any habit, and also to get at the faculty or faculties which will overcome this habit, should it be best to change.

We form habits according to the strength and weakness of all our mental faculties. We cannot form a habit of being very courageous unless we have the faculty of Combativeness strong, or cultivate it. We cannot form the habit of being afraid unless the faculty of Cautiousness is strong. We cannot form the persistent habit without Firmness. We cannot form the stubborn habit without large Firmness and Combativeness. We cannot form the drinking habit without Alimentiveness. In this way we can go on with all the faculties and show where every habit starts.

We have certain walks which are habitual to us; these also are formed by our strong faculties. Combativeness walks elastically, Destructiveness energetically, Self-esteem

proudly, Firmness steadily, Secretiveness lightly, Approbativeness affectedly, Cautiousness carefully, etc. Our other motions are formed in the same manner through the faculties. One might object to this by saying "How about the cadets at West Point, who in a few months change their carriage and walk?" I would answer that they use different faculties as soon as they walk differently, and when they have fully formed the habit of walking like a soldier, their brain organs show the change which took place in forming this habit. Anyone who knows the function of the different faculties can walk with whichever faculty he pleases. If you have enough Self-esteem to be able to use it, just feel self-reliant and you will naturally put forward your chest, throw back your head and walk that way.

We have certain habits of expressing ourselves, and we must again go back to the faculties to get at the source of these expressions. If one has Casualty in the lead he will inevitably speak logically, because he cannot help but *think* logically; with larger Comparison he will speak comparatively and in connection with large Individuality very pointedly. This will be his natural way of speaking because his faculties compel him to form this habit of speech. Many times have I seen a phrenological examination made, and then had the correctness of the delineation demonstrated by having the person speak. Not only is it true that, "As is the mind, so is the body," but "As is the mind, so is the form, size, action, walk, talk and every other manifestation of any human being in a normal condition."

All bad habits are those which are formed from a perverted use of any faculty, and a perverted use is everything done against the Laws of Nature. All sexual depravity is caused by habits of thought coming from the uncontrolled faculty of Amativeness. This habit can be overcome by thinking of the sacredness of sex, as being a creative power, with Veneration; the duties of future generations with Conscientiousness and Parental Love; the necessity of controlling the selfish passions with the unselfish love of benevolence toward womanhood, and the pleasure of knowing that the greatest happiness is in self-control with Human Nature and Causality.

All kinds of intemperate habits are the result of perverted Alimentiveness. How many young men allow their Approbativeness to bring them through the teasing of so-called friends to the saloon once, and again and again, until the habit of taking the daily stimulant perverts their Alimentiveness to such a degree that they think they cannot exist without their regular and at last irregular drinks and their lives become failures. To overcome this habit it is but necessary to use the faculties of Self-esteem, Firmness and Conscientiousness against the other two.

From these illustrations, and a further study of the subject, you will find it to be absolutely true that all habits are formed by our faculties. Mind is an unseen force which acts through the brain, as the waters of a stream force their way through the country. The faculties of the mind use the grey cells, and are connected with each other by the white fibres of the brain, and habit is the action of the faculties as they combine the organs by means of these fibres. As the mind cannot act without using one or more of the five senses, so a single faculty of the mind cannot act without the help of the other faculties, and it is this co-ordinate action which we call habit.

To show that this is true, let me state a case. Take a boy with large Combativeness, Destructiveness and Firmness; also Conscientiousness. Causality and Human Nature strong, but not as large as Firmness. Governed according to the prevalent ideas concerning education and training this boy would be very stubborn; his parents would use force, and increase his stubbornness. When told to do anything in a firm manner, his Firmness would immediately pop up and refuse, Combativeness would be called upon to resist, De-

structiveness to energetically kick against any force used, and no amount of reasoning or appealing to his conscience would overcome this trio when once aroused.

Let us take this same boy when taught that his Firmness was comparatively too large, that his Combativeness and Destructiveness should be used with Conscientiousness by giving moral courage instead of physical resistance; that his reason and his conscience should guide him. When told to do a thing now, his first thought would be "I will not do it," emanating from Firmness, Combativeness and Destructiveness, but now Human Nature would come in by saying, "What, will you let a small part of your nature control you?" Conscientiousness would say, "It is your duty to do it," and Causality would add "As you act now, so you will act in the future, and stubbornness is unreasonable." It takes a hard fight with Firmness for these three faculties to overcome it, but after this first victory it becomes easier and easier, and at last Firmness, Combativeness and Destructiveness will work with the other three and form a habit of self-control. Parents should not expect to overcome Firmness in a child (even after they have taught the child that it should control it) in a short time; they should always try to lead instead of forcing it, and be careful not to arouse this faculty; it will take many efforts on the child's part to overcome its stubborn tendency. A habit cannot be formed in one day. Before any habit is established there is a change in the strength of some faculties; in the above case Human Nature and Causality necessarily must increase before Firmness can be governed.

I have endeavored to show that a knowledge of human nature is absolutely necessary to understand what habits are and how to overcome them, if bad,—as in fact this knowledge is necessary in regard to anything that affects human welfare; that habits can be overcome by cultivating the right faculties until the controlling habit is formed, and that it is the faculties of the mind which form all habits. There are many people who have bad habits, and know they have them, but they do not know that it is possible to overcome them. All they need is to get acquainted with themselves by way of faculty.

I am sure you can see the great necessity of starting children right in forming habits; in childhood habits are formed very easily owing to the plasticity of the brain, and if they are bad it is very hard to overcome them. Most parents teach their children the worst habit possible, the habit of affectation; they notice every little act that might hurt the child in other peoples estimation, and thereby cultivate the child's faculty of Approbativeness, not knowing that this faculty in such a perverted condition will be the quicksand in which the good in their character will have to struggle very hard, and possibly in vain, to keep on top. Call upon Conscientiousness and Self-esteem instead; let them act from a sense of duty and honor, the honor which does what it thinks right, though the whole world may ridicule it.

Start right by knowing yourself, and then teach your children to know themselves, and bad habits will be the exception instead of the rule.

EDUCATION A GREAT QUESTION.

One of the greatest questions that ever engaged the thoughts of men and women is how to train and educate a child that he may become an intelligent, industrious, truth-loving, law-abiding, and God-fearing citizen,—one that will perform honestly and intelligently all the duties of life. There should be no misconception in the minds of teachers as to what education really is in its essence.—*Supt. J. M. Greenwood.*

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—*Bacon.*

A DEFINITE BEGINNING.

In the study of human mind, we should begin definitely, because the *fundamental elements* of the human mind are now known. They are known well. They are so well known that they are known to have specific individual natures.

To study human mind definitely is to begin somewhere. To be very definite is to begin with some *element* of mind. To form an hypothesis is not to begin definitely. To make up any kind of mental process with imagination is not beginning definitely. To abstractly formulate any kind of general power of mind is not beginning definitely.

The only way to begin definitely is to begin with a *single element*. To begin to study the alphabet without studying a letter is certainly not beginning definitely. To begin the study of arithmetic without studying a single figure is not beginning definitely. To begin the study of botany without studying a single plant is not beginning definitely. To begin the study of mental constitution or mind without studying a single element of which it is composed is not beginning definitely.

To begin definitely, as we have said, is to begin with the elements of mind. There are elements of mind. Mind is certainly, surely, and wholly made up of elements. It is made up of the most individualized elements. In other words, it is made up of elements with specific natures. To make it still more emphatic, each element is *absolutely fundamental* in its nature and therefore indivisible and unchangeable. An analysis of the human mind gives us 42 fundamental elements at least. These elements are not only distinct in *nature*, but they are just as distinct in *location* in the brain. That is, their brain organs are distinctly located. Certain elements are never found outside of certain lobes. For instance, the intellectual elements are never found in the middle or posterior lobes of the brain; they are only found in the frontal lobes. They are not, however, simply located in a general way in the frontal lobes. They have the most specific localization in these lobes.

To study human mind, then, definitely is to study it element by element. The study of one element will furnish one a great deal. It will engage his serious attention for months, if not years. To master one element of the human mind in all of its bearings and relations is to accomplish considerable. If, for instance, the element of Casualty is taken and all of its relations to other faculties in thought processes and human talent clearly mastered, a great deal of the most fundamental psychology has been learned. To *clearly* understand thought is a great deal more than the psychologists outside of the phrenological school have accomplished.

Thought, however, can be reduced to the most fundamental exactness by means of phrenological psychology. This faculty in itself gives the sense of cause and effect. This is really as far as it can go in and of itself as a faculty.

In other words, it is the limitation of its function in an individual sense. United with Comparison it may bring in two or more agents. With Comparison it can reason by comparison, but in itself it cannot make a comparison. By the addition of the faculty of Size it can make a proposition in a comparative sense that this man is larger than that man. In connection with Form and Comparison it can make a comparison that this shape is more perfect than that shape.

In connection with Comparison and Number it can say that 100 is 10 times more than 10.

In union with Comparison and Color it can say that this tint is more nearly red than that.

In conjunction with Comparison and Ideality it can say that this piece of sculpture is more beautiful than that.

In conjunction with Mirthfulness it can say that one man's wit is more comical than another's.

In conjunction with Comparison and Cautiousness it can

say that there is more danger in taking this course than that.

In this way one can go on and get at the fundamental elements of all thought processes, and therefore study mind or psychology in an *absolutely fundamental* way.

ENERGY.

BY PROF. JNO. P. GIBBS.

Energy is force, which in itself is nothing but motion. Therefore, energy, force, motion are one and the same thing; that is, they are attributes of nature that are identical. These attributes are manifested throughout nature differently. The astronomer looks through his telescope and speaks of the motions of the celestial bodies. The physical scientist will talk learnedly of the forces of nature, such as the law of gravitation, or the centripetal and centrifugal forces. But energy has been left almost entirely to sentient beings, more especially man. Energy is from within. Force is the putting of this internal energy into motion externally. Motion then is force put in action by or through energy.

It will be readily seen that, to get a clear understanding of the subject at hand, is to deal with a first cause, which is, in this particular case, the mind.

All energy that man possesses, or ever possessed, emanated from his mind. Not alone did it come from his mind, but it came from some definite part of his mind. Remember I am taking for granted, you are acquainted with the forty-two faculties, of which the mind or soul is composed. The mind, soul or spirit being made up of forty-two distinct and definitely fundamental elements, we would naturally infer, from this, that each faculty of which the mind is made, contains its own particular energy. It is true, entirely so, that each faculty produces its particular and distinct energy.

Not alone does it do this, but the amount of force put into motion, by this inherent energy can be measured accurately by measuring the development of the brain organ of the particular faculty. Energy can have no more power than the development of its brain center. To make it more plain, there can not, and nobody would expect that there should be, as much energy in a negative faculty as in a positive one. This development is ascertained by the external development of the skull.

Permit me to illustrate just what I mean. To begin, I shall take physical energy, that energy that comes from the motor centers of the brain. To build a house there must be a foundation upon which to place the superstructure. The foundation for the edifice of physical energy is inherent in human faculty. He that builds upon this foundation is as solid, safe and everlasting as the pyramids and shall have no fear that the waves of criticism will undermine the building, so that after years of patient study and investigation, the whole structure would collapse about his ears. Rather, he can rest assured his foundation reposes upon the bedrock of inductive science.

Physical energy as I have said before, is inherent in faculty. The body needs a frame, this frame requires braces, must be held together by pins or nails. Do these powers reside in the faculties of the mind?

They most certainly do. Listen! Destructiveness is the faculty that builds up the osseous system; Combaticiveness that of the muscular system to bind the bones together, and give to the building that elasticity that is necessary to energy. Firmness to pin or nail the bones, ligaments and muscles together, so that they do not fly apart when in action. Amativeness to guide or co-ordinate this system when placed in motion by three motor faculties, so that, there shall be conservation of energy.

The perceptive faculties to be able and ever on the alert to know in which direction to move with the least expenditure of energy, so that there shall always be a supply in the reservoir, to be used upon extreme occasions, which is only the outworking of some other faculty or faculties, such as Alimentiveness. To what extreme do some go, who are hungry, what a vast amount of energy is expended, when lashed by this faculty.

These are the principal faculties that make up physical energy. Of course, this is not the only energy nor could physical energy exist where there are no vital faculties whereby to generate vital energy, that physical energy may be fed and vitalized. The three principal faculties that create vital energy are, Alimentiveness, Amativeness and Vitativeness.

Though one had these two systems strong, the one that builds the house and the one that places the furniture within is intellect. There would be no fine intellectual discrimination between what was good and what was bad without the intellectual faculties of Causality, Ideality and Spirituality. You now have three grand types or systems of energy, yet this is not all of human energy, by far. Take these three systems and make one grand unit of them, then add the faculty of Acquisitiveness, which would necessitate, from its very nature, a commercial energy and the development of the faculties necessary for such commercial ability. Then again take Constructiveness, united with motor energy, first; vital energy second and last but, but not least intellectual energy; we would then have constructive energy to the point of genius. I hope you understand by this that I am placing the faculties in a positive degree of development. Should one have a very large social head he would just as surely have strong social energy, just as surely as it takes two pints to make one quart. A person with a pint social head cannot appreciate a person with a quart social head, and *vice versa*.

Then again take the faculties of Time and Tune, there would be musical power of a decidedly energetic kind. But with Destructiveness slightly larger than all the other faculties, it would be very forceful. Have you not seen the man with the bass drum? I have one in mind, who would lock his jaws together and pound that poor bass drum so hard that I thought he would break the drumhead every minute. His whole soul was in his work; that of making as much noise as the whole band together.

A person may become so energetic along one line that there is grave danger of impairing his constitution. The best of us are liable to excesses, unless very careful. Therefore, we all should possess a few faculties that have the effect of acting as a fly-wheel on an engine or a brake on a coach.

Faculties whose very nature, when united in a common cause, is the conservation of energy. Veneration, Eventuality, Time, Cautiousness, Approbativeness, will have such an effect.

In conclusion permit me to say, as, I believe, I have said before, that each faculty contains within itself its own specific energy, an energy that no other faculty can impart. The energy of Cautiousness is entirely different from that of Combativeness. In fact one is the antithesis of the other; and so it is throughout the realm of human nature, when human faculty is a basis.

LIFE SAVERS.

Vitativeness, Self-esteem, Conscientiousness, Spirituality, Ideality, Sublimity, Causality and Human Nature. The above are the principal faculties that preserve individual life and strive to hold it through eternity. With these in the lead we will win immortal life.

WHAT A SINGLE FACULTY MAY DO.

Take the faculty of Approbativeness. This faculty makes people sensitive. It makes them nervous. It makes them excitable. It makes them follow style. It makes them do as others do. It makes them affected. It makes them wear the hat slightly on one side of the head. It makes the men curl their mustaches upward. It makes both men and women show their upper teeth. It makes both men and women hold their heads a little to one side and backward. It makes a great many pretend. It principally makes the minced, affected walk. It makes one take shorter steps than another who has larger Self-esteem. It makes one happy when successful and exceedingly unhappy when defeated. It makes one very courteous but not necessarily sincere. It makes a great many tell fish stories, war stories and all kinds of exaggerated stories. In fact, it is the center of a great deal of lying. It is, everything considered, the most exaggerative faculty of the forty-two. It makes a great many exaggerate. It has sent young men to the penitentiary simple from trying to keep up with richer young men, causing them to embezzle. It breaks down nervous systems. It produces insomnia. It prevents a great many from going to sleep easily. It borrows trouble. It anticipates slights. It makes the hands and feet cold by disturbing the circulation. It will spoil the digestion often when one is engaged in some ambitious work. It will cause one to strive and strain to that degree that he will break down physically and mentally. It makes a great many give up when defeated. It makes all who have it dominant to the frowns and smiles of the world. It destroys more nearly than any one faculty one's peace of mind. It produces the keenest self-consciousness. It is the producer of jealousy. It has made millions positively jealous. It will even go so far as to produce insanity.

This is only an illustration of what one faculty predominant in a man or woman may do. It is also the way to get at human character, both in its inherent nature and in action.

THE ELEMENT OF TIME.

It takes three years to make a three-year-old elm tree. Under glass, protected from the wind and storm, forced by artificial heat and light, nourished by scientifically prepared ingredients in the soil, the tree may be made to present the three-year-old appearance in two years, or even one. Taken from its hot-bed, placed in the world to meet the storms of nature, we know the forced breeding and training betrays itself, and the three-year-old elm tree is dead or maimed.

Is it so different with animals—human animals with the intellect? Cannot the twelve-year-old boy be crammed with Latin, Greek and mathematics and be fitted for the standard college at that time?

The element of time receives too little consideration. Probably the wail that is lifelong as to the lack of knowledge in arithmetic in the grammar school is caused by undertaking to compel a twelve-year-old intellect to analyze and comprehend matter that should not be approached till later, when Father Time has had opportunity to get in his work lawfully, not forcefully.—*Supt. Aaron Gove, Denver.*

The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining.—*Unknown.*

I hold it true, whate'er befall,
I feel it when I sorrow most,—
'Tis better to have loved and lost,
Than never to have loved at all.
—*Tennyson.*

A UNIVERSAL STANDARD.

There seems to be no standard of measurement of life questions in use. Up to this time all have worked without a standard. For this reason, no uniformity in educational, sociological, psychological and ethical systems is found. There could not be without a universal standard of measurement. Different thinkers differ so much constitutionally that no two come to the same conclusion. While this diversity of talent is necessary in the plan of life, there ought to be and can be a standard of measurement for all. In this country the yard stick is used as a standard of measurement generally. All can use it. Yet it is artificial or man-made. In regard to human questions, there is a *natural standard*. This standard is the constitution of human nature. This constitution is absolutely natural. It is just as unchangeable. It is also wholly fundamental. When once learned it gives all thinkers and writers concerning human questions a definite unchangeable standard. To deal with human questions without a knowledge of this standard is to deal with them more or less vaguely and haphazardly. To understand any question of human life is to understand first the constitution of human nature. Forty-two of these elements have been discovered and distinctly defined. These constitute the constitution of human nature. As Joseph Cook says "this mental constitution is no organized lie." It is as reliable as human nature itself. Human nature is exactly, in a fundamental sense, the same the world over. There is not any difference whatever in the fundamental nature of human nature. To deal with human nature, then, in any definite sense is to deal with the fundamental constitution of it. To study human nature and begin a study of all of the questions of human life with a knowledge of human nature that is reliable, is to understand this constitution. Each element should be understood individually. When one has learned the fundamental elements of human nature he has an everlasting and unchangeable foundation. All study of mankind and human questions will be empirical, changeable, uncertain, theoretical, speculative and everything else that is unsubstantial, till all understand the elements of human nature. It is self-evidently impossible for one to deal with a human question definitely, clearly, broadly, certainly, and safely without a very clear grasp of the nature of the elements of human nature. This is the beginning. It is our necessity. It is the necessity of every reader of Human Faculty. We earnestly ask of our readers to not only bear this in mind and fully inform themselves in regard to this constitution, but to promulgate it. They should begin earnestly to teach others the nature of the constitution of human nature. All should be taught. Children can be taught. Children at five years of age may know more about the elements of human nature than adults now know as a rule. Young men and women at sixteen

years of age can be fully acquainted with the elements of human nature and their own natures and therefore begin life with a clear grasp of what they are composed of. They not only can know the elements of their own natures but they can know all the *dangerous* elements. They can know in advance what to expect from certain elements. They should know distinctly such elements as Destructiveness, Acquisitiveness, Amativeness, Approbativeness, Cautiousness, Spirituality and so on. They should clearly understand these elements in advance. All children ought to be taught these elements of human nature as early and as thoroughly as they are taught their alphabets. They can be taught and must be taught if they are to proceed wisely, safely and intelligently with their own natures. All must understand these elements before any reliable thought can be formed about education, child-training, physical development, reformation and universal improvement. There is not any more reason why these elements should not be understood than there is that the five senses should not be known and understood. If a child learns that it has eyes and vision it learns of one its senses. If it learns the five senses it knows so much. Now, if any child can be taught that it has a sense and the function of this sense then it can be taught that it has certain faculties or fundamental mind elements and the functions of these elements. One can be taught just as clearly and as early as the other. The mental or soul elements are much more important than the five senses. Therefore, we earnestly ask all our readers to strongly prosecute the promulgation of the elements of human nature as a standard of measurement of all questions of life. In fact, not simply as a standard of measurement but as a standard of study and of the solution of all questions of life, whether mental or physical, in the most definite and fundamental sense. Otherwise all will have to proceed empirically and dangerously in dealing with human nature or in writing about it.

TO EAT OR NOT TO EAT.**Alimentiveness at the Table Soliloquizing.**

To eat or not to eat, that is the question. How savory that looks! By George, I believe I will try it anyway. What is appetite for, if not to gratify? One might as well live while he lives? One world at a time, and this one first. So here goes.

CAUTIOUSNESS.—Beware! Look ahead! You have had enough experience, Mr. Alimentiveness, to know by this time that you are inclined to overeat. You have produced all kinds of physical aches, and frightened me almost to death a number of times. I wish most heartily that you would learn something by experience and be more prudent in the future.

SELF-ESTEEM.—Aren't you ever going to quit this indulgence? Haven't you any self-control? Haven't you any respect for *my* body? Do you want to degrade it? Think of the littleness, animality, want of dignity in giving up and eating like a pig.

CAUSALITY.—To eat like a pig is not scientific. You ought to eat for a purpose. To eat is not to simply gratify the palate. Your business is higher than that. Your business is to supply all of the faculties with proper nutrition. You cannot do this simply by eating at any time in any kind of a way, any kind of food, producing bad blood. We all depend upon you. You are our base of supplies. I want good blood to think with. You ought to eat for thought. For the production of science and philosophy. There ought to be some sense in your eating. You have no sense excepting to gratify sensuous appetite. Therefore listen to me. Listen to logic. Listen to common sense. Listen to reason. Listen to experience. Eat for a purpose. Eat not only for the moment, but eat for the future. Eat to live for eternity.

THE STUDY OF HUMAN NATURE.

The study of human Nature any other way than element by element is indefinite, superficial, unscientific and when instruction and training are based upon such methods dangerous.

To study it any other way is the same as to study chemistry without recognizing the elements of chemistry.

Such study would be like the study of literature without recognizing any words—like the study of music without recognizing any notes—like the study of arithmetic without recognizing any figures—like the study of philosophy without recognizing any principles.

Does it not seem to you, reader, that one ought to be greatly ashamed of himself for using such general methods when he can study it fundamentally and element by element.

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A CORRECTION.

The article entitled "Energy" in the October number of HUMAN FACULTY was written by V. G. Lundquist and by mistake not credited. He has a good article in this number also.

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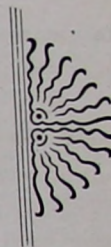
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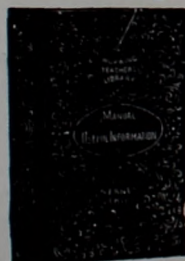
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FEBRUARY

Vitality—Human Honesty—A Natural Scale—About Quality—Remarkable Blindness—How to Detect a Friendly Person—Nervousness and its Cure—The Good Husband—Fog vs. Clarity—The Individuality of a Faculty—One Hundred and Two Years Behind—The Elements of Human Nature—A Dangerous Man—Via Faculty.

MARCH

The Greatness of Human Nature—A Few Facts about Success and Failure—Blind-man's Buff—How to Read Character—Human Temperament—The Science of Man—A Scientific System of the Art of Phrenology—Child Education—Hazard Education—Elemental Child Study—The Problem of Human Life—The Faculty Route—Human Life—Head, Face and Body—The Sensual Faculties—Dependency—Roof-shaped Heads—Our Seven Sinners—How to be Happy—The Swearing Faculties—Secretiveness.

APRIL

The Thinking Faculty—Absurdity of a Vital Face and Body on a Mental Head—Self-development—Don't Spit Yourself Away—Some Good Points about Memory—Why Some Boys Cannot Raise a Moustache—Imitation—The Primary Elements of Human Nature—What's the Matter with Him—Phrenology as a Self knower—The Faculties of Leadership—Our Mission—How to Read the Nose—How Character Out—How some of the Faculties Write—The Status of Psychology—Scientific Culture—The Elements and Structure of Will—Organic Quality—A New Solution of the Problem of Human Life—The Touch-me-not Nose—Mind and Body—The Torrid Zone of Human Nature—Guessing Phrenologists—Time—What Phrenology is Not—Conscientiousness—Why the Lips Meet in the Kiss.

MAY

Heaven, Earth and Hell—The Inherent Sources of Human Nature—Four Connections of Faculty and Face—Character in Action—Sight Perception—A Great Hit by one of our Graduates—Human Character Reading—Especially Watch the Top Head—One Relation of Mind and Body—Where the Devil Lives—Physiological Signs of Selfishness—Examinations from Photographs Unreliable—Jealousy in the Lips—The Treacherous Faculties—How to Read Character—A Human Guide—Definite Psychology—The Oratorical Faculties—While Asleep—the best Time to Reconstruct a Brain—Child Study—Three Kinds of Students: Observing, Memorizing and Thinking—A Plea for More Definite Education—Necessity of Special Advice in Deciding upon an Educational Course—Partial List of the Ports of Entry for which a Man of Liberal Education may set Sail—Necessity of Understanding the Elements of Human Nature—Sir Alfred Russell Wallace on Phrenology—Something about Genius.

JUNE

In this number a fundamental exposition is given of the Psychology, Phrenology and Physiognomy of Human Selfishness.

Exact Cranial Territory of Human Selfishness—Localization of the Ten Selfish Faculties—Psychology of Human Selfishness—Alimentiveness—Vitiveness—Amativeness—Acquisitiveness—Destructiveness—Combateness—Secretiveness—Cautiousness—Approbateness—Self-esteem—Physiognomy of the Ten Selfish Faculties—Magnetism and Faculty—Aim in Life—Alimentiveness—False Lovers—Vitiveness.

JULY

Human Goodness—A Fundamental Formula to Regulate Human Selfishness—Elemental Character Study—The Faculties that Hold the Body Up—Where to Look for Faculties—Eye Openers—Headless Physiognomy—New and Appropriate Names for some of the Faculties—How some of the Faculties affect the Body—Form as Indicative of Character—Temperament without a Cause—Proud Character—The First Thing—The Dangerous Three—Faculty, Head and Face—The Greatest Representatives of Individual Faculties—Positively Obsolete (Psychology taught in schools to-day)—The Departments of Human Life that the Fifteen good Faculties Represent and Relate us to—What the Higher Fifteen Faculties will Give—What They will Save us From—Why the Thought of the World is Conflicting and Chaotic—Concerning Vitality—The Wiser Way—Size of Head not a Measure of Intellectual Power—About the Combination of Faculties for Success and Failure—The Corn Faculty—Happiness—The Development of the Fifteen Good Faculties—Shadowy Phrenological Examinations—Vicious Children—Mixed Heads and Faces—The Thought Centers—Fear of Death.

AUGUST

Human Fear—Facial Architecture—Random Shooting—Fundamental Sources of Human Faculties—A Possible Second Shakespeare—Destructiveness from Seven Standpoints—Look for Faculties—Don't Wait for them to Blossom—No Right to Judge without being able to Measure the Strength of Every Faculty—How to Read Character—Human Diversity—Building up a Psychology—Memory Magnetism and Faculty—Mental Adjustment—Individual Success—Necessity of Self-knowledge—One who will Not Settle Down—A Point Regarding Marriage—More about Will.

SEPTEMBER

Human Expression—The Forty-two Faculties Personalized—Pointed Points about Character Reading—Human Courage—Double Expression of Character—Faculties which Act the Fool—Dangerous Prejudice—Thought—Defective Firmness—Life Guide of Milton B. Saxe—Fool Killers—Our Ideals—The Factors of the Problem of Life—The "Scratch my back" Policy—Mental Fatigue.

OCTOBER

A Human Nest: 42 Eggs, What They will do and what They will Hatch—Human Will—Nose Builders—President Kruger—Cecil Rhodes—Cheated—All Around the World—What we Inherit—Character Building—Human Concentration—Forty-one Times Deceived—Human Imagination—Jaw Builders—Human Success—Novel Cure for Insanity—Magnetism and Faculty.

NOVEMBER

The Intellectual Hatchet—Head Builders—Human Power, a Fundamental Exposition—Phrenological Psychology—The Troubles of Humanity—Dealing with Yourself—Are You Interested in Yourself—Mind the Moulder—Moving the Big Toe—Universal Interest in Phrenology—Child Nature—A Harp of 42 Strings—Some Posers—Self-engineering—The Best way to Strengthen Memory—Fundamental Character Reading—Habit, a Fundamental Exposition—Faculty vs. Organism—Concerning Science of Self—Holy Smoke—Psychological Morphology.

DECEMBER

The House of the Mind—The Faculties of Association—A Racial Yard Stick—The Factors of Life—Character in Walking—Only a Child—Headless Arts—Our Intellectual Wedge—The Origin of Ideas—Full Report of the Remarkable Case of Mr. Doherty—The Defects of Genius—Secretiveness and Cautiousness—Darkness, Mysticism and Misery—Why Santa Comes and how he Gets Here—System of Character Reading—Localization—Muddled—What Fools we Mortals Be.

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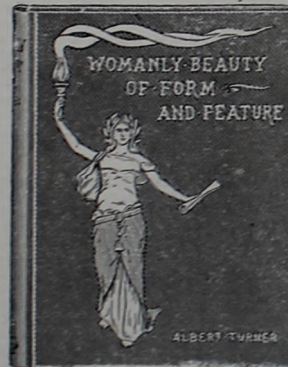
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