

HUMAN FACULTY

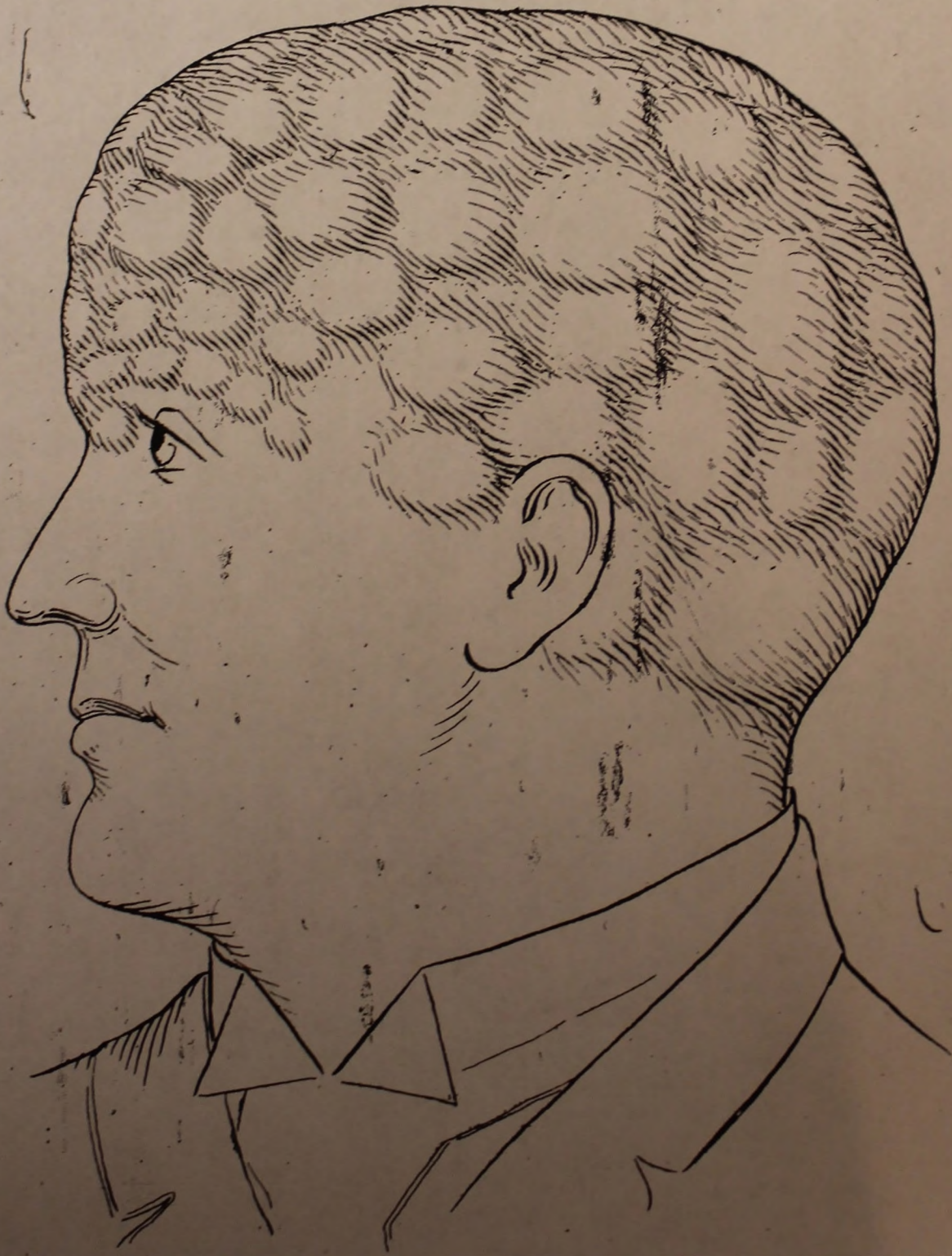
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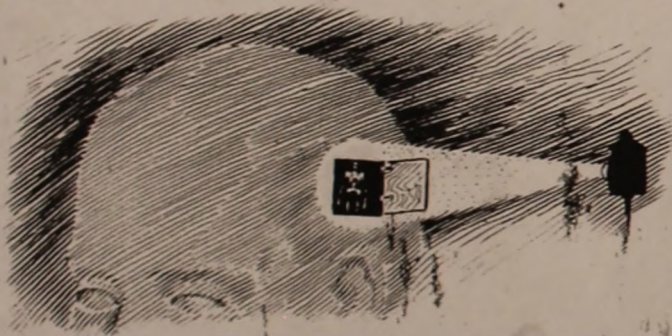
No. 2.



THE LOCALIZATION OF THE FORTY-TWO HUMAN FACULTIES.

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THE LOCATION OF THE FAMILY SKELETON.

Phrenology is as a search light which reveals and lays bare the various faculties of the mind. In the accompanying sketch it is turned upon, and illuminates the faculty of Secretiveness—that faculty of the mind wherein all that should be mystery is safely, sincerely concealed. It is the closet wherein the “family skeleton” may privately repose amid enshrouding, silent darkness. Secretiveness is the function of the mind that delights in concealment. Very large Secretiveness, very small Language and small social faculties would render one a veritable Sphinx.

AFTER 6,000 YEARS.

After 6,000 years or more the human race finds itself still decidedly muddled about its own nature. One of the most amazing facts in the world is the ignorance of learned men and women in regard to the elements of human nature. The treatment of human nature has been, and is, indescribably indefinite, superficial and haphazard. In fact it is almost wholly experimental. To deal with human nature definitely without understanding the composition of human nature is a self-evident impossibility. No one can realize how unscientific and dangerous such treatment is until he fully understands the elements that make up human nature. To deal

with human nature as a something without a knowledge of the individual elements of which it is composed is as superficial and unreliable as to deal with the human body without any knowledge of anatomy and physiology.

The elements of human nature have been discovered. They not only have been discovered but they have been distinctly localized in the brain. We know as well where they are as we know where the nose and ears are. A teacher, reformer, physiologist or minister who does not know where the faculties of Cautiousness, Approbativeness, Causality, Amativeness and Destructiveness are is just as necessarily and unavoidably haphazard and unsafe in his work as the most prominent physicians and surgeons of the world would be without a knowledge of the location and functions of the heart, lungs and other vital organs. These elements have not only been discovered and located but their functions have been definitely learned. They have been so definitely learned that a definite comprehension of the warp and woof of human nature may be as clearly understood as the most skillful color artist understands the primary colors. The complex make-up of human nature becomes wonderfully clear to him who understands clearly each individual element of which it is composed. There is, therefore, no need whatever of learned men and women proceeding haphazardly in regard to human nature as a whole, nor in regard to the needs of any particular individual of the human race. The defects of any one can be pointed out with absolute certainty. Nothing can be more definitely done than that which a true phrenological psychologist can do in regard to the defects of the mental constitution of a single individual. It matters not what these are, if they are normal they can be exactly located and exactly treated. There is no other way to definitely treat human nature of a defective kind. Being composed of definite elements, which are inherited in different degrees of strength, and which result in combinations accordingly, necessitates a thorough knowledge of the distinct elements of which it is composed and the development of these in a given individual.

Outside of a fundamental knowledge of these and an individual examination and measurement of these in an individual there can be but general work done by the very best. It is even more than a self-evident impossibility for any one to deal with a complex and composite body of any kind in a definite, exact manner without understanding the individual elements of which this body is composed. Human nature being made up of at least forty-two fundamental elements makes it positively impossible for anyone to deal with human nature in the race, human nature in the nation, human nature in the tribe, human nature in the family, or human nature in the individual without a clear grasp of each one of these elements. No one can understand the needs of human nature definitely without understanding these elements in the first place and the degree of development of each one in a given individual.

The shortcomings of anyone are the shortcomings of distinct faculties. The needs of anyone are therefore the needs of certain faculties. The talents of anyone are the development of certain faculties. In fact any and all kinds of human power are to be found only in fundamental human faculties. These faculties may be as clearly understood as a, b, c. Teachers, psychologists and ministers may deal with human nature just as clearly as they deal with the letters of the English alphabet. Surely, after 6,000 years or more, it is high time that the race understood its own composition. Simplicity instead of mysticism might be universal. There is enough time, money and effort used in the instruction, training and reformation of the human race to accomplish at least ninety per cent. more if it were used with a full knowledge of the elements of human nature and the development of these elements individually and relatively in all races, peoples and individuals.



JUST PRESS THE RIGHT BUTTON.

Whenever you wish to get the attention
Of Jones or Smith, O'Connor or Dutton,
Don't whistle nor sing, nor profane things mention:
Just walk up to the *HEAD* and *PRESS THE RIGHT BUTTON*.

CHARACTER IN WALKING.

Continued from last month.

Predominant faculties determine the characteristic walk, if any. Some one may say that it is merely a matter of habit. Very well. What is a habit but a brain state formed by the action of predominant faculties? No faculty, no habit. Something must act and act repeatedly before a habit is formed. This something is the mind as a whole. This mind is a composition of faculties. All of its acts are acts of one or more faculties. Hence, all normal physical movements are the result of *past* and *present* actions of faculties. This embodies *all training*. No one can be taught or is trained except by means of faculty; we learn all that we learn with faculties. The greater share of one's training is that which comes from his own strongest faculties. He trains his arms and legs to move in certain ways by means of the inherent force of predominating faculties.

If Benevolence is supreme, his walk is positively different from another's whose Destructiveness is supreme.

The manner of *holding* the body is one thing and *moving* it another. The two together are usually called the charac-

teristic walk of one. All should remember that we *move the body about* with certain faculties and *hold it up* with others.

We hold it up chiefly with Self-esteem, Firmness and Approbativeness. If these three faculties are weak no one will hold his body in an erect, dignified attitude. *He can not* without special effort and then only momentarily. At the same time one with these three faculties very predominant will hold the body in a swaggering, pompous position of vanity and ostentation, and with the addition of strong Destructiveness and Combativeness he will push along boldly, independently and powerfully.

The faculties that move the body about chiefly are Destructiveness and Combativeness.

The particular manner of movement is determined by any of the other faculties that may be strong enough to do so. It will be moved according to the nature and relative strength of the *movers*. If Ideality is strong it will cause the owner to *try* to walk *gracefully* as well as pompously and boldly. A large faculty of Hope will give the walk a cheerful air. Mirthfulness will saturate it with the jolly or droll.

In this way all kinds of normal human walks may be very clearly read and understood.



NERVE KILLERS.

APPROBATIVENESS AND CAUTIOUSNESS.

A human mind is so complex in constitution that it contains within itself faculties that when *predominant* may slay the body it inhabits. There are two of these. They are Cautiousness and Approbativeness. More than the other forty faculties combined do they *depress* the nervous system. They put the nervous system *on edge*. They *key it up* to the highest pitch. They make it in the highest degree *susceptible*. They *keep it on the qui vive*—in other words in a *perpetual state of strain*. They borrow trouble. They anticipate disaster. They fear failure. They are continuously on the lookout for frowns and mishaps. They are keenly hurt by neglect. They often *imagine* they are neglected.

They are *poor sleepers*. Nearly all insomnia is produced by them. They are *fearful dreamers*. They dream of defeat, chagrin and danger. We unhesitatingly affirm that no human being can have these two faculties predominant and be happy or healthy. It would be an impossibility.

They *directly* affect the Nervous System. They depress it. They either get it into a state of *strain* or *depression*. They affect the sympathetic nervous system *particularly*. When one's heart "comes up into his mouth" and beats like a trip-hammer it does so because one or both of these faculties is in an unregulated state of action. They may very properly be called literal "heart breakers." They are without question the worst foes of the human heart. They have killed their millions. They are also stomach depressors. They are *stomach binders* and *lung restrictors*.

They do these things by tight clothing. In fact they are physical malformers.

They "shock" the nervous system. They do this many times a day. They play "pita-pat" with the heart, "short-stop" with the lungs and "nightmare" with the stomach.

They are, literally speaking, *nerve wreckers*. They send discouraging nervous currents down from the brain to the vital organs, well-nigh continuously.

They should not be permitted to do this. In the first place they should be *fully known*. Their proper place in the mental constitution should be known. Then they can be handled. They can be "held down"—that is they can be regulated. They should *not* be in the *ascendant*. They were not intended to be. Their *very nature* proves this.

Reader, do not let them *dominate* you longer. Marshall all of the other *forty* faculties together if necessary and make these take a *secondary* place. This is where they belong. Otherwise they are "usurpers of the throne" that *naturally* belongs to Causality, Comparison, Combativeness, Self-esteem, Human Nature, Spirituality and Firmness.

THE COMPOSITION OF HUMAN NATURE.

That human nature is in some kind of sense many-sided, is admitted by all. It is universally regarded as a composite something. It seems to be a mixture. The inconsistency manifested by a single individual is positive proof of its composite nature. It is quite self-evident that it is not composed of a single psychical element. All admit of higher and lower tendencies. All psychologists in some kind of a way regard it as at least manifesting more than one kind of talent and tendency.

The usual division of it is into Intellect, Will and Feeling. At the same time there is an almost universal difference of opinion in regard to what it is. There is nothing like uniformity of opinion in regard to its make-up. This diversity of opinion exists principally because it has not been studied in an *elemental* sense. We have given it more than twenty years of special study. By means of nearly 40,000 special examinations of men, women and children we have been able to certainly demonstrate the existence of at least all of the essential elements of which it is composed.

These elements manifest themselves through different brain centers. The study of a single element as it is manifested in brain formation, brain texture, skull formation, physiognomy, anatomy, physiology, temperament, voice, walk, gesture, talent, imagination, will, health and disposition may be made in such a manner that the existence and nature of this single element can be absolutely established. The individual and fundamental nature of the element may be just as completely established.

An element will be found to be the most *distinct* thing knowable. It will be found to have a perfect *limitation*. The line of demarkation between its nature and the nature of another element, in a psychological sense, may be as definitely and distinctly proven as the line of demarkation between sea and land, or between one of the five senses and another, as, between smelling and hearing. These elements are as individual, genetic and specific in nature as the five senses. There is no more need of mixing them. Certainly no one mixes the five senses in thinking about them. Vision is not mixed with audition. Neither is the sense of touch mixed with taste.

Forty-two of these elements are as well known, defined, marked off and localized in the brain as the five senses are defined and localized. They constitute about all of manifested human nature. They cover the realm of human nature in all races and tribes.

Human nature therefore may be as definitely, specifically, clearly understood as the English alphabet. The composition of it may be as clearly understood as any chemist understands the composition of any compound. A clear understanding of the exact nature and power of a single faculty will enable any one to very definitely understand one side of human nature. The same degree of clear understanding of the forty-two elements will enable one to just as clearly understand *approximately all* of the human nature that the race has yet manifested.

THE GREATEST NEED OF THE RACE.

The greatest need of the race is a thorough knowledge of the faculties of which all human beings are composed. *Success, health and happiness* depend more upon this knowledge than upon any and all other kinds of knowledge combined. The *true* cure of all human trouble lies in the proper reconstruction of the *mental condition* of all defectives.

If the mind is a *single* power, how can we inherit certain faculties from one parent and other faculties from the other parent?



HUMAN ATTRACTION.

HUMAN ATTRACTION.

We present this month another phase of *human attraction*. It is an *important* one. It illustrates the *manysidedness* of human nature. It is a common fact, but very indefinitely understood. It may be called dual attraction. Two *opposite* divisions of human nature are struggling for the mastery. It is a contest between the faculties of the frontal brain and the faculties of the occipital brain—between the *intellectual* faculties and the *social* faculties—between the school-room and the home, the studio and the club-room, books and balls, thought and sentiment, study and society, learning and entertainment—"hard application" and a "good time." Parents realize the actual reality of it; so do teachers. It is a serious problem for many.

The social faculties are five in number. They are all grouped together in the backhead, or, more properly, the cerebellum and the occipital lobes of the cerebrum. Externally they cover about the head territory indicated in the illustration. Their names are Amativeness, Conjugality, Parental Love, Inhabitiveness and Friendship. These five faculties like home, association, courtship, marriage, domestic life, the fireside, parties, entertainments, weddings, picnics, clubs, balls and "gay times." They are directly the opposite of the intellectual. As a magnet they come in direct conflict with *intellectual concentration*. They divert the mind from study. The heart of the question of co-education is right here. We shall have much to say about this question in the future.

The chief intellectual faculties are Causality, Comparison, Eventuality, Number, Language, Human Nature, Constructiveness and Ideality. These give a fundamental love of knowledge for its own sake. They love history, literature, science and philosophy. When these faculties are predominant in a child there will be an instinctive tendency to *books*.

Such a child will get knowledge under the most *unfavorable* circumstances.

When both the social and intellectual faculties are strong, and *equally* strong, then comes the "tug of war." Then it is a conflict between the *social magnet* and the *intellectual magnet*. What to do about it will be fully considered in HUMAN FACULTY for March.

IN THE YEAR 1950.

Phrenologically Considered.

By W. J. S.

Dialogue in the year 1950, between several persons who take a backward glance over the preceding half century. They are seated on the veranda of a magnificent building overlooking the Lake Front Park in the city of Chicago.

MR. PERCEPTIVE.—See! There goes a Filipino! What a fine looking fellow.

MR. H. NATURE.—Well, you've got an eye. How do you know he is a Filipino?

MR. P. C.—My friend Cause, here, can explain it better than I can. I only know it; that's all.

MR. AL. T. CAUSE.—Thank you. But to be serious, you can trace the evolution of the Filipino step by step since the close of the war in 1900. Notice the pictures of the Filipinos of fifty years ago and then look upon yonder specimen. They were always gifted with a strong faculty of imitation, and when they saw what the Americans were doing with their lands and resources they followed suit. The shape of their heads has changed radically since the year 1900. More

and more, as American ideas permeated their minds, and their thoughts became more like those of their generous conquerors, so their heads and faces became more like the Americans. Did you notice the fullness in the temples of that Filipino? Did you notice the straight nose, almost purely Greek? Fifty years ago you could find few constructive, music-loving, art-seeking, conscientious Filipinos. Now, their name is legion.

MR. BEN. O. VLENCE.—Yes; I have noted with keen pleasure the wonderful progress of this remarkable people. A half century ago, when I was a little boy, I used to lay awake nights and cry over the reports in the papers of the casualties to our brave boys in blue. God bless them—how they suffered. It made me go to bed sick when brave Lawton fell. And my heart bled for the poor Filipinos, who must have suffered greatly. And yet to see them now, proud of their Americanism, you wouldn't dream that they had ever lifted a hostile hand against us.

MR. D. STRUCTION.—For my part I'm getting tired of the way things are going. It looks as though that fool agreement the Powers signed was going to stick. Arbitration! Fudge! That's—how many? Twenty-five years ago, and held right here in this very building. I'm itching to see a genuine fight once more. I'll grow rusty with ennui.

MR. B. MIRTHFUL.—There's always a woodpile handy, Mr. D. That's right in your line, too.

MR. D. S.—Come, sonny, don't get impertinent, or I'll cuff your ears.

MR. B. M.—Here comes Miss Ida Ality, with her chaperone. Now, let's see whom she agrees with. Here, Miss Ida, this gentleman says we ought have a good old-fashioned fight, a regular bloody old tilt, such as we used to have. Do you agree with him?

MISS IDA ALITY.—[Freezing Mr. D. with a look.] I did not know there were any such blood-thirsty people left on earth. Most of the men of your class, sir, have turned their gifts to better uses. I think you, sir, ought to be put in a glass case and exhibited. You are certainly an expiring link between the old barbarian and the new civilization.

MR. B. M.—Ha! ha! ha! Good for Miss Ida. How do you feel over that Mr. D.?

MR. H. NATURE.—[As Miss Ida haughtily proceeds on her way.] Come, come, don't get into an argument. By the way, I see something unusual over there on the boulevard. What is it?

MR. PERCEPTIVE.—Why, it is mud.

MR. COX STRUCTION.—Mud! Where did it come from? Since men of my profession have had their day, and there isn't an inch of anything except asphalt pavement in the city and not a horse within the city limits, I can't see where mud comes from.

MR. AL. T. CAUSE.—If you people would stop and use your thinkers a minute you could soon tell. You remember an automobile party from St. Louis passed by here an hour ago. Well, they were very happy and must have stopped at a wayside inn somewhere out in the country. Their driver probably was invited inside the inn, for when he got outside the inn the inside of his head was downside up. And he promptly turned the party upside down in the ditch, and that mud was carried here inside of their felloes and left on the side of our road.

MR. B. M.—[Rolling off his chair.] Oh, Lord! Somebody hold my sides. Such a wit will set me crazy.

MR. H. NATURE.—Solved again. What would we do without Mr. Cause. Hello, here comes Mr. Color. How are you, Mr. Color? I say, if you hurry a little you'll catch Miss Ida Ality. She passed but a moment ago.

MR. COLOR.—[Blushing.] Ah, thanks. I'll hurry on.

MR. H. NATURE.—That will make a match, or I'm mistaken. What makes Mr. Color so popular of late years? Here is Mr. Waite who is a neighbor of Color. Can you tell?

MR. WAITE.—I think I can. At least I'll explain it in this way. Early in the present century all our newspapers and magazines were printed in black. The pictures all were black. The half-tones were in black, shaded from solid black up through the intermediate tones until the highlights were reached, which were only the white paper showing through. Thus the people who are great newspaper and magazine readers, had no education in color. Nine-tenths of the people had their color faculty developed less than fifty per cent. Many, even, were color-blind. So, that when the first general attempt at color illustration was made by the newspapers, the effort was not appreciated. People thought the colors distorted the scenes portrayed. They wanted their old familiar blacks and whites. But the magazines stuck to it. They struck the key-note when they abandoned the vivid colors and began printing in more subdued color-tones. You must remember that the colors in nature, as you see them, are not vivid. Take a landscape when the trees are most brilliant in the fall. You see them at a distance through the haze of atmosphere, and they appear a mass of subdued color. Only in the very foreground is a touch of strong color permissible. And the fact that, in a paper or magazine, a small space of a few inches square must represent a very large scene from nature, makes the proper treatment of color an art in itself. But you now know how perfectly our newspapers and magazines are illustrated in color. So universal has this custom become, that no attempt nowadays is made to portray a thing unless it is set forth in colors just as the eye sees it. And in the past quarter of a century the color faculty alone in our people has increased in power over thirty per cent. This explains why Mr. Color, who is a master in his line, is so popular.

MR. B. M.—Your dissertation, my learned friend, has been of much benefit to us. Even the pig meant to be popular when he dissolved himself into color.

MR. WAITE.—I don't understand you.

MR. B. M.—Isn't color a pigment?

MR. PERCEPTIVE.—Come, you irrepresible, be off with you and play your pranks on the pigtails. I see a fast ocean freighter from Hong Kong has just tied up. It came through the great canal.

MR. H. NATURE.—Ah, my friend, don't you know the Chinese no longer wear pigtails? They, too, have strayed into the path of progress and are marching to its music. But I see coming along side of the Chinese steamer, a big, black vessel. Of what nationality is it?

MR. PERCEPTIVE.—It's an Italian direct from Naples by way of the St. Lawrence. And just coming into the harbor there are two more mammoth ships—one from Buenos Ayers, the other from South Africa.

MR. AL. T. CAUSE.—What a grand sight. Here's to this wonderful city, the greatest in the world in population and in wealth, and the center of art and learning. It is a monument to the indefatigable zeal of the human faculties.

January 18, 1900.

PROF. L. A. VAUGHT, Chicago.

Dear Sir:—Enclosed please find order for \$1.00. Also stamps for 45c for which please send to my address HUMAN FACULTY this year. Copy Natural Chart, also copy HUMAN Selfishness. You may begin with January number, although I have bought that one. I can send it to a friend of mine I received HUMAN FACULTY last year and they make the most practical volume on Phrenology that I know of, every one at all interested in the Science should by all means secure the first Volume. It gives me pleasure to speak a good word for your very valuable Magazine. I trust you will also keep me advised whenever "Your Head and what is in it" comes out. They are also too valuable to miss.

Very truly yours, H. S. WINANS.



HOW TO LEAD CHILDREN.

There is no rule by which Children can be handled—the composite make-up of the human mind makes null and void the universal practicality of a rule. The very best way is to understand Children—to understand them part by part or elementally. Each child is composed of fundamental elements. Each inherits these in different degrees of strength. A very accurate knowledge of the individual and relative strength of these faculties in the child is the only reliable basis of leading children properly. Without this knowledge parents and teachers have to experiment with Children and then never truly know whether they are proceeding in the proper way or not. What we mean by the proper way is that way that will best fit the child for future Self-control, Success, Health and Happiness.

Any child can be lead if fully known. Every child has some strong faculties or at least some that are stronger than others. Paradoxical as it may seem, in one sense these are the child's weaknesses. He will give attention through them. By means of these strong faculties he may be lead into a higher channel. The above illustration shows how one kind of boy may be easily lead. The ring (as it were) to which the cord is attached is put through his backhead—the region of his affections. When a boy has a round, full backhead like this he can be lead easily by means of his affections. He will respond quickly to friendly approaches. He likes to be loved and petted. He will be interested, too, in pets of some kind—a dog, pony, parrot or pig.

By means of these he can be lead into the study of natural history and science if properly handled.

Parents and teachers should know what heads mean. They should know the faculties that are located in the different parts of the head. Very much safer would be their guidance and successful their government of Children.

We ask all of our readers to make an immediate application of the above truth and demonstrate it for themselves. Take a boy with a backhead like the one pictured and you will find by trial that he will respond to affection and can be led by it. It should be said in conclusion that such boys and girls are also easily led into matrimony, evil associations and immorality. All such Children should not only

be lead but given a full knowledge of their own faculties and positively developed in all those faculties that give them Sagacity, Moral Courage and Self-control.

Temperament is a mental-physical condition that is the result of a predominance of certain faculties. No one can have a vital temperament predominant without having either one or all of the three vital faculties—Amativeness, Vitativeness or Alimentiveness predominant.

MUSIC.

A phase of musical success that has excited no little wonder and has been a subject of much reflection, is the fact that a musical student of evidently superior musical talent will rise to heights of success to which his apparently more gifted brother is unable to attain. I use the term gifted in a purely musical sense. For instance it enables one to more fluently and readily reproduce tones once heard. It is the organ of music. It has all of the mocking bird quality. Blind Tom, the negro prodigy, was probably the best example of this type. He had the receptive and reproductive qualities developed to a remarkable degree, though the other organs of his brain were so poorly developed as to leave him what he was—a musical idiot! Had there never been any musical strains previous to the advent of Blind Tom into this world, there never would have been any after he left. He would have contented himself with imitating ordinary sounds such as the tooting of whistles, the cackling of hens, the lowing of kine, etc.

On the other hand, suppose there had never been any music up to Wagner's time, there surely would have been after. His constructive and ideal faculties would certainly have developed it. He could receive and reproduce, and not only that, he was enabled to soar in the constructive and creative realms of music.

Thus, in the case of the two students to whom I have previously alluded—one has the organ of music finely developed. No. two has it developed in a lesser degree, but his Constructiveness, Ideality, Hope and Sublimity are much larger than in student number one. This gives him conception; it gives him greater breadth and depth; it gives him soul.

Number one learns more easily and readily. It is more of a struggle for number two. To the superficial observer number one has the best chance for success. Yet shortly the observer will have his eyes opened to the fact that number two is beginning to display a more masterly touch. He is surprised, he cannot understand, yet he sees number one slowly but surely falling behind in the race.

The organ of form alone will not make an artist. The organ of language, the ability to make rhymes, will not make a poet. The organ of music alone will not make a musician. It is only when the other faculties come into play that any individuality is displayed.

One having Hope, Veneration and Ideality largely developed will love the soothing strains of sacred hymns. Large Destructiveness and Combativeness delight in the clash and clangor of martial airs. Large Amativeness will prefer songs of love, etc. Thus in the organ of music is but one factor of many that would go toward making a creative musical genius.

FRED HILL.



HUMAN FACULTY

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Man—Forty-two faculties.

Woman—Forty-two faculties.

Children—Forty-two faculties.

Obscurity—General psychology.

A human soul is a composite affair.

Fundamental psychology—Phrenology.

Simplicity—Phrenological psychology.

Body—The product of the forty-two faculties.

How can a single thing get into conflict with itself?

The relation between phrenology and anatomy is one of cause and result, phrenology being the cause.

DR. JEKYL AND MR. HYDE.

On the opposite page, HUMAN FACULTY prints two sketches—one a phrenological Jekyll and the other a phrenological Hyde. It requires no student of human nature to discover which is which. Both of these are impossible characters. Neither type could survive for any length of time on this earth.

Hyde, because of his diabolical and uncontrollable cruelty, would be slain in twenty-four hours by some person acting solely in self defense. Jekyll would perish because of his own infinite goodness. He would be the very embodiment of self-denial. His wondrous Benevolence and absence of Acquisitiveness would make him the poorest of the poor. His want of Self-esteem and his enormous Veneration would render him almost inconceivably meek and lowly. Void of Combativeness and Destructiveness, he would be buffeted hither and thither—although starving he would bestow his only crust tearfully and gladly on some hungry dog.

Jekyll would be the ideal, Christ type.

Consider the countenance of Hyde—it is the very embodiment of evil. His gray, stony eyes are sordid and soulless. His mouth reveals the venomous cruelty of the snake. His nose, curved like the beak of the bird of prey, would render him aggressive, fearless. Anything that could cause a smile to light the countenance of Jekyll would madden Hyde almost to frenzy.

A sight such as would move Jekyll to tears would cause a strange gleam of satisfaction in the eyes of Hyde.

One's joy would be the other's poison. And as good and evil about balance in this world, one would probably experience as much pleasure in existence as the other, though it is hard to see how either of them could experience much enjoyment.

GEORGE SEAMENS.

PHYSIOGNOMY.

There is no chance in the formation of the human body. A natural human body is the product of specific causes. There is a specific correlation between mind and body. In other words, between phrenology and physiognomy, or more correctly speaking, between the forty-two human faculties and the entire body. No one can understand the human body without understanding the builders of the body. No one can understand the relation between body and mind unless he understands the fundamental faculties that constitute the mind. Otherwise there is no way under the sun to understand this relation.

The connection between mind and body is fundamental. In other words, it is elemental; it is distinctly elemental. In the first place, it is an elemental vital connection. What we mean by this is that three fundamental faculties, absolutely vital in their nature, fundamentally and physiologically connect mind and body. They form a bridge between the two. They enable the mind and body to work in unison. To the degree that these three faculties are strong, there is vital connection between mind and body. If these three faculties are weak, there is a weak connection between mind and body. This is absolutely true; there is nothing more completely true. These three faculties are Alimentiveness, Vitativeness and Amativeness. While it may not use the entire cerebellum as an organ, yet the development of the little brain or cerebellum is indicative in almost an exact sense of the strength of Amativeness.

In the first place, it helps to shape the head. It helps to shape the face, decidedly. It fills out the lower backhead, and therefore is indicative of vitality in itself. Then it helps to form the lower part of the face. It has a great deal to do with the lips. It expresses itself in a fullness of the central part of both lips and especially the lower lip. It thickens



DR. JEKYL.



MR. HYDE.

the chin downward from the corners of the mouth. It has something to do with the flesh and muscle on the frontal part of the chin. It also materially increases the weight of the whole body. It decidedly helps one to manufacture blood. It is one of the vital faculties truly. It is a part of the digestive system. In fact, it is a fundamental part of the digestive system. It is that part that extracts the finest elements from the blood for the purpose of reproduction. Amativeness can be called, therefore, the quintessence of digestion. It not only helps to give shape to the head and face, but also to the neck. It is more nearly a masculine faculty. Instead of producing a small neck, it helps very much to produce a large neck. This is seen in the male animal. There is more than one reason for this. It is a positive faculty. It is a positive love faculty. It is a positive passionate faculty. To give expression to this passionate nature, the animal kingdom requires strong vocal organs. Strong vocal organs cannot be formed in a small neck. Therefore, to give vocal expression to this powerful feeling, is to form a large neck. It also has something to do with the muscular formation of the neck. All who are endowed strongly with it are full of life and strong masculine force. The animals of the male kind are positive and defend themselves and fight for the mastery of the herd. They therefore cultivate the muscular system to a strong degree by means of this faculty. It is one of the great builders of the body. In this way it has a great deal to do with physiognomy.

(Continued in February number.)

I recently overheard an argument between an advocate of phrenology and one skeptical on the subject. It ran something after this fashion:

Skeptic—“Well, look here now, you say that a man with a large head is the smartest. Now, how do you account for the fact that D's head is much larger than B's, and B, you admit is the more intelligent of the two?”

“Let me ask you a question” said the advocate, “which is the stronger, a large man or a small one?”

Skeptic—“Why, a large one, of course.”

Advocate—“Then how do you account for the fact that your little friend L, is much more powerful than M, who is by far the larger of the two?”

Skeptic—“Why, er-he's a better quality of physical make-up, I guess.”

Advocate—“Well, there you have answered your own argument. The generality of large men are stronger than the generality of smaller ones, but in many cases the little man is built of better muscular fiber, and he will out-class, in the matter of strength, a larger man of inferior muscular fibre. It is exactly the same with the brain. A large brain may be inferior to a smaller one in exactly the same sense.”

The objections many have to the consideration of phrenology lies in the fact that when they bring up an adverse argument, which they themselves are unable to answer, they do as the ostrich who buries his head in the sand—rest placid, secure, in their own dark ignorance.

HOWARD TAYLOR.



NEGATIVE SELF-ESTEEM.

PART OF THE "LIFE GUIDE"

OF J. H. L.

"What you need above everything else, is self-control. This being your first need, makes it first in importance in development. I would not advise a rogue to cultivate Self-esteem unless he united Conscientiousness with it. Every one, however, who has a sincere desire to do his or her best in the higher sense should be encouraged in the development of any and all faculties that will enable him or her to do the best.

You are naturally defective in the center of self-control. This is the faculty of Self-esteem. The place to commence the successful cultivation of anything is certainly the center. Growth is outward. To be weak in the center, is to be weak all round. If one has a weak spinal column, he is weak all over physically. Self-esteem is, in one sense, like the backbone or spinal column of the body. *You need more mental backbone.* To get this, you must have a stronger faculty of Self-esteem. You cannot get it in any other way.

General development will give you only a fraction more of Self-esteem. This method is too slow. It would take you ten or fifteen years to cultivate sufficient Self-esteem to give you certain self-reliance, self-possession, and sufficient self-control to always handle yourself to the best advantage. *Individual cultivation* of this faculty will give you the same in about one year. The first thing to do is to clearly understand the necessity of having this faculty sufficiently large to enable you to do your best.

You do not have to cultivate vanity nor egotism to cultivate Self-esteem. You should look at it in this way: that you ought to have enough of the faculty of Self-esteem to give you the self-possession, so far as this faculty is concerned, that will enable you to speak and write with perfect self-possession. Having a good purpose, you are absolutely justified in developing this faculty up to that degree. In doing so for this distinct purpose, you are not cultivating egotism, nor anything akin to it.

Your Self-esteem, at the most is only negative. Your intellect is positive. This makes you positively too weak in the faculty of Self-esteem. To *balance* your ability, you should have as much of the faculty of Self-esteem as you have of intellect. You ought to have as much of this faculty as is necessary to do any kind of work without any fear of ridicule or false modesty.

Approbateness is the center of false modesty. One can be a hod carrier and have just as much self-respect as the President. Self-esteem makes no distinction in any kind of labor that is in itself honorable. You would be ashamed, as you are right now, of doing some things that are all right in and of themselves because you have so much more of the faculty of Approbateness than of the faculty of Self-esteem. Remember this is *false modesty*.

You now know with certainty that you need more of this

faculty. You know what the faculty is or can know by making a special study of it. When you fully understand the nature of the faculty and the reason you need more of it, you can begin the immediate, specific development of it. Make it a rule to put into execution immediately whatever your best judgment tells you you have the right to do and can do.

It matters not what it is nor where it is, if you are to do it, and it is honorable, you ought to do it by sheer force of will, *then and there*. Do not put off until to-morrow. Everything of this kind that you put off simply because you hesitate to go ahead, makes you weaker instead of stronger. The only way to *become strong, is to make strong efforts*. In fact, it is to make *stronger and still stronger efforts*. You should depend upon this faculty as much as possible. If you tied up one of your arms and did not use it for one year, you fully realize that it would not be so strong as it was when you did this, nor nearly so strong as the other arm.

Action is the basis of life. That which does not act, becomes stagnant, and finally decreases in strength, if it does not die. Normal action, therefore, is not only healthful but necessary to keep alive. Special development requires more than customary action. You, therefore, to cultivate Self-esteem, must purposely use it. You must use it a great deal more than you would use it if you let yourself drift. You must purposely and certainly bring it into action. You must *lean* on it just the same as you would stand on one foot, if you should choose to. Fall back on it. Take the other faculties all away from it and stand on it as it were as much as possible. This means to depend upon your own self-respect and self-confidence. You should do this every day, not in any half-hearted way but in the strongest, coolest, most decided way that you can force yourself to undertake.

If you go about the cultivation of this faculty in a half-hearted way, it will take at least as long again to develop it. Make every effort tell. Place yourself in positions where you have to use it, and bear in mind all of the time that you are wholly justified in using it and being self-possessed. This conviction kept before you all of the time will positively enable you to cultivate it.

The way that the brain is enlarged, or the two organs of this faculty, is simply by *the concentration of blood*. The only way to concentrate blood in the brain organs is to *positively* use the faculty. This more than usual amount of exercise of the faculty necessitates an additional amount of blood. This blood contains the nutrition out of which new cells, fibers, arteries, and veins are produced. Growth of brain, then, is simply a growth of brain tissue, which is composed of cells, fibers, veins, and arteries. You realize certainly that muscles can be developed by the addition of muscular tissue. Brain organs can be just as certainly developed. The immediate bony covering of a brain organ can be *vitality torn down* and a gradual re-formation made of the bone on a larger scale.

You are a young man yet. Your possibilities are all before you. You can almost wholly reconstruct yourself. You can engineer yourself. You can repair your own mental machinery. Right now it does not run as successfully and smoothly as it ought to. It certainly needs repairing. It does not need repairing in general, *but repairing in particular*. You have enough general ability but you are defective in certain faculties that hinder you from putting this general ability into specific and the highest degree of action.

To go about, then, *self-repairing* specifically is to find out exactly what defective faculties hinder the highest and most successful degree of mental operation. You should also bear in mind that it is not merely a privilege to cultivate Self-esteem but it is a *positive duty*. To *half use* your faculties, makes you guilty of the *sin of omission*. These sins are often as great as the sins of commission. One is responsible for the higher use of his own faculties after he

knows that he has these faculties. If he does not know this, then he cannot be held responsible. You ought to henceforth feel in duty bound to cultivate this faculty.

You should not cultivate it in any proud sense, unless it is that high-mindedness that places the noblest and greatest degree of value upon human life in a revelational sense. When one looks at himself in a broad, magnanimous way of being in the image of God and a noble representative of the highest human life, then he is justified in respecting himself to a great degree. This is no pride, no egotism; simply noble self-respect.

This kind of self-respect *holds one up* and *ennobles* him. *Self-abasement* of various kinds comes about largely from a defective faculty of Self-esteem. One with this faculty weak is much more inclined to *debase his body*. You have neglected your body somewhat. You have been in a degree untrue to your highest *physical self*. You must put a high estimate in a manly, noble sense upon your physical instrument. This is necessary in order to keep it up to the highest degree of health and vigor.

Again, you need more Self-esteem because it is the center of self-possession and an antidote to worry. You are naturally inclined to borrow trouble. You often permit yourself to drift into mental moods that are weak and unwise. You even somewhat use your will in this way. You get worried and depressed and *rebelliously go the wrong way*. It is a case of crawling. Firmness sometimes works backward. You are inclined to let your work this way.

This is working *against* you. It is not the best way at all. It is not the way that you would proceed if you had larger Self-esteem. You must take your Firmness and unite it with your Self-esteem, Conscientiousness and Causality. Hitch these four together. Then you will *move forward* and *upward* instead of *backward*. You must rise above personality. To do this, you will have to have more Self-esteem. You let little things trouble you too much. On one side you are *petty* and are upset by *insignificant* things. You would not be upset in this way if you had a larger faculty of Self-esteem properly understood and united with Causality, Conscientiousness and Firmness. You must fully understand that you are capable of doing better. Then you must hold yourself responsible for not doing it. One ought to look at his mental machinery in this way: that if there is a flaw in it that hinders it from running successfully, he is wholly justified in correcting this flaw. This will give him the courage to go about the correction and almost the certainty of doing it. When you have thoroughly mastered this Life Guide, you can be largely your own mental engineer. You can run your mental machinery, by self-control, very much as the locomotive engineer runs his engine. To do this, requires a high degree of the faculties I have just mentioned.

One must understand and feel that he is right, and then possess the Self-esteem and Firmness to persistently and self-reliantly go ahead. You are better fitted for public work than for any line of business, music, or art.

This makes you responsible in another sense. When one is best fitted by nature to work in a certain department of life, he not only should enter this department, but he should prepare himself in every way in which he is *unprepared*. You are fitted for teaching and speaking. There is no doubt about this, whatever. It is your sphere. I do not say you was divinely designed for it. Be that as it may, you are *fitted for it*. It is your place in the economy of life. Each one has his own song to sing. He ought to enter upon the singing with all the power that he possesses. Your place in life is very distinct. Knowing the place, and having certain faculties fitting you for it better than any other place, makes you more distinctly responsible for not preparing yourself as well as possible for the place.

Again, you need all the health and vitality that you can obtain. You are not likely to have the-e without good self-

control. Therefore, you have another good reason for developing the faculty of Self-esteem. All of the time you must bear in mind that you have a tendency to go the wrong way. Your disposition loves some variety on account of deficient Continuity. Your deficient Self-esteem makes you feel sometimes like giving up and going the other way. Your deficient Hope permits a certain degree of despondency. Your deficient Conscientiousness permits you to become somewhat selfish and give up for the moment the higher tendency.

You must fully bear in mind that all this comes about from *deficient faculties*. If by nature you had positiveness degrees of Continuity, Self-esteem, Hope, and Conscientious, you would be as patient as Job, as moral as Washington, as cheerful as anybody, and as self-reliant as Bismarck. You now clearly see that self-control of the highest, noblest, truest, best kind is simply a matter of a predominance of certain faculties. Bear in mind that any faculty can be cultivated until about fifty years of age, and sometimes even later.

It would be well for you to carefully read "You."

This will give you a rather clear idea of how you would feel if you had these four faculties in a positive condition. *You would look at the world through different glasses*. Everything would seem comparatively easy and things would look comparatively bright. You would positively hold yourself up to conscientious principle of action. You would clearly, logically grasp the situation. This would make your cultivation much more effective and certain. When one has much intellect he desires to know why these things are necessary.

"This would stand right up before your intellect all of the time and continually remind you of the fact until you fully developed yourself to the degree that I have mentioned."

LIVING DEMONSTRATIONS OF THE SCIENTIFIC APPLICATION OF PHRENOLOGY.

When Phrenology is applied skillfully and honestly, it will help one toward health, happiness and success as nothing else will.

We present this month the second of our *living demonstrations* of the value of applied Phrenology. It is the science of life and the only science that gets at one in a *fundamental faculty* sense. To advise a human being without knowing the *elements* of which he is composed and the *individual* and *relative* strength of these in his *make-up* is not more definite, safe and reliable than it would be for the Boers and English to fight *blindfolded*.

But let Mr. Johnson speak for himself.

PROF. L. A. VAUGHT:

Dear Sir: In the following brief way I shall endeavor to relate the results of the scientific examination of me made by yourself some time ago, and the results of my study of phrenology, the gospel of reason.

One day in the latter part of June, 1898, after much wavering I ventured into your office for the purpose of ascertaining what line of work I was best qualified to pursue, and also to test the truth of the science.

The result was that *my whole past was laid out before me with marvelous accuracy*—an accuracy that could not have been surpassed had you known me all your life. I found out then, why it was that my life had flown along certain channels, what had led me to act in so many peculiar ways, and why fear so often attacked and took possession of me and dwarfed reason and common sense.

The accuracy of the examination led me to adopt the course advised by you, a task toward which I had yearned, but because of lack of mental strength, force, independence and too much fear I had not dared to undertake.

Accordingly, in the fall of 1898, I entered upon the

[Continued on Page 30]

CENTERS.

SPECIFIC FACULTIES are the CENTER POSTS of distinct human power. To "hit the nail on the head," "pierce the bull's eye," and be FUNDAMENTALLY DEFINITE in education, training and reformation, all should understand these central faculties and not proceed in that haphazard, general hit or miss way that is avoidable only by a THOROUGH KNOWLEDGE of all the

Fundamental Human Faculties.

Firmness is the center of **Will**.

Amativeness is the center of the **Social Evil**.

Destructiveness is the center of **Force**.

Benevolence is the center of **Humanitarianism**.

Ideality is the center of **Art**.

Acquisitiveness is the center of **Monopoly**.

Approbativeness is the center of **Jealousy**.

Eventuality is the center of **Memory**.

Causality is the center of **Thought**.

Conscientiousness is the center of **Morality**.

Parental Love is the center of **Parentage**.

Cautiousness is the center of **Fear**.

Human Nature is the center of **Intuition**.

Individuality is the center of **Observation**.

Constructiveness is the center of **Invention**.

Spirituality is the center of **Occultism**.

Mirthfulness is the center of **Comedy**.

Friendship is the center of **Association**.

Vitiveness is the center of **Constitution**.

Veneration is the center of **Religion**.

Tune is the center of **Mus c.**

Self Esteem is the center of **Personality**

MEMORY.

A Paper Read before the Human Nature Club, Jan. 4, 1900.

BY F. W. UPTON.

If a hen could not lay an egg until she first understood its chemical composition she would most likely be compelled to retire from business. Likewise, if man's memory depended upon his knowing its exact nature his memory would be exceedingly short. So, if my philosophy of it is ever so shallow I console myself with the reflection that I have company. Man had a memory before he had a philosophy. In this respect he is at least the equal of the horse, the cow and the dog. They can remember and so can he. If you will kindly explain to me just how the cow and the horse and the dog remember, I will give an equally clear exposition of human memory. It is the same in one as in the other. The act of memory does not take place that we know of independent of brain action. So far as we know the organs of perception, thought, emotion and feeling are also the organs of memory. Every faculty keeps its own log, registers its own experiences, and so becomes a historian or biographer just to the extent that it has been an actor or factor in the operations of the mind as a whole. Now we know that brain, like all parts of the body, changes with the lapse of time. Its worn-out particles are removed by the circulation and those parts constantly renewed; and notwithstanding this constant change in the composition of the brain, the experience of brain cells long since passed away remains in the new brain cells, and may be called into action and the memory revived, so that the situation or the circumstance is again before the mind with a vividness almost unimpaired. I submit that nothing more wonderful has ever been the subject of human contemplation. I can conceive

similar. For, though you say the subjective self is spiritual, yet even the spiritual must be *something*, and is divisible into parts, and any composite body which can think or remember is made up of organs, as well in the so called spiritual realm as in the material; so that, granting your explanation to be true, the wonder only grows. Some people indeed fancy that the universe is a gigantic camera, and that every circumstance is photographed somewhere, and they rea-



HISTORICAL MEMORY---STRONG.



OBSERVING MEMORY---STRONG.

of a brain cell quivering with its own experience, or with the recollection of its own experience, but how is that impression transmitted to the cells which succeed it, not to the tenth or the one-hundredth succession only, but through endless successions if memory be a permanent thing? Will you escape this wonder by talking of a subjective self or of a subliminal mind from whose memory nothing ever escapes? If this "subliminal" explanation be a true one, and I think it needs some proof, it merely shifts the scene; the operation must be

son that they may sometime find the key which shall enable them to open the mighty album of the ages and read the history of the world from the earliest day. That may be so. I do not object. I always did like a picture gallery. The conception might probably be traced to some kodaker, for men are always making gods like themselves. Taking man as we find him, and letting speculation go, we find that memory is a practical reality, and I venture the statement that phrenology is the only ology that deals with it in a thoroughly practical manner. Memory, according to phrenology, is a complex thing. Instead of being a faculty it is a power possessed by the faculties of retaining impressions, each of its own kind. The perceptive faculties, so called, retain impressions of individual things and of their qualities of form, size, locality, number, etc. Eventuality takes note of and remembers events, or the movements and actions of things seen. It is the historical faculty. While nouns belong to the faculty of Individuality, verbs belong to Eventuality. There would be no perception or memory of movement or action but for the so called faculty of Eventuality, the organ of which is located in the center of the forehead. This perception of action or occurrence in connection with the sense of time or duration makes up principally the consciousness of what is going on around us, as well as the knowledge and memory of past events. This idea once grasped we have a foundation for understanding the phenomena of perception and memory, both of things and events. This is not all, but it is the foundation. Individuality sees things; Eventuality sees what those things do. The perception and memory of the peculiarities of things and actions are performed by various supporting faculties. Do you see color? There is a faculty that does that and nothing else. Do you see beauty or perfection in anything? There is a faculty that senses such and it does nothing else. Have you a sense of humor or the comical? This sense resides in the faculty called Mirthfulness. Do you understand people read-

ily from their appearance and actions, so that you can meet or manage them tactfully? There is a distinct faculty that does that and only that. Have you a keen sense of harmony of sound, and do you catch and remember tunes readily? Then you have a good faculty of Tune. Have you an aptitude for making things, and do you like to see and remember how things are made? Then you have Constructiveness, a faculty distinct in itself. Are you an adept at figures? It is because you have either inherited or cultivated the faculty and the only faculty that senses and remembers numbers—Number. Have you an ample vocabulary for the expression of your thought and feeling? It is because you have one faculty large, Language. Do you instinctively remember where things are? Then your Locality is good. Do you love children? Then you are prominent at a certain point in the backhead. Are you rather glad the human race is not all of one sex? You have a cerebellum. Are you inactive, or are you a "pusher?" Then you have a less or greater degree of the faculty called Destructiveness. Do you love possession and have a keen sense of values? Then you are full at Acquisitiveness. Have you good common sense, judgment, and can you reason logically? Then you are large in Causality. Do you illustrate well, do you see likenesses and differences quickly? Then you have large Comparison.

Now all the forty or more faculties which constitute the human mind or soul either perceive, think or feel; and as they act more or less in conjunction to produce present thought and feeling, so do they in producing what we call memory, or the reproduction of past experiences. Hold in mind that one faculty sees the individuality or the oneness of things; that there is a separate and distinct faculty for sensing each different quality of that thing; and then that there is one faculty and one only which notes what that thing or that person does, and that without that faculty there could be no perception of movement; and you will then have grasped the phrenological philosophy of mind, of thought and of memory. Each faculty adapts us to some phase of our environment. With only one-half our faculties we should be very imperfect individuals and could not make our way in the world. It is perhaps possible for one to be strong in all his faculties, but the rule is that some faculties are strong and some weak in each individual. There is an endless variety in the degrees of strength of the different faculties which compose our individual selves. In this way we account for the oddities and idiosyncracies of human nature. Now, the rule is that strong faculties have a strong voice in the council of the mind. It is also true that strong faculties are strong in memory, therefore the variety of memory that each individual manifests depends upon his strong faculties and the combinations of them from one's phrenological make-up, it is as easy to determine what sort of memory he possesses as to delineate his character generally. One thinks most in the line of his large faculties, and he remembers best what he thinks of most. If, therefore, I would cultivate a particular kind of memory I must purposely and persistently exercise the faculty or faculties of that kind of memory.

LIVING DEMONSTRATIONS OF THE SCIENTIFIC APPLICATION OF PHRENOLOGY.

(Continued from page 24.)

study of law as I had been advised. I have continued ever since, and my progress has been satisfactory beyond all that I had dared to hope or expect.

It is true I suffered fearfully at the beginning of my course, but by virtue of the great lesson I had learned, namely, the lesson of self, I have been able gradually to subdue the faculties, whose abnormal activity had throughout life, caused me so much useless sorrow and worry, and

have succeeded in turning the tide in my favor almost entirely.

A brighter world has opened, a world founded on the rock-bed of reason, illuminated with joy and hope, defended and guarded by the bulwarks of the human mind—Firmness, Combativeness, Destructiveness, Self-esteem and Conscientiousness. 'Tis a world that should and can be the common possession of all men. After the most important, the grandest lesson of life has been learned, namely, the lesson that teaches of self, that instructs in regard to that most marvelous of all the Creator's works, the human mind—then one can go ahead courageously.

Perhaps I have not confined my remarks within the sphere here allotted to me, but before closing I pray for the privilege of further digressing.

It must be plain to every reasonable man that the first government should be established at home in each individual soul, which is the mind. Its foundation must be gradually laid from the moment the first rays of reason begin to gleam



A. F. JOHNSON.

from the little one's eyes. A government where every faculty is strengthened, sustained and, if necessary, restrained, but all used in the support and maintenance of the right. A government where some of the inhabitants are not permitted to crush their neighbors, where nothing is absolutely one-sided, but round and symmetrical as God intends that it should be in spite of the interpretation of His will as expressed in the scriptures, by some.

When this shall have been established the true democracy will have begun its reign, but not till then.

We shall be better prepared to wander through life, not as dumb-driven cattle, slaves of passion, fear, hatred, anger, displayed in wrong ways—but we shall move majestically, confidently and love God better. In brief we shall be better prepared for time and better prepared for eternity.

I wish you unbounded success in the work you have undertaken and sincerely thank you for your kindness toward me, not only toward me but toward all, and remain

Yours truly,

A. F. JOHNSON,
6742 Madison Ave., Chicago, Ill.

**WHAT OUR READERS SAY OF
"HUMAN FACULTY."**

"Iowa City, Ia.

Prof. L. A. VAUGHT,
Chicago, Ills.

My Dear Professor:—Enclosed find two (\$2.00) dollars for two annual subscriptions to HUMAN FACULTY, beginning with the January, 1900 number, my own renewal and a new one.

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A. T. LINK."

"San Francisco, Cal., Dec. 23, '99.

MR. VAUGHT.

Dear Sir:—Inclosed is one dollar to renew my subscription to HUMAN FACULTY, and allow me to say that I never got such value for a dollar in my life, as I have received from your paper this year. With best wishes for the coming year for your self and family, and may you soon be enabled to make a weekly out of HUMAN FACULTY.

Sincerely,
H. BROUGH."

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