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HUMAN FACULTY



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MY BANK.

THE BEST IN THE (MENTAL) WORLD.

CONCERNING "MY BANK."

This illustration is so pointed and self-explanatory that we think it "speaks for itself." There is no doubt about it being the best bank in the *mental* world. If all the other faculties will just hand over to this banker their earnings they may rest assured they will be well taken care of *but hard to get back.*

CHARACTER IN WALKING.

(Continued from last month.)

If they are dominated by Cautiousness, Approbativeness, Veneration and Benevolence, the walk will be of an entirely different nature. It will be of a careful, respectful, deferential, subdued kind. There will be nothing in it that is bold, positive and independent. There could not be if these four faculties predominated.

The human body then may be called a very flexible instrument in the hands of the various faculties. It is made to do all kinds of things. It has no tendencies nor desires of its own. There are, strictly speaking, no tendencies of the flesh. The body does not contain any faculties. It is only an organism through which faculties manifest themselves. The faculties have, in all normal instances complete control of it. They bend it this way and that. They simply operate it. They operate it much more successfully and freely than the engineer operates his engine. They are closer to it, by far, than any man can get to a mechanical instrument. The relation between faculties and the body are the most intimate. They have grown up together. They are far more intimately and delicately connected than were the Siamese Twins. By means of the muscular and nervous systems all kinds of movements are made.

A faculty acts. This action takes place in the brain, or, in other words, in the organs of the faculty. By means of the nervous system this action can be transmitted all over the body. When one is aroused in the faculty of Destructiveness, which is the faculty of force *per se*, this may come out in a forceful way via the fist or foot. In other words, by means of the nerves and muscles of the arm and leg one is able to strike or kick under the dynamic force of Destructiveness. This is the center of striking, kicking, pounding, crushing force. Those who have this faculty decidedly predominant walk in a manner that can be appropriately called "the walk right-through spirit." Every motion is forceful. "Forward" is in each motion. They go forward. They go *directly* forward. They go forward positively. They go forward somewhat as a projectile is driven by a heavy charge of powder. This can be clearly seen in the walk. The walk is not tame. It is rough. Such people will get through a crowd by "main force and awkwardness." They *drive* their body through. They *make* a roadway. If the perceptive faculties are strong they quickly *see* how to get through. They are quick to take advantage of an opening. They constitute a *forceful wedge*. In football the "flying wedge" is made up of such characters. All have come in contact with them, especially in crowds. On the streets of Chicago they may be met. They usually get the *right of way*. They take "bee lines" to their destination.

Combativeness has not the *same* driving power as Destructiveness. It comes out in a different way. It makes a different walk. It runs the body in a different manner. Instead of driving the body along, forcefully it gives one an *elastic, springy* walk. Those under Combativeness are muscularly keyed up—that is, they have their muscles contracted nearly all of the time, ready for a spring or for defense. They are quicker than those under Destructiveness, so far as motion is concerned. They, however, lack the driving power. They are *resistant* in their manner and walk instead of forceful. If you crowd them they will *push back*. They do not make roadways in a crowd as do those with large Destructiveness. They have simply great *defensive*

power. They walk as if they had springs in their knees. There is a crispness and a boldness that is not seen in the Destructive walk. The Destructive walk is more heavy and brutal. The Combative walk is more *fearless* and *high-strung*. The head is held a little backward as a rule when Combativeness is in the lead. When Destructiveness is in the lead, the head is held a little forward and downward. Destructiveness is a *battering-ram*. Combativeness is a *defensive armor*. The English are showing more of Destructiveness in their war with the Boers, while the Boers are showing more of Combativeness.

When both of these faculties are predominant in one, others may well take care. It is best that they give such the right of way.

Now, if these two faculties were subordinate in strength, and Secretiveness, Cautiousness and Acquisitiveness predominant, one would walk in a strikingly different manner. Such a person would be stealthy, watchful, careful and suspicious in his walk and manner. Very probably he would button his clothes tightly. He would have *secret pockets*. He would put his money away very carefully. He would do nothing in a loud manner. There would be no boldness in his action. He would combine the caution of woman with the stealth of the Indian and the watchfulness of the miser. This would come out in a different muscular manner. Instead of touching the heel to the floor or earth first he would be apt to touch the toes, or at least the frontal half of his feet. In fact anyone walking under the faculties of Secretiveness, Cautiousness and Acquisitiveness will walk in the most light, stealthy manner. He will *slip along*. He will feel his way by means of Cautiousness. Instead of walking right along, boldly and roughly, he will *glide* through a crowd very much in the same manner that a *snake creeps through the grass*. In fact he has a *serpentine* walk. You never know he is coming until he is upon you. In fact he passes before you are aware of his presence. This all comes about by means of predominant faculties.

(Continued next month.)

THE BEST WAY TO STUDY CHARACTER.

On the opposite page is a striking illustration of the visible, tangible *display* of a single human faculty. So far as they are used for display (and that is chiefly) they are the productions of a single faculty. In other words, one of the fundamental faculties of which human nature is composed is the source of this remarkable display. Its name is Approbativeness. It is that faculty that gives the desire for approval, notice, applause, display. Just what particular course it will take depends on the relative strength of the other faculties.

In the case of Mr. Van De Wenter, it is the "whole thing." It is on top. It has the reins in its own hands. It dominates everything else. It gives the sole ambition.

It is the center of ambition. It is the center of jealousy. It is the affection. It is the center of display. It is the center of vanity.

Henceforth, the world should understand that all things that are done for display have their source in Approbativeness.

A BAD MISTAKE.

To attempt to read human nature without clearly understanding the fundamental elements of which human nature is composed is as superficial and unreliable as to try to calculate without a knowledge of numbers, or to read music without a knowledge of notes. What is the use of being superficial when it is so much more reliable to be definite and fundamental.

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Charles Edgerton and D. Krenter

The Belongings and
Cultivations of a
Single Human
Faculty—

Approbateness.

WHERE THEY ALL COME
FROM.

- 1. Toothpick patent leather shoes.
- 2. Silk hat.
- 3. Stylish cane.
- 4. Prince Albert coat.

- 5. Corset vest.
- 6. Diamond ring.
- 7. Highest standing collar.

- 8. Rainbow-hued necktie.
- 9. Ohrysanthemum.
- 10. Lifting of upper lip.
- 11. Diamond stud.

- 12. Long hair parted in middle.
- 13. Curled and waxed mustache.
- 14. Full written name.

HUMAN RIGHTS.

All human questions are *fundamental* questions of the *best use* of human faculties. A human being is a *constitution* of *fundamental* faculties. The only way to understand what is best for humanity, *individually* and *collectively*, is to understand the *constitution* of man. Human rights, *fundamentally* and *naturally*, are the *rights* of these *forty-two* faculties. This is *unquestionable*. Each faculty is *inherently good*. This *in itself* is absolute proof that it is in existence for some good purpose.

A faculty is of no value whatever unless it acts. Life is necessarily something of action. In other words, it is based upon action. We might say, strictly speaking, that *action is life*. Inaction is death. The action of all of the human faculties *constitutes human life*. Each faculty being good and having a specific function, *should* act. The lowest faculties, if any are *lower* than others, have just as much natural right to act as the higher. They are all *natural*. No human being is endowed with a single faculty that is not natural and *God-given*. We would like to emphasize the fact right here that the devil is not responsible for a single human faculty. Whatever our conceptions of God may be, it is unquestionable that the Creator of the universe, directly or indirectly, is the author of these faculties. Hence, none should be destroyed. The carnal mind is not necessarily at enmity with God. None should be totally prohibited. Each one should have *some* liberty. The Declaration of Independence says that each one has an "inalienable right to life, liberty, and the pursuit of happiness." This is self-evident truth. According to the constitution of the human being we may be said to have *forty-two* distinct rights. This is also self-evidently true. If we should take the organs of the body as a comparative illustration it would help to clarify this. The lungs have a right to act. The heart has a right to act. The stomach has a right to act. No one can deny this. It is naturally self-evident. But, some one says, there are *selfish* faculties. This is true in a sense; in fact, there are ten selfish faculties. While they are selfish, they are *fundamentally* just as needful as any of the others. The question of human rights, then, begins to come to this: How far may a faculty go individually? In other words, *how much* liberty can we give a faculty? The right to act is admitted. The *extent* of this action is the question for us to solve.

We cannot depend merely on our own standpoint or view. In one sense, while every one is a law unto himself, yet he is not necessarily the *best* law. The only way, then, to get at this is to get at the make-up or construction of a *given individual*. The higher we rise in development the more nearly can we be *laws unto ourselves* with advantage to ourselves and all others. The lower in the scale of human development any one is the less natural liberty he can have with advantage to himself and to all others. This is also self-evident. The lower any man or woman the more selfish they are necessarily. This makes them more dangerous to themselves and to society. They are fitted to *injure* others. We give animals liberty according to their viciousness, principally. No one would think of turning a lion loose in the streets, while all would not hesitate to turn a lamb loose. This can be applied to the human race. When one is *dominated* by the selfish propensities, his liberty is correspondingly naturally *curtailed*. We mean this in the sense of right, wisdom, public health and security. Society is composed of individuals. These individuals have social, intellectual, moral, commercial and general relations and obligations. No one can, strictly speaking, be independent. He can only be independent in the determination to sustain himself up to his capacity. While individualism is the proper thing, individualism is based upon *moral self-control*. When any one has such a predominance of the selfish faculties that he in any way interferes with the health, happiness and legitimate success of any one else, he is going beyond his *best*

rights. This is necessarily, in many senses, a *mutual* world. All have duties and obligations. At the same time, each one unquestionably has the *right* to do his *best*. The best one can do is that which is *best* for himself and *best* for all his neighbors; or, in other words, best for society. This question cannot be considered without considering society. It cannot be considered in only an individual way. If Robinson Crusoe was a reality he might have had more freedom than possibly any man who has ever lived; he was not under any obligations to society because society was rather scarce where he lived. These general propositions are necessary to get something like a clear grasp of the subject. The only direct way to get at the subject, however, is to take *each individual faculty* under consideration. Suppose we begin with the faculty of Vitativeness. This faculty might be said to say that the first law of nature is self-preservation. This is a fact. Every one is endowed with this faculty. This proves conclusively that the first human right is the right to *exist*—the right of *self-individual preservation*. We would not have been endowed with this faculty if the contrary was true. The next faculty that supports this one is Alimentiveness. Vitativeness could not last very long without sustenance. Life in the body is dependent on *Alimentiveness*. Unless we eat we die. To preserve one's individual self he must eat. Hence the right to bread and butter. We will affirm absolutely that every human being has a right to eat. It matters not how unfortunately low they may be in organization, all have the right to eat. In other words, Alimentiveness has a right to eat. We will even go farther than this and say that a starving man has a right, if he is so situated that he cannot get food otherwise, to take it. He has as absolute a right, in one sense, to *eat* as to *breathe*. He has a right by nature to the atmosphere and he also has some right to the natural products of the earth. No one questions this. He has not a right to *eat all of the time* of the fruit of somebody else's production. The rightness here will depend on the situation.

Right above this faculty is Acquisitiveness. It is a natural faculty also. It is a good faculty. While it is the center of the great commercial evil, it is a good faculty. It demonstrates conclusively that a human being is put together in such a way that he needs to save something; that he ought to have some *accumulative power* and keep some of his own productions. The question is, how far may this faculty go? That it has gone too far in thousands of instances is undeniable. It has gone too far in men like the Arnolds, Vanderbilts, Astors and Rockefellers. While it is difficult to draw the line between what is right and what is wrong in regard to the gratification of a single faculty, at the same time it can be approximated. It might be presented somewhat like this: that Acquisitiveness has the right to possess enough property of some kind to enable the individual to perform all of his duties, or the duties of the other faculties, to the best advantage. If this faculty is weak, and the other forty-one faculties are strong, the individual is largely handicapped in doing his best for want of means. The degree of liberty that can be given this faculty must depend on the *strength* of the other faculties. If it is in the lead, then it will not only steal but rob. It will even compel the other faculties to murder to get money. This faculty in its very nature is not a proper faculty to have predominant. It needs a certain degree of liberty but it cannot be turned loose. It is not a guide. It would blindly take everywhere and anywhere that it could get its hand in, if *unrestricted*. It has no moral sense. It is purely, instinctively selfish; in other words, it simply hungers for possession; it is the possessory desire; it wants property of all kinds just in the same way that a very strong faculty of Alimentiveness hungers for something to eat.

This much is a fact, however: we must consider human rights in the light of the constitution of the human being.

(Continued on page 12.)



HUMAN ATTRACTION.

HUMAN ATTRACTION.

One Kind Strikingly Illustrated.

All kinds of human attraction may be definitely explained. Every kind of attraction has a *specific source*. These sources are *known*. They are distinct. They are simple. A child may largely understand them.

Our likes and dislikes spring from definite faculties. We are always attracted *by means of faculties*. When one *fully* understands the *elements* of human nature he may *fully* understand human attraction. What will attract one may *repulse* another. It is simply a question of *predominant faculty*. To regulate our attractions the most successfully we should *know* them and *know just what per cent.* of *ourselves* is attracted. Then we will not rank them too high, nor too low.

The above illustration shows a very common attraction. It is a powerful magnet. Tens of thousands are drawn that way as the magnet draws needles to it. Why? Because they have very strong faculties of *Destructiveness* and *Combativeness*. Take *these two* faculties out of the mental constitution and the prize ring would absolutely drop out of human life.

No other faculties *directly* have any attraction for it whatever. There are two other faculties, however, that cooperate with *Destructiveness* and *Combativeness*, and *indirectly* give a tendency and ambition toward it. These are *Amativeness* and *Approbateness*. *Amativeness* is a masculine sentiment. It is that faculty that makes the male animal want to whip all other males. It causes all male animals to contend. They contend for masculine supremacy or the mastery of the herd. Two male animals who are strongly endowed with *Amativeness* will fight. In fact they will struggle to the death. This sexual sentiment stirs up *Approbateness*, which desires victory. *Approbateness*, therefore, in the sense of ambition, co-operates with *Destructiveness* and *Combativeness* in the pugilist. While this is decidedly true, if *Combativeness* and *Destructiveness* were

dropped out of the mental constitution there would be no *fundamental attraction* for any kind of physical contest.

The attraction of the human, then, for all contests of a physical kind where courage and force are exhibited, can be fundamentally ascribed to *Combativeness* and *Destructiveness* with the sexual stimulus of *Amativeness* in the two contestants. This will include a love of dog fights, bull fights, human fights, and on a large scale human wars. None of these would have any attraction whatever unless the human being was endowed with *Combativeness* or *Destructiveness*. The Indian could not be a savage without them. Nothing like savagery could exist on the face of the earth without these two faculties. *Docility* would take the place of savagery.

Observe the heads of those who love all kinds of rough physical contests. The more brutal the contest, the broader the head will be, from ear to ear in the two parties in contention and the onlookers. All thin-headed people shrink from physical contests, and to a large degree from mental contests. Notice the illustration. How the narrow headed people are shocked! They are positively repelled. They cannot witness anything of a severe nature.

This can be applied to children. Broad headed children are not only more forceful but naturally more contentious and revengeful, and inclined to fight and quarrel. Our object in illustrating human attraction is to familiarize all with the fundamental sources of everything human. We wish to still further make it stand out so plainly that it will be seen even in the babe. The mother ought to see all of the latent tendencies toward brutality, revenge and probably murder. The time to restrain these is in infancy. If parents cannot see what is inherent in the child, although latent, they may let it grow up and become positively dangerous to self and society. They will not see these things until they are strikingly illustrated. The readers of *HUMAN FACULTY* should use this illustration among their neighbors. They should get all of their neighbors interested in the localization of these lower selfish faculties. An ounce of prevention is

worth ten thousand pounds of cure. We will continue monthly illustrations of human attraction. We expect to cover the entire scope of the subject during the coming years. Every kind of human attraction and repulsion will not only be illustrated but fundamentally explained.



WHAT WE SEE GHOSTS WITH.

Our Spiritual Eyes.

Is there such a thing as spiritual vision? If there is it is to be found in the function of the faculty of Spirituality. This faculty has been definitely located. The two centers in the brain used by this faculty are located where you see the two eyes. These, therefore, may very properly be called our spiritual eyes. At any rate those who have a strong faculty of Spirituality are more susceptible to all kinds of thoughts of a mystic or psychical kind. They tend instinctively to the occult of some kind—Spiritualism, Theosophy or Astrology. They believe in influences, omens, impressions, spirits and ghosts.

CONSCIOUSNESS.

[Continued from last month.]

Another kind of consciousness may be termed sensitive. There are a great many who are exceedingly alive to the smiles and frowns of others. The faculty that in union with intellect gives them this kind of consciousness is Approbativeness. This is sometimes called self-consciousness. It is simply one kind of self-consciousness. All consciousness is, fundamentally speaking, self-consciousness. Of all kinds of consciousness, this is probably the most unpleasant and the most universal. It keeps thousands upon nettles. They live in a perpetual state of expectation of criticism. It is well to have a certain degree of this but a too large de-

gree is an unfortunate gift. It can be rectified by using Self Esteem, Causality and Human Nature against it.

By understanding the fundamental nature of the various faculties, one can clearly see how it is possible for a human being to be overwhelmingly conscious of one thing and well nigh if not wholly unconscious of something else. To illustrate, one will have a great intellect and be intellectually conscious of everything within the sphere of intellect. This would cover mathematical, mechanical, musical, scientific, philosophic, literary and practical consciousness. It is possible to be highly conscious along all of these lines and at the same time be so defective in the moral and spiritual faculties as to be well-nigh unconscious of a moral principle or a spiritual fact. This I have demonstrated to be positively true in many cases. In other words, I have carefully examined men with fine intellectual faculties who were approximately idiotic in the faculty of Spirituality. They were endowed with Conscientiousness, which gave them moral consciousness and fairness of disposition, but they frankly stated that so far as a spiritual fact was concerned they could not consciously take hold of it.

Such a fact is self-evident when one understands the elements of the mind. Spiritual consciousness can be had only by the union of Spirituality and intellect. One may have the intellect of a Webster and not be able to sense anything spiritual at all. On the same principle exactly, one might have the intellect of a Webster and be so defective in the faculty of Color that he could not sense colors.

We wonder how long the world will be in learning this great fact. Millions have been blamed, censured, punished, and even destroyed, simply because the world did not know this fact. Mere intellect does not give one moral sense. It does not make one wholly morally responsible. There are moral idiots. In fact, one can be a genius in one direction and an idiot in another at the same time by virtue of the plurality of the human faculties.

All of the mystery, therefore, of difference in consciousness can wholly be cleared up by understanding the fundamental faculties and their combinations in the different kinds of consciousness. Conscious or rational consciousness, then, may be defined as a state of the mind in which Causality is the active center and other faculties are in united action with it.

The range of consciousness is from Alimentiveness to Spirituality. The horizon of consciousness is determined by the degrees of the forty-two faculties. Unless the faculties are in exactly the same degree of strength, the horizon of consciousness will be very uneven.

In other words, if one thinks of his individual location and then considers how far he can penetrate into the different divisions of the objective world, he will have an illustration of the horizon of consciousness. Where one has strong faculties, he can go out one hundred miles; where he has medium faculties, he can go out fifty miles; where he has negative faculties, he can go out twenty-five miles; where he has very defective faculties, he can go out only a few miles. This makes his conscious boundary a very zigzag affair. The only way to increase this conscious boundary, is to increase the faculties that limit the kind of consciousness.

Therefore, it is very plain to be seen that one may be extremely conscious of one thing and be so defective in certain faculties that he is incapable of having reliable consciousness of another thing. This makes human consciousness in an individual sense largely unreliable. If all understood this, they would not blame each other as much as they now do for not consciously grasping and understanding alike.

Many of the questions of life, so far as responsibility is concerned, must be decided right here: that is, the difference in degree of one's fundamental faculties must decide his individual consciousness and this in turn must decide individual responsibility. No one, however, is totally irre-

spensible. This is positively true because each faculty can be cultivated in any one. No one should permanently excuse himself for having a defective faculty. This is the psychology of consciousness.

The physiology of consciousness is an important fact, also. There are not only different kinds of consciousness and different degrees of consciousness, but very marked differences in clearness of consciousness. I mean by this that different states of the blood in a physiological sense interferes with clearness of consciousness.

This ranges all the way from absolute unconsciousness up to the most vigorous, healthful state of consciousness. For instance, when one is fatigued or tired he is not capable of the same degree of clear consciousness as when he is fresh. Consciousness on the physiological side is dependent, therefore, upon plenty of good blood. Many kinds of drugs interfere with consciousness when used. Those who have studied the effect of opium upon the brain understand the effects of this drug in producing a false consciousness.

Alcohol is a stimulant and for a moment invigorates consciousness, until it is taken in an excessive degree, when it muddles consciousness. A blow upon the head produces unconsciousness. Pressure upon the brain when the skull is removed produces unconsciousness. Sleep is a partial if not a total condition of unconsciousness.

There must be a necessary correlation of brain and faculty for consciousness. Consciousness has a vital or physiological basis. It may be possible to be conscious in another state but while in the body the best kind of consciousness is healthy consciousness. In other words, it is based upon perfect physiological action.

Insanity is a diseased condition of the brain, producing deranged consciousness. Consciousness, therefore, is a very intricate, complex and extensive affair. It can be clearly understood, however, it can be directed. It can be intelligently handled. It can be so definitely, clearly and systematically handled that one can consciously run, as it were, all over the intelligible universe and be perfectly conscious of what he is doing.

The discriminative study of consciousness is a great preventive of moods, depressions, disease, and insanity. A clear knowledge of consciousness in all of its relations and phases and bearings will save one from all those unhealthy states of consciousness that produce disease and insanity. Such a knowledge will save one from a great deal of unnecessary anxiety, expectation, worry, false imagination, false impressions, and general fear.

Consciousness, therefore, should be studied. It should be made a special study. It is an important subject. Millions are in the dark concerning it. They are fooled by their own consciousness. Not till they clearly understand the fundamental elements which produce it, will they be capable of intelligently handling the subject of consciousness in an abstract or concrete sense. When they have thoroughly learned the exact nature of each element of consciousness, and therefore the individual sources of all sensation, feeling, emotion, imagination and thought, they will be equipped sufficiently to investigate all departments of knowledge and not be swept away by a few strong faculties of their own make up, all of the illusions, delusions, imaginations, theories, and deceptions of the mental realm.

There are many of these. To investigate spiritualism, theosophy, occultism, hypnotism, Christian Science, astrology, and some minor isms and ologies in a discriminative, healthy, tactful, safe, logical, understanding way is to be fully acquainted with all of the elements of consciousness and the degree of each of these in one's self.

Otherwise one is very liable to get muddled, lost, be deluded and go mad.

DRAMATIC TALENT.

The great majority have an erroneous idea about the faculty of Imitation being the center of personation. In one sense this is true; but only in the sense of a natural desire to imitate. If it is sufficiently strong to call out the other faculties and compel them to do the imitative work, then it results in personation. However, it has to do more nearly with what might be called observational personation. It causes one to personate what he sees and hears and not necessarily that which he conceives. It is the lowest phase of personation, if it can be honored with that name at all.

Imitation, in conjunction with the perceptive faculties, as they are developed in the monkey, will enable it to personate all kinds of actions that are seen. The same faculty in conjunction with Time and Language gives imitation of speech, as in the parrot, and enables a person to imitate all kinds of dialect.

This, however, can hardly be called personation. It may be said to be a *department* of it. To personate character of the higher kind is to clearly comprehend the nature of the character or characteristics to be personated. Therefore, the central faculty of personation is Human Nature. We are very sure that there has never been a great actress or actor who had a small faculty of Human Nature. In the nature of things it would be an impossibility. Starting with this as the center, one may go to the other essential faculties that enter into great dramatic talent.

We regard Individuality as the second in importance, Comparison as third, Causality as fourth, Language as fifth, and Tune as sixth. These would give the *intellectual perception and conception of character* that is absolutely necessary in the highest kind of human impersonation. Yet these must be absolutely helpless alone. Back of these must be strong faculties of various kinds or there will be no *execution*.

Without Benevolence one could not personate the pathetic. Without Mirthfulness one could do nothing in comedy. Without Destructiveness and Combativeness one would be wholly helpless as far as tragedy is concerned. Without some strong sentiments like Friendship, Conjugality, Parental Love and Amativeness, no one would succeed in sentimental impersonation. This might be carried on to any of the other feelings and fears.

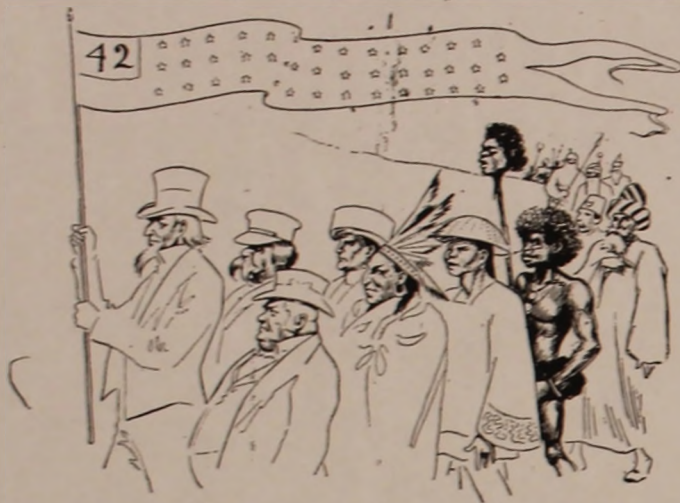
One must have not only the intellectual perception by means of the faculties named in the first place, but some strong *sentiments* united with strong faculties of Destructiveness and Combativeness, and these amply supported by vitality or the faculties of Amativeness, Vitativeness and Alimmentiveness, to enable him to energize and vitalize his brain and body and voice.

Therefore, impersonation as a talent is a *complex* affair. Those who have supposed it to be merely a matter of Imitation have only superficially touched it. It is a great art, based upon the strongest, deepest and most powerful faculties a human is endowed with. To make a great success in any particular personation, as of a Shylock, a tyrant, a brute, a philanthropist, a patriot, a lover, a psychiic, one must have a *very strong* faculty as a center for this particular kind of talent. For instance, one might be a good success in tragedy and be so defective in the faculty of Spirituality that he would wholly fail in personating anything psychical. One therefore could be a great tragedian and without Mirthfulness be devoid of the comical sense that is the center of comedy.

HUMAN VARIATION.

Human variation is a fact. There is only one reason this can be, and this is the *composite* nature of human nature.

If human nature was not *made up* of forty-two or more primary faculties human variation *could* not be.



HUMAN FACULTY

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all Human Faculties.

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Brain builders—the 42 faculties.

Head shapers—the 42 fundamental faculties.

Quality makers—the 42 primary faculties.

Physical causes—the 42 genetic faculties.

All human souls are the same height—42 faculties high.

Human nature—the 42 elementary faculties.

The composition of soul—the 42 individual faculties.

Can a palmist measure a faculty by an examination of the hand?

How many fundamental faculties have the palmists discovered? Answer, 0.

Where the blame lies:—

Phrenologists are principally to blame for the backward state of phrenology.

Why not be fundamental in the treatment of human questions?

The inconsistency of human motive can only be understood by getting a thorough knowledge of the elements of human nature—the forty-two fundamental faculties.

THE BOER-ENGLISH WAR.

The Boer-English war is a fight between the faculties of Inhabitiveness, Veneration and Self-Esteem on the Boer side and Acquisitiveness, Self-Esteem and Approbativeness on the English side.

A FEARLESS FUNDAMENTAL EXPOSITION OF HUMAN NATURE.

We propose, through HUMAN FACULTY, to expose all of the elements of human nature in the most impartial and striking manner. We shall show no partiality in the matter; we shall treat each faculty alike. This has not been done heretofore by any scientist, philosopher, psychologist or theologian that we know of. We have just as much love for one faculty as another. All are fundamental elements that go to make up the human soul. We shall publicly exhibit the nature of each one fairly and freely. To do this we will have to tell many plain truths. The truth alone is reliable. It is high time that all knew exactly the nature of each element of human nature. All should not only know the nature of these elements but distinctly know how strong and weak they are in others. They must know this if they deal with others fairly, definitely and very successfully.

Parents must know the strength of the elements of which their children are composed so that they may be dealt with definitely and certainly. The day of experimenting with human nature may be considered as past. We shall make all who read HUMAN FACULTY very well acquainted with the nature, location and development of these elements.

In fact, so nearly as we can, we propose making the human race definitely and fundamentally acquainted with itself. We shall do our best to make these elements as familiar to the masses as the nine figures. They should be known; they may be known. They may not only be known but may be seen in their manifestation. They may also be properly guided; they may be specially developed; they may be so directed, cultivated and perfected so far as individual strength and general harmony of all is concerned, as to result in the highest health, happiness and success.

These elements, our readers should bear in mind, are the elements of all happiness, all vitality, all mentality—all of everything that is human. They are the factors of the problem of human life. The right use of them is the problem of life. This is the problem of the individual, the problem of the parent, the problem of the state and also the immortal problem. Hence our readers may get ready for the most vigorous, fearless, novel, original and striking illustrations of the nature, location, action and relation of all of these elements.

In each number of HUMAN FACULTY one element at least will be illustrated as we have illustrated the element of Approbativeness in this number. All of the products of a single faculty will be exposed and exhibited. In this way the sources of all kinds of human products will be definitely determined in a mental sense and just as definitely localized in the head. We hope our readers will not hide this light under a bushel. We hope they will not only spread it, but show these illustrations to many others. We hope they will promulgate it as boldly and wisely as they know how. We hope they will get a large number of their friends and neighbors interested.

If any one will make a special individual effort much can be done toward the circulation of this invaluable information. The human race today needs nothing so much as this fundamental knowledge of the elements of self. We shall do our part. Each subscription will help us to do more. We shall put every dollar that we can spare and live into the improvement of HUMAN FACULTY. All who would like a still better journal can help to secure it by getting new subscribers. In conclusion, let us say that we will make this matter so plain that he who runs may read.

To Handle Human Nature

To Educate Human Nature

To Train Human Nature

To Govern Human Nature

To Perfect Human Nature

To Advance Human Nature

DEFINITELY, SAFELY
and **SUCCESSFULLY....** is to clearly understand

the **ELEMENTS** of Human Nature,

THE FORTY-TWO FUNDAMENTAL FACULTIES.

THE PHILOSOPHY OF LIFE.

Human life is capable of a casual, fundamental, philosophic analysis and interpretation. It is a question to be analytically and synthetically considered. It may be in a philosophic sense defined as the reciprocal relation and action of the macrocosm and the microcosm. It is a union in a philosophic sense of the cosmos and the ego. By means of a fundamental analysis of the constituent elements of the ego one may clearly, definitely and comprehensively comprehend the original genetic, potential, formative forces of which it is constituted. A differentiation of these into a synthetic construction of the conscious ego can be philosophically comprehended by a complete comprehension of the fundamental elements mentioned previously.

These elements are primordial. They are also fundamentally psychological and just as much genetic principles as are the most well-known chemical, geological, mathematical and mechanical principles. They are not necessarily evolutionary in origin. They are more nearly causal so far as the evolution of the universe is concerned. They enable one to get at, in a fundamental psychological sense, the versatility, diversity, inconsistency and potentiality of the human ego. The fundamental philosophy of human life, therefore, must necessarily be a systematic, synthetic, proportional arrangement and constitution of these faculties in the subjective mind so that they harmoniously, healthfully and happily adjust one to the objective, physical, atmospherical, electrical, social, commercial, esthetic, intellectual and ethical environments of the cosmos.

WHERE ARE THE NOSE, EYES AND EARS?

It is just as nonsensical to seriously ask the above question as it is to ask "Where are the faculties of Cautiousness, Approbativeness, Causality, Constructiveness, Parental Love?" etc.

That intelligent men and women should not know what

and where their faculties are shows an *amazing* amount of ignorance about the constitution of the human mind.

Forty-two fundamental faculties—human nature.

The human body in its anatomy, physiology, texture, physiognomy, biology, temperament and all else that is *normal* is an absolutely perfect representation of the individual mind that built it. The only way to understand the make-up of any particular kind of body is to first understand the *cause*—the particular *formation* of mind of the individual who owns such a body.

THE PRIMARY ELEMENTS.

The first thing necessary in the study of human nature is to master the nature of the primary elements of which human nature is composed. To clearly understand the *nature* of one of these faculties is a *great* achievement; to understand *all* of the bearings, influences and relations of a single faculty in mental and physical formation, is a *mighty* achievement.

THE MOST AMAZING THING IN THE WORLD.

The most amazing thing in the world is the fact that *any one* can doubt the truthfulness of Phrenology. There are no things more actual, tangible, real and demonstrable than heads, faces and bodies. Every single one of these is a palpable, tangible, complete, overwhelming demonstration of the reality of Phrenology. It *stands* out, *comes* out, *speaks* out, *laughs* out, *acts* out, *mores* out, *strikes* out, *kicks* out, *cries* out, *prays* out, *complains* out, *sings* out, *looks* out, *groves* out, *burns* out and *sticks* out.

Everything about a human being is phrenological. If a human being is a reality then Phrenology is just as much so. It is the science of everything that is embodied in the word man.

HUMAN CONCENTRATION.

To understand human concentration at all clearly and in a fundamental sense, is to understand the human faculties. Whatever degree and kind of concentration one may have or attain is accomplished with faculty. This may be purely unintentional, involuntary concentration. There is a good deal of this kind. It is the concentration of interest rather than the concentration of *effort*. It springs from a positive interest in something. This cannot be called the best nor the most profitable kind of concentration: In its very nature it is desultory. It is unsystematic. It belongs to the sphere of moods. It is haphazard concentration. It is also largely unreliable. It is the very opposite of self-directive concentration. Voluntary, intentional, specific, systematic, forceful, regulated, tactful, persistent concentration is of far greater value. It requires one of those efforts with which millions kill two birds with one stone. It results in culture. It is development. It is training. It is encouraging. It enables one to a large degree to see what he is doing. This gives him more confidence. It is a species of self-engineering. It is the purposeful, conscious and persistent application of one or more faculties to a given subject. It is more like an auger than any other instrument. It is like boring in the right place. One selects the right point and places the auger, presses upon it and turns it. This pressure in conjunction with the peculiar mechanism of the auger, which is so shaped that it *takes hold*, enables him to concentrate his strength effectively in accomplishing a specific purpose. Voluntary concentration is like an auger in two ways. It is specific because the exact point is selected. It is like the auger because it results in accelerated speed. It unites faculties, and in union there is strength. It focalizes faculties. It takes the different strands of the mental rope and twists them properly and makes a stronger rope. Forty-two strands lying around loose, not woven or twisted together, are not nearly so strong as when properly twisted. There is force in concentration itself. There will be increased force until the maximum of vitality is reached. When the maximum of recuperative power of the body has been reached there will be a decrease of force necessarily. One can, therefore, only reach the highest degree of mental action of which he is capable *by means of concentration*.

In another sense, concentration is like the focalizing glass. The sun's rays, falling in their common way, are not so heating in their nature. When concentrated to a point their power is increased many fold. In fact, the rays of the sun on the coldest winter day can be caught by a powerful glass and a fire started. Concentration, then, is not unlike in its nature the focalizing glass. On the physiological side the brain is trained. It is trained to operate in a focalized way. Voluntary concentration so trains it that it becomes a wonderful instrument of the mind. It is operated as skillfully as the most skillful engineer operates his engine.

In voluntary concentration one selects his object or subject. Upon this he concentrates his perceptive or reflective faculties. If it is a matter of perception he intentionally sets his mind in a perceptive way upon it. In this way he begins definitely, and if endowed with sufficient will power can hold his faculties to the point. In fact, he can add one after another of his faculties to the number concentrated until he gets the most complete mental perception of it, or the most absolute mental grasp of it. He can systematically bring up all of his reserve forces. He can *charge* the definite point. He can specifically hammer away at this with all the precision and power of mechanical machinery. That voluntary concentration enables him to select a definite subject to concentrate upon, is unquestionable. The human mind is selective. It is self-directive. For instance, when one fully understands each one of the fundamental faculties, he can concentrate his forces as certainly and definitely as he can do anything else. He can select, for instance, the

fact of individuality or the divisibility of matter. He can purposely concentrate upon the innumerable number of grains of sand upon the seashore, or the number of plants upon the surface of the world; the number of living things or the number of stars in the heavens. He can hold his faculties, one by one, upon the subject of individuality, and in an objective sense upon individual objects. He can even do this in the abstract. He can imagine individual objects. He can imagine the number of individual humans that have gone on before. If all of those who have lived on this earth were still living, he could imagine these as individuals. He can imagine the number of individual letters used in the printing of all the books of all languages and of all pamphlets and newspapers and journals. He can individualize each one of these. How can he do this? He can do this by means of his faculties of Individuality, Causality, Firmness, Destructiveness, Combativeness, Self-Esteem and Continuity. With these faculties predominant, he can do so in the most certain, definite, positive, self-controlled, connected, persistent manner. The chief faculties, then, of voluntary concentration are Causality, Firmness, Destructiveness, Combativeness, Self-Esteem and Continuity.

With a full knowledge of all his faculties, one can concentrate upon any subject he chooses in the most *absolutely exact manner*. By means of these faculties, he can select any particular subject and exclude all other subjects, and hold his forces almost absolutely upon the subject chosen. To concentrate intelligently is to clearly comprehend what one is about to do. This is more nearly the province of Causality than any other faculty. To concentrate persistently is to use Firmness. To rise above all surroundings and be absolute master of self, so far as embarrassment, excitement or criticism is concerned, is to use a strong faculty of Self-Esteem. To very forcefully concentrate, is to add a large faculty of Destructiveness to the above mentioned. To concentrate where there is special danger, as a great general has to concentrate in the midst of a great battle when the bullets and shells are flying thick and fast, is to be possessed with a great degree of Combativeness, as well as those faculties heretofore mentioned.

To easily *continue after concentration* along the line concentrated upon, is to have a large faculty of Continuity, which has nothing whatever to do with concentration per se, but which has a great deal to do with the *length of concentration* upon a given subject. To concentrate and shut off all of the interrupting, interfering conditions around one, like friends and foes, discordant noises, the racket of children, discouraging news, thunder and lightning, is to fully understand all of one's faculties and clearly realize that whatever is around is only what individual faculties may be interested in. When one treats his faculties that tend to break up concentration as individual tendencies springing from individual faculties, like Approbativeness, he easily obtains the power to overcome them and discard them. There are many unacquainted with their own faculties, and hence when defective in Self Esteem are unable to concentrate in the presence of others because they are too sensitive to the smiles and frowns of those around them. If they but knew that this was but one faculty and a selfish sentiment only, they would not credit it with so much power, nor give way to it as millions do.

Again, many cannot concentrate when there is much danger around. This is owing to a superior and unnecessary degree of the faculty of Cautiousness. Such should cultivate Combativeness until it is sufficiently strong to wholly counteract the intense fear which originates from relatively too much Cautiousness. Another class cannot concentrate very well because of a predominance of their social faculties. This is true in the school room. It is true at home. It is true of all those who have a predominance of the social sentiments. The reason is, there is no concentrating power

in the social affections.

Concentration is a matter of *intellect and will*. It is a matter of the mental and motive temperaments. It is very indirectly a matter of the vital temperament. It is hardly a matter of all of sentiment. The social sentiments, therefore, break up concentration. Millions of young men and women cannot study in school and college nearly so well because they are dominated by excited affections. All of the faculties, then, that have a tendency to break up concentration can be picked out. These are Cautiousness, Approbativeness, Amativeness, Conjugalitv, Friendship, Parental Love, Mirthfulness, Human Nature, Benevolence, Imitation, Spirituality, Veneration, Alimentiveness, Vitativeness, Individuality, Locality, Eventuality, Time, Tune, Weight, Language, Form, Size, Color, and, when predominant, Destructiveness and Combaticiveness. One can see, therefore, that there are not very many *voluntary* faculties of concentration. Those with subordinate faculties of Causality, Firmness, Self Esteem, Continuity, Combaticiveness and Destructiveness are wholly fitful. They may have fitful, erratic concentration. This is the involuntary type. It will last only as the interest of the faculty or faculties lasts.

There is no reliability in this kind of concentration. One has no control of his own faculties when in such a mental condition. He is positively like a ship at sea not only without a rudder, but without a captain. He is like a wild engine without an engineer. He is wholly a creature of impulses. He is not self-regulative at all. He is directed hither and thither by any faculty that circumstances may happen to excite. Self-control without the faculties of Firmness, Self Esteem and Continuity is an absolute impossibility, and there can be no voluntary concentration without self-control.

Culture has much to do with concentration. There is something akin to culture that must be considered. This is training. Training of the mind and brain is always of some kind. A child comes into existence without any habits and without any training and culture. It has native faculties. Nothing has been accomplished with them as yet. It is a bundle of raw material. It immediately begins to act. These acts are made through brain organs. Each one is registered in the brain. In other words each one makes some kind of an impression on, or in the brain. This is the physical basis of habit. These habits will be in accord with the predominating faculties. If the faculties of Causality, Firmness, Self Esteem and Continuity are weak, the actions will be of a very fitful, impulsive, disconnected, disorderly kind. In other words they will all be spasmodic. They will not be directed. There will be little self-control. When this child reaches five years of age it is a bundle of impulses both in faculty and in training and in habits. It goes on in this way and reaches 15 years, and unless it has been trained in the most rigid, persistent, systematic way and its faculties of Causality, Firmness, Self Esteem, Continuity, Combaticiveness and Destructiveness brought out it will still be a bundle of impulses and spasmodic habits.

Another child has fortunately inherited a predominant degree of the faculties of Causality, Firmness, Self Esteem and Continuity and possesses by virtue of these a dominating inherent tendency toward logical, connected, self-controlled, persistent concentration of its faculties on a given subject. This child at five years of age will have more power of voluntary concentration than the other at 20. Concentration can be attained, however.

The knowledge of one's faculties is the basis of a speedy attainment of it. The certainty that it can be attained is a great impetus towards its attainment. One only needs to clearly understand by means of Causality, in conjunction with the other intellectual faculties, how to proceed and then hitch Firmness, Self-Esteem and Continuity to Causality and proceed to hold the faculties directly upon any selected

subject. Whenever he finds any serious obstacle in the way, he should call on Destructiveness and Combaticiveness to furnish the necessary courageous force to remove these obstacles. In this way one can proceed to as definitely, certainly and successfully concentrate his faculties as he can proceed to travel from Chicago to St. Louis. He can also proceed in a definite and certain cultivation of concentration. He can develop the faculties of concentration and practice more and more vigorously in concentration and make headway every day, so far as development is concerned. This is wholly within the reach of any ordinary mind who is desirous of possessing great concentration. Its achievement is not only possible, but decidedly necessary to the accomplishment of much in special directions. Those who have fine faculties without concentrative power should immediately begin to concentrate. They can attain that degree of concentration by systematic effort, with the faculties that we have indicated, that will enable them to accomplish the highest degree of actual work with their native faculties. If all the people of the United States would develop the power of concentration to enable them to get the maximum out of their natural faculties, they would accomplish, at the very least, one-half more in all directions than they are now accomplishing. They would double their power of production. Their actual output would be practically doubled. Those who read this should no longer proceed in a fitful, haphazard, disjointed way. They can attain a high degree of concentration if they so desire. This is not only everyone's privilege and possibility, but his duty. We might as well turn out the 100 per cent. in a productive sense with our native faculties as to produce only ten, twenty or forty per cent. Do not any longer believe that you have to be a man or woman of mere impulses. You can guide yourself. You can become a great self-guiding, self-concentrating power. By means of some of your forty-two faculties you can so regulate the others that you can accomplish in time all that your natural capacity will permit.

CONSTITUTIONAL LIARS.

Some years back while traveling in the state of Kansas, I had occasion to visit an old acquaintance of mine who resided in one of the smaller towns.

While awaiting the arrival of the train on which I was to depart, my attention was attracted toward a rather portly, prosperous appearing old fellow, who sported an air of what seemed to me uncalled for chivalry—a sort of lofty condescension toward all who accosted him.

"There," remarked my companion, "is one of the most unaccountable individuals whom I ever met; he seems to be honest, generous to his family, a member of the church, yet withal he is the most indomitable liar with whom I ever came in contact."

It was a burning day in August and when the old codger removed his high hat exposing his bald pate to the cooling sweep of a large palm leaf fan, I beheld one of the finest types of a romantic liar that has ever come under my observation. Being an ardent student of phrenology at the time, I curiously regarded the old fellow's unevenly proportioned head for a while. I balanced the relative strength of his predominantly strong faculties against others that appeared unusually weak. His developments of Approbativeness, Self Esteem, Ideality, Constructiveness and Language were almost excessive. Conscientiousness was rather low. Human Nature almost void, while of Imitation, Secretiveness or Cautiousness little better could be said.

I requested my companion to consider my diagnosis of the peculiar bent of the old fellow's lies and to inform me how near I came to tipping him off.

"First of all," I remarked, "his lies are of the harmless, entertaining order. They should have nothing in common

with the vulgar exaggerations of village gossip."

"In fact, everything connected with village humdrum existence will probably be too flat and tame for his exalted idea of things. The scenes and incidents of his tales will generally be laid in strange, far away lands—places where his imagination can riot untrammelled by plain facts. He deludes himself into the belief that they are actual occurrences and to his mind they are probably more real than ordinary interesting facts. He will relate his tales indiscriminately, just as seriously and unabashed to a keen, penetrating intelligence as to a child."

"Yes," remarked my companion, a crabbed little man of the world, "it's simply an insult to one's intelligence to be expected to believe such rot."

"Nevertheless," I continued, "he firmly believes them himself. In fact, they seem more actual to him than the real and probably common place events of his past career."

Here was an individual who would lie persistently in the face of mocking incredulity—a case such as all students of human nature have met and marveled at, for, of his type, the romantic liar, the world is full.

It was while musing over this past event that it occurred to me that a few words on different types of liars would not prove uninteresting to readers of HUMAN FACULTY.

Before proceeding further I will give a condensed analysis of the old fellow mentioned above. First, and above all, conscience can never be very self-assertive—liars must have this developed to but a small degree—this is really the key to the works. What the works may be is another thing. A man can be very benevolent, very lovable, etc., but never very conscientious, and be a liar. I have spoken of the subject's conscience being weak, this gives him *carte blanche* to be as his other faculties dictate. His human nature very weak, rendered him blind to the mental aptitudes and inclinations of his fellowmen. His large faculty of Self-Esteem lifted him away from them. His Approbative-ness dragged him from the pedestal on which he placed himself, and his blind attempts to win applause made him a laughing stock, but he never could know it—because he was blind, and therefore happy. His large Ideality and Constructiveness made his tales fanciful, unreal. Had his Human Nature also been large they would have been less flighty, more possible; he would know who would be inclined to lend a believing ear and who would not. He would have been discriminate. He would see himself as others saw him. It would be a balancing power, and with this faculty large, combined with his large language, instead of being a sort of — he would be able to pen some very readable tales.

Aside from this type of liar, is the acquisitive liar. How often have we met a serious, straight-laced fellow who was truthful except when it came to a case of getting the almighty dollar.

Possibly the most curious type of all is the incorrigible liar who is untruthful in cases where the truth would be of far more benefit to him.

Taken all in all, liars are a curious set. They are both good and bad, but never quite trustworthy.

GEORGE SEAMANS.

HUMAN RIGHTS.

(Continued from page 4.)

A human being, as we have seen, is a constitution of forty-two faculties. A large share of these are intellectual in their nature. A fairly large number are moral in their nature. A few are esthetic in their nature. Others are social. All of these have to be considered. These faculties together constitute man, or man and woman, if you please. These faculties certainly have a right to act. Again, looking at it in any reasonable way, they have a right to guide; they have a right to predominate; they have a right to judge; they have a right to consider. If any faculties are to constitute human judgment principally,

these faculties unquestionably have the greater right. In their very nature they are more intelligent. They are less selfish; they are more humane. This throws the question of the rights of the lower faculties into the hands of the higher. The supreme court of the mind should be made up principally of the intellect and moral faculties. These should determine how far the moral faculties should go. If we are to be reasonable human beings, if we are to be benevolent human beings and justice-loving human beings, these faculties must be the final court of justice. They must consider and principally determine the extent of the rights of any and all faculties. This, without question, is the only way in which to at all decide properly concerning the rights of human faculties or human rights. When these faculties do predominate they enable one to rise above merely personal interests and consider the action of any particular faculty from a broad, impersonal, humanitarian standpoint. When this is done the uses of Alimentiveness, Acquisitiveness, Amativeness, Destructiveness, Combativeness, Secretiveness and Approbative-ness will be of a higher kind. They will be used not for their own gratification merely, as selfish, personal faculties, but for the benefit of all. There is not a single faculty that may not be used in an intellectual, moral, spiritual, humanitarian way. Amativeness, instead of being gratified in only a sensual manner, may be made one of the greatest assistants in the production of the highest thought and the execution of the highest moral sentiments of the human race. Combativeness and Destructiveness, as Henry Ward Beecher said, may be made to take on higher forms. While their nature does not change, their *combinational action* does. They associate with the higher faculties. They work for the good of others instead of for merely vindictive, destructive ends. Malice and revenge are destroyed when the higher faculties predominate. Alimentiveness can be used in a spiritual way. It can be lifted entirely out of intemperance and gluttony. One may eat, and at the same time enjoy his eating and eat in the purest way for the highest moral ends.

Again, Acquisitiveness may be used in an entirely different way from that in which it is being used today. It may be made a great ally of human progress. It may be united with the intellectual and moral will and means accumulated without robbing anybody else, to execute the most benevolent and unselfish plans that have ever been attempted by man. Secretiveness may, instead of hiding selfish and immoral actions, be utilized to reserve a great many of our own lower thoughts that they may not hurt others. Many talk too much. If they were under the higher faculties in conjunction with Secretiveness this would be restrained. Approbative-ness may take on a higher and less selfish ambition. Instead of simply aspiring for personal fame it may be united with Benevolence and give the highest ambition to do good.

So, the question of human rights is a question to be decided as nearly as it can be decided by the higher faculties in us all. There is no rule. No rule of human rights can be laid down. There is no possible mathematical rule that can be established. Nothing should be arbitrary. All should be given into the hands of the intellect combined with the esthetic, higher social and all of the moral faculties. In other words, when this question is individually considered by the faculties of Human Nature, Comparison, Causality, Ideality, Sublimity, Parental Love, Conjugality, Friendship, Benevolence and Conscientiousness, the decision will be as nearly right as is possible for a human being to determine. In this way, when under these predominating faculties, one can be in one sense a law unto himself. He can be judge. He should be. It is the plan. It is in accord with the constitution of human nature. It may not be a perfect judgment that he renders. He is willing, however, to consider his own judgment and perfect it. In this way he makes progress. If there was no evil there could not be any comparative consideration. If there was no evil, progress would be

probably an impossibility. Out of depravity, crime and unhappiness spring the higher products. If we did not have these things to struggle with we never would become strong. Let us consider, then, the rights of a human being not from any standpoint of license, nor from a standpoint that will encourage humanity to destroy itself. Instead, let us consider it from that higher combination of faculties that gives judgment, wisdom and magnanimity; then, if we have to be somewhat seemingly severe in restraining liberty in the lower peoples, we know that it is only for their own best good.

TO THE HUMAN RACE:—*You have experimented with yourselves long enough. Begin the year 1900 with a full knowledge of your own COMPOSITION—the forty-two fundamental faculties, then you will not have to experiment.*

Busiest human teaching—that which is not based upon the elements of a human being.

The natural elements of a human being—the forty-two faculties.

All human beings are alike at the bottom.

Self-knowledge—knowledge of the forty-two elements of which Self is composed.

Yourself and myself, himself and herself, Uncle John's self and Aunt Kate's self, are made up of the forty-two elementary faculties.

Body moulders—the forty-two human faculties.

The constitution of man—the forty-two mental faculties.

The needs of mankind can only be determined by a measurement of the forty-two faculties in children, women and men.

LIVING DEMONSTRATIONS OF THE SCIENTIFIC APPLICATION OF PHRENOLOGY.

Phrenology may be applied successfully. It may be applied certainly in determining the special talent of a young man or woman just about to decide what course to take. We have applied it many thousand times during the last twenty years and have lived long enough to get returns. Not a week passes but that some one we advised what course to take calls to thank us for our timely advice.

Five to six years ago a young man came for such advice. We found him endowed with natural artistic talent. It was high enough in degree to justify a special education. We advised him to enter upon the study of art and "burn his bridges behind him." We did so principally because he was endowed with four faculties in a very positive degree of strength with two of these stronger than the other two. The two latter were Form and Constructiveness. The other two were Comparison and Human Nature.

His large Form is shown by the great width between his eyes. His large Constructiveness by the convex expansion of his middle temples as designated in small outline picture.

Form is the central faculty of sculpture and portraiture. He chose the latter. How well he has succeeded may be better told by the following letter and press testimonials.

"Some years ago being in doubt as to the line of work I ought to pursue, I was advised to consult Prof. Vaught, who, after examining and writing a chart, made me understand that if I would take up the study of art in drawing, painting or sculpture, I would be very successful. This study became intensely interesting to me and shortly after receiving this advice from Prof. Vaught, I went to Paris and began my studies in the Art schools there, remaining nearly



CHAS. KENT OWEN.

three years. Since my return to Chicago, I am very well satisfied with the success which has attended my efforts."

CHAS. KENT OWEN,
1104 Auditorium Bldg.

"Numerous friends of Fernando Jones filled the rooms of the Press Club yesterday afternoon to witness the presentation of a three-quarter length oil portrait of Mr. Jones to the club. The picture was painted by Charles Kent Owen and is an excellent likeness. Ex-Judge James B. Bradwell made the presentation speech."—*Tribune*, July 20, '99.

"Mr. Charles Kent Owen, a pupil of some of the best painters in Paris, shows a number of fine miniatures; his work is broad, free, as much as a miniature can be, but in it one sees good drawing and a knowledge of anatomy that few painters possess."—*Arts of America*, October, 1898."

INTUITION.

PROF. C. J. PETERSON.

By intuition is understood a conception of truth without any process of thought or reasoning. As truth is of many kinds, so will intuition be of many kinds. Man being a microcosm has in his organization all of the elements found in the universe of which he is a part. While intellect is necessary to grasp and comprehend a truth, the sentiments are by no means valueless in obtaining it. As a sentiment, because of its predominance in a human being, is apt to distort the judgment, render the individual decidedly one-sided, lead him astray, as it were; so deficiency in a given sentiment will render an individual correspondingly slow in comprehending a principle of which this sentiment forms a part.

The inner world, or the mind, is constantly receiving or giving out impressions, and each kind of impression has its special station in one of the forty-two faculties of the mind, which employs the brain as its organ. To be influenced by others' sentiment one must have the same kind of

sentiment. In the same degree that one is lacking in sentiment, or faculty, will be wanting in receiving impressions. Sentiment is necessary as well as judgment. A person with large intellectual faculties and weak sentiments is an icicle in the form of a human being; he isolates himself from society by his coolness, receives hardly any impressions, lacks feeling, enthusiasm and inspiration. On the other hand, people with strong sentiments and moderate intellect are exceedingly sentimental, passionate and emotional, and likely to be carried away by their sentiments. Harmony requires sentiment as well as judgment. The human mind, which is made up of both emotional and intellectual faculties, presupposes that all these faculties shall be developed and given their proper share of gratification, which process alone can produce a harmonious being. We should ever bear in mind that every faculty is good in itself and has a right to be developed, but when inharmony prevails more or less discord and evil is bound to follow.

Intuition is conveyed by means of the sentiments, and, if these sentiments are very strong, the individual will be inclined to depend on his impressions and not on his intellect. He will use as a guidance unseen forces and absurd notions, which have no foundation in observation or experience. Intuition should not be wholly relied upon, although it is valuable to everybody within its proper limit. How badly it sometimes fools people may be seen in those who have excessive Spirituality. They think they are continually led by some spirit, and will rely on the impressions they imagine they get from it, and not on their reason. This faculty gives faith in the unseen, and is of great advantage when not relatively too large. It is an important factor in what is termed mental susceptibility. It gives spiritual insight, forebodings and warnings. All impressions of a spiritual nature are received by the faculty of Spirituality. The faculty of Benevolence carries impressions of a sympathetic nature. It is the only faculty that can sympathize with any one, and, therefore, the only one that can feel impressions of this nature. People with large Benevolence are easily impressed with words or deeds of kindness. There are examples where two natures are in such perfect sympathy that each will feel, enjoy or suffer whatever the other does. This, however, is not wholly due to this faculty, but also to others that naturally transmit impressions. The faculty of Human Nature receives impressions as to people's character. It is this faculty that impels a person to ask himself, "What kind of a fellow are you?" when meeting a stranger. Sometimes it keeps a person looking in another's face after he has finished talking to get the right opinion of him. By getting intuitive impressions of others' character, this faculty largely enables a person to be tactful. When it unites with large Approbatiyeness and small Self-Esteem people will receive impressions of what others think of them. Being careful to have their good opinion, if by some contingency they have lost it, they will feel it immediately. Approbatiyeness seeks popularity, Human Nature decides if it gets it. The desire to please may be carried to an extent that makes people exceedingly nervous, thinking they are failing to convey favorable impressions to others and having but little confidence in their own ability, they are in hot water most of the time. The faculty of Ideality creates and receives impressions of beauty. It is this faculty that begets nourishes and sends out impressions of ideal conditions and things. By means of the social faculties impressions of a social nature are received. Friendship gets impressions from friends of a friendly nature. Amativeness gets impressions of love, etc. The kind of impressions, therefore, most common in a person will depend on his predominant faculties. Where the nervous system is predominant impressions are keener and sooner felt. Persons with the mental temperament, are, as a rule, susceptible to impressions.

THE SHORT SIGHTEDNESS OF HUMANITY.

It is profoundly amazing to stop and think that a very large majority of the human race are wholly unacquainted with the nature and location of the faculties of which they are constituted. Many of the most learned teachers, scientists, clergymen and statesmen are as much in the dark concerning the composition of human nature as is a child concerning the location and functions of the organs of its body, and yet these faculties express themselves in the formation of the head so strikingly, definitely and boldly that a child might see and understand. A child can easily be taught the location of its ears and very easily understands that by means of these it hears. The organs of the brain often stand out at least as distinctly, if not as extendedly as the ears. Millions, however, look at heads and do not see more than one per cent. of what might be seen if they were properly informed. Learned anthropologists and anatomists will talk learnedly about skull formation, and at the same time be in almost total darkness concerning its formation. The usual explanations of skull formation to be found in the leading works on anatomy are supremely ridiculous. As great an anatomist as Grey has not the first fraction of a correct conception of the causes of skull formation. So it is regarding the formation of the whole body. The texture of the body, the temperament of the body, the vitality of the body, the strength of the body, in fact, the complete make-up of the body is almost a perfect *enigma* to the greatest physiologists and anatomists living, all because they have no fundamental foundation. They do not begin with any definite cause whatever. They have no scientific fundamental explanation of human physical formation. The majority of anatomists and physiologists know absolutely nothing in regard to the causes of the formation of the head. To positively say that phrenology is the cause and determiner of the peculiar anatomy that any individual may possess, if it is normal, will almost stagger the average physician. Yet this is the plainest of facts. Nothing is more simple, nothing is more certain. Heads do not form in any particular way by any other causes than the inherent potential force and formative power that is in the very nature of the human faculties. No human being in a natural state will have a broad head without a strong degree of the faculties that are located in the temporal lobes of the brain. A broad head is broad because the faculties of Constructiveness, Alimentiveness, Acquisitiveness, Destructiveness, Vitativeness and Combativeness are large. If it is broad a little higher up it is because the faculties of Cautiousness, Sublimity and Ideality are large. The physiologists say that in this region are to be found the motor centers. That is largely true because in this region are to be found the motive faculties. In fact motor centers may be found in any part of the brain except the intellectual part. Sentiments require motor centers because they express themselves often through the muscular system and hence motor centers may be found in all parts of the brain except the frontal lobes.

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THE FUNDAMENTAL MEANING OF HUMAN SAYINGS.

All sayings, maxims, mottoes, proverbs, etc., have their source in human faculties. Their fundamental meaning can better be understood by specifically understanding the faculties from which they sprang. For instance, to clearly understand the motto of Chicago is to first understand the elements of the human mind. What faculties but Self Esteem, Firmness, Approbativeness, Combativeness and Destructiveness could get behind intellect and make it say, "I will?"

The fundamental meaning, then, of this motto may be fully found in the nature of these five faculties. They were the "inspiration" of it. They were the prompters. They felt it and made the intellect say it. Otherwise it would have remained unformed and unsaid. The "I" came from Self Esteem and "will" from Firmness, Destructiveness, Combativeness and Approbativeness.

From the same source came "Where there is a will there is a way." Will of any kind is an impossibility without the above-mentioned faculties. The author could not have been negative in these five faculties and given expression to such a positive maxim. Those who are weak in these faculties cannot clearly understand how one could form such an affirmation and believe it. What is easy and what is difficult is largely a matter of predominant faculty. When Grant said "I will fight it out on this line if it takes all summer," he but gave expression to these five faculties.

"Whistling to keep up his courage" comes from almost a totally different source. It properly means to keep down Cautiousness and Approbativeness. These two faculties give rise to timidity and cowardice, and while Cautiousness internally trembles with fear, Approbativeness, for fear of being known as a coward, "whistles" to keep up the appearance of courage.

(Continued in February number.)

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