

# HUMAN FACULTY

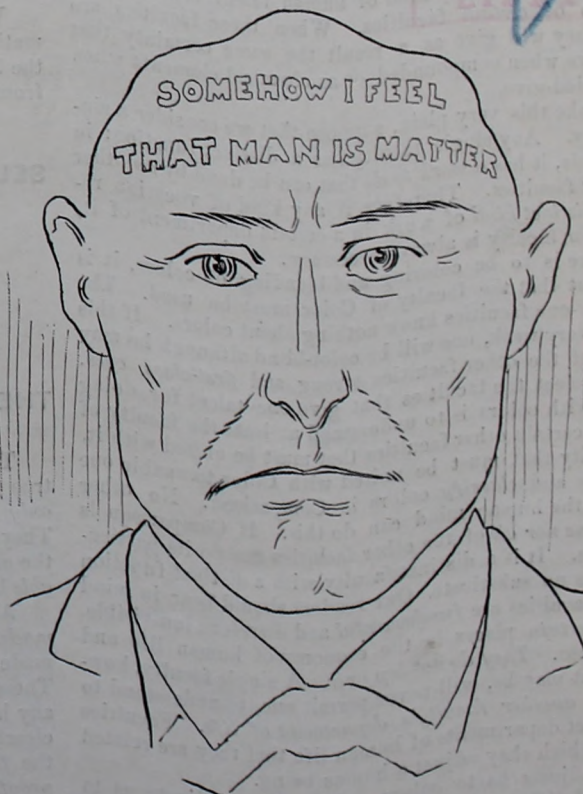
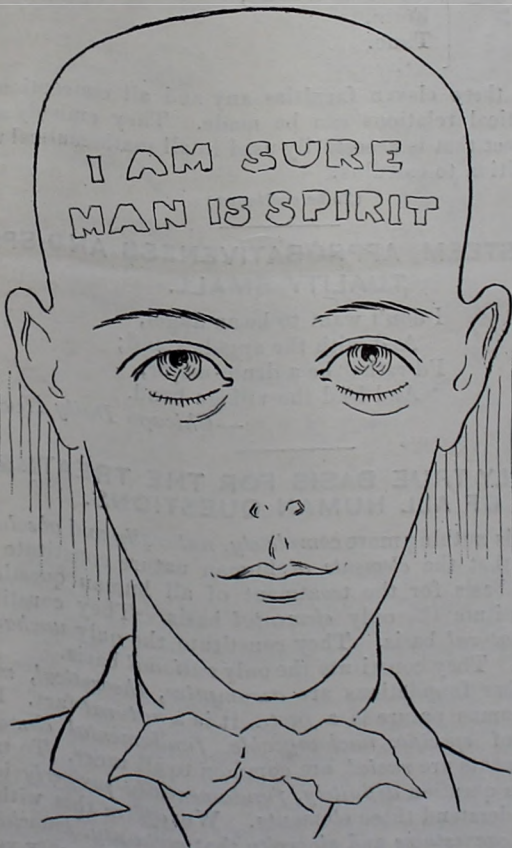


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## WHAT IS MAN ?

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## HUMAN VOCATIONS.

We purpose giving in HUMAN FACULTY an extended analysis of the human mind concerning its aptitudes for the different vocations of life. We shall try to make this both *fundamental* and *final*. Much has been written upon the subject but in a superficial way.

Human talents are made up of distinct *elemental* faculties. When one understands the exact function of each of the forty-two faculties of which the human mind is composed, then he can definitely and fundamentally explain all kinds of talent and aptitude.

Mechanical talent is not something in general. Neither is musical talent. Any kind of human talent is necessarily made up of *certain* faculties. When these faculties are united, they will give as a result the same certainty that colors give when compounded or as chemical elements when compounded give.

To make this very plain, suppose that we consider a single faculty. Any single faculty has a distinct function; in other words, it has a *work to do* that can be done by *no* other faculty or faculties. Therefore if any kind of vocation requires a *distinct kind* of work in a certain department of it, a *particular* faculty is always necessary.

If there is to be coloring and blending of colors, it is self-evident that the faculty of Color must be used. The other forty-one faculties know nothing about colors. If this faculty is very weak, one will be color-blind although he may have all of the other faculties strong and *first-class eyes*. Hence to select the faculties that give one talent for doing anything with colors is to understand at least the faculty of Color and certain other faculties that must be united with it.

A faculty that must be united with Color to enable one to *compare* and *classify* colors is Comparison. No other faculty of the human mind can do this. If Comparison is weak *no one nor all* of the other faculties can do its particular business. It is a distinct faculty with a distinct function and there is no substitute. Our readers should bear in mind that these faculties are *fundamental* and therefore indivisible. They fill *certain* places in the economy of human life and fill *only* these. *They do not lap over*. A single faculty, however large it may be, will never permit one, to understand to any degree *another faculty's department of life*. Faculties have distinct departments of human life that they are related to and to which they adjust a human being.

Color adjusts us to colors. Comparison adjusts us to similars and differences. The other forty faculties are incapable of adjusting us to any degree to these two departments.

Hence, if we know the *requirements* of a special vocation we can, by understanding the nature of the faculties distinctly and certainly, select the faculties that will enable one

to perform *all the requirements* of that vocation with skill and success. There need not be any guess work about it. It may be done almost as accurately as mathematical calculations.

Let me make one more illustration: The difference between two faculties, causes a distinct difference in artistic talent. Drafting is one thing and sketching another. Some can draft well but fail in sketching. Others sketch well but do not draft well. Mechanical drafting particularly requires a distinct faculty. Sketching requires another distinct faculty. Drafting requires a strong faculty of Size; sketching a strong faculty of Form. If one has, therefore, a strong faculty of Form, and a comparatively weak faculty of Size, he can sketch, but will largely fail in drawing *straight* lines. If another has a strong faculty of Size and a weak faculty of Form he will have talent for drawing straight lines but fail in sketching shapes.

A decided difference in the strength of these two faculties in a young man, when all the other forty faculties are equal, will make fully enough difference in his talent to determine the *department* for which he is best fitted.

As mathematics is supposed to be the most exact science we will first give the faculties that constitute mathematical talent. They are as follows:

The Mathematical Faculties.	{	Individuality,	Aids.	{	Weight,
		Number,			Locality,
		Causality,			Order.
		Comparison,			
		Size,			
		Constructiveness,			
		Form,			
		Time.			

With these eleven faculties any and all conceptions of mathematical relations can be made. They embody all of the intellect that is necessarily used in all mathematical work from addition to calculus.

(To be continued.)

## SELF-ESTEEM, APPROBATIVENESS AND SPIRITUALITY SMALL.

I don't want to be an angel,  
And with the angels stand;  
I'd rather be a drum-major,  
And lead the village band.

—Chicago Daily News.

## THE ONLY TRUE BASIS FOR THE TREATMENT OF ALL HUMAN QUESTIONS.

There is nothing more *completely, naturally* and *absolutely* true than that the *elements* of human nature constitute the *only true* basis for the treatment of all human questions. They constitute the *only elemental* basis. They constitute the *only natural* basis. They constitute the *only unchangeable* basis. They constitute the *only rational* basis.

All other foundations are *assumptive, theoretical, man-made*. Human nature is a *fact*. It is a *natural* fact. It is made up of *specific, unchangeable, fundamental* elements. These elements are *racial*, are common to all races. To treat any human question *definitely, fundamentally properly* is to clearly understand these elements. We *affirm* this with all the *force, earnestness* and *sincerity* that *certainty, knowledge, proof, conviction* and *demonstration* can give. Twenty years of daily unprejudiced study of these elements; twenty years of daily measurement of them in men, women and children; and twenty years of daily, sharp professional observation of their manifestations has given the writer *absolute certainty* of their reality, their nature, their individual existence and their localization in the brain.

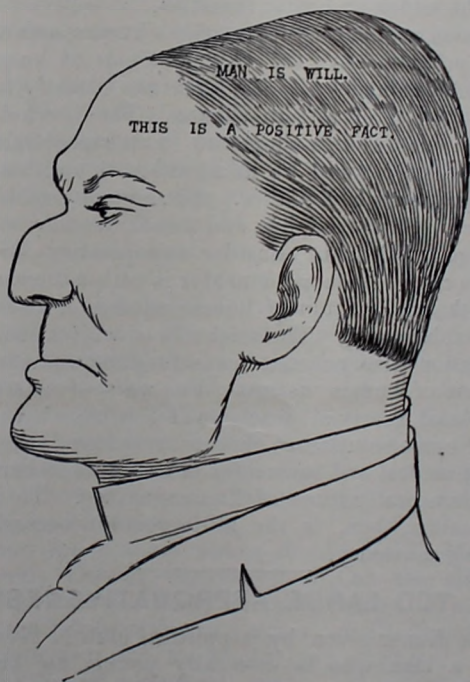
## WHAT IS MAN?

The same old question. The same old situation. Lots of theories. Much speculation. Diametrically opposite views. And why? Simply because the race does not yet as a race understand the *fundamental elements* of its own composition.

The very constitution of the human mind is an overwhelming illustration of the futility of reaching any certain and complete comprehension of what man is by self-consciousness alone.

This mind is many-sided. It is made up of *fundamental elements* that vary in strength so much that all of the different individual minds of the race may exist. The possibility of combination of these elements is well-nigh unlimited, and the possible variation in structure of mind is such that a thousand minds of first-class caliber could honestly consider and honestly come to positive conclusions as to *what man is* and no two be alike. The *view point* will necessarily differ as much as the *mental make-up* differs.

The absolute futility, then, of reaching a uniform, unchangeable conclusion as to what man is is self-evident, unless based upon the natural elements that constitute man. These elements constitute the constitution of man. The constitution of man, then, is the only thing that can be considered in any scientific sense when an effort is made at the solution of man.



Essentially, man is mind, or, if some prefer the word, spirit. He is a structure of fundamental mental faculties; a constitution of elements; an organism made up of elementary, individual, unchangeable and indestructible spiritual powers.

He is many-sided; in other words, he is *composite* in make-up. He is *elementally* so. He is not simply a *bundle* of elemental powers but a *structure* of these. He is forty-two sided, at least, because he is a compound of forty-two fundamental elements. These constitute man; they constitute, in other words, the soul. They constitute what some call being. They constitute the mind. If these are destroyed the mental constitution is destroyed. There is nothing left that can be termed soul, mind or spirit. Those who try to make spirit one part of man and soul another and mind another have no fundamental knowledge of the elements that constitute man.

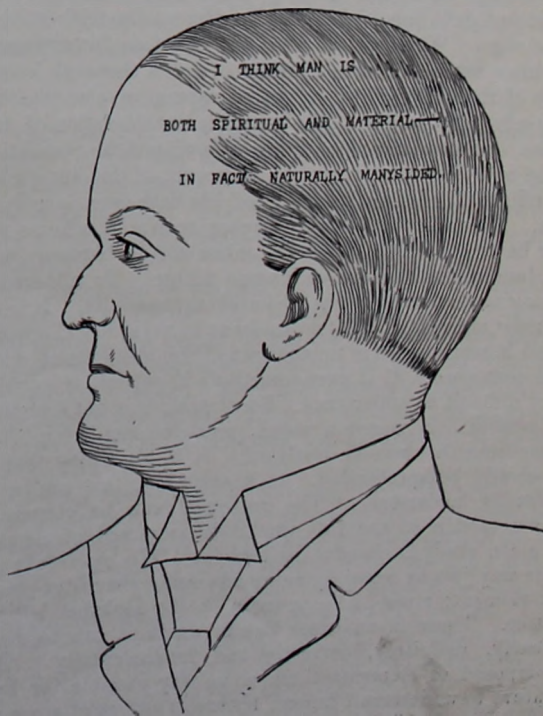
Man is a being that may be understood. He may be analyzed. He can be understood by understanding clearly the

nature of the elements of which he is composed. These forty-two elements cover the scope of man's social nature, selfish nature, æsthetic nature, ethical nature, ambitious nature, spiritual nature, religious nature and intellectual nature. Man is what he is by virtue of these faculties. He is social by virtue of some; he is selfish by virtue of some; spiritual by virtue of others: intellectual by virtue of others, and so on. What is more, he is vital by virtue of certain faculties. His physical organism is a necessity and exists because it is needed. He is not in his fundamental nature and being physical. The physical does not merge into the spiritual. Soul and body are distinct, and yet the body is intimately, very intimately, related to the soul or mind. The relation between the two, however, is simply one of cause and effect. It is the relation of operator to instrument, in one sense, and in another of builder to the built.

The many sides of man not being equal in strength, permits very different views of life and of what he himself is composed of. Without a thorough grasp of the fundamental elements of which all human beings are composed, man will view the nature of man from his own one-sided point of view. If he has predominant a certain group or set of faculties without a knowledge of what a standard man is, he will reach his conclusion principally from his own dominant faculties.

The man, therefore, who has an overwhelming degree of the faculties of Will, will believe that man is essentially will. He does not believe that man is Love, or Intellect, or Spirit, but that he is Will. He feels and knows that he is principally Will. Another man with an overwhelming degree of the moral, religious and spiritual faculties comes to a very different conclusion. He keenly feels that man is Spiritual. He lives principally in the spiritual faculties and is conscious of that which is spiritual so keenly that he unhesitatingly believes that man is Spirit.

Another man with predominant selfish, commercial, practical, vital faculties comes to an absolutely different conclusion. His *consciousness* does not take in the spiritual. He hardly senses anything in the abstract. He knows not of moral and spiritual principles. Hence, his dominating faculties give him a positive consciousness that man is material. What he handles in a physical sense, he believes in. He senses the material. He fully appreciates it. He at



least only dimly senses the spiritual and therefore has very little confidence in it. He is correct in some sense but only in the limited sense that the body of man is material.

The man with a symmetrical head, sufficiently large to give him good all-round ability, comes to the conclusion that all of these *partial judges* of man are partly and only partly correct. He gives each one credit for having a certain degree of truth. At the same time he senses all sides of life. He is a full fledged man. His consciousness takes in all of the departments of life. His conclusions, therefore, are more nearly correct. He is not an extremist. He is neither a materialist, nor an idealistic spiritist. He combines the two. He knows that man is made up of affection, propensity, intellect, aesthetic sensibility, and moral, religious and spiritual sentiments. He lives in each and all of these. He *consciously knows* all sides of life. He is more nearly a representative man.

If man is to be taken as a representative of what man is then can we take only the all-round man. We cannot take the most spiritual alone, nor the most sensual alone. We must take man in his entirety. We must take man as a unit. We must take all of the attributes of which he is composed. When these are all fundamentally understood we can know not only what man is in his *essential nature* but we may know what he is in his most complete development, at least in earth life and to a large degree fully comprehend his infinite possibilities. We should take no narrow standard but give proper credit to each one of the genetic and fundamental elements that constitute man. Then we will be broad and impartial in our consideration of what man is and the problems of human life. Then we may know definitely, clearly and permanently and proceed in all of our efforts to perfect humanity in no uncertain way.

#### THE RELATION OF HUMAN NATURE TO THE PROBLEMS OF HUMAN LIFE.

A human problem is necessarily a human nature problem. It is a problem that the very make-up of human nature causes. All human problems then are directly founded on the constitution of human nature. This is wholly self-evident when one thinks a moment. The consideration of any human problem should be in accord with and based upon a knowledge of human nature. No human problem can be considered definitely, fairly and fundamentally without this knowledge. When we consider any question for the good of human nature we must consider it with a thorough knowledge of the constitution of human nature, or else consider it largely haphazardly. The scientific consideration of any human question also necessitates a fundamental conception of the nature of human nature. For want of this knowledge the efforts of nearly all teachers of life have been largely in vain. No one solution or theory or system or scheme will ever be practical and successful unless it is in harmony with the fundamental nature of human nature. To understand human nature, then, is the all-important necessity. It is absolutely necessary. There is no way to avoid it. To understand human nature is to understand the elements of which it is composed. If it were something in general it would be very difficult to understand. Fortunately it is not something in general. It is not a vague, mystical something. It is something that can be analyzed. It is something that can be clearly comprehended. It is something that can be elementally understood. The reason it can be elementally understood is in the fact that it is composed of elements. We can study it element by element. We can study it in this way just as certainly as we can study chemistry element by element; music, note by note or the alphabet letter by letter. There is no other way in which it can be studied clearly, definitely, correctly and fundamentally. Being composed of elements there is no way possible for human nature to understand human nature in any *exact* sense with-

out understanding *one by one* the elements of which it is constituted. This cannot be made too strong. The thought of the human race, so far as human life is concerned in all of its phases, has been extremely superficial on account of not possessing this knowledge. The elements of human nature are *very definite* things. In the first place, they are distinct. They are at the same time fundamental. They are also fixed elements: in other words, they are unchangeable elements. They can be gotten at *psychologically* and also *physically*. They can be understood as physical elements and can be *definitely localized* and studied individually as they manifest themselves through local brain organs. They can be seen in their developments in the human head. They *demonstrate* their own existence overwhelmingly in this way. They *stand out* and *positively* and *absolutely prove* their own existence.

Again these elements relate us to all questions of human life. Any human problem is a problem of one or more of these faculties. The social evil problem is principally the problem of regulating Amativeness. The temperance problem is principally the problem of regulating Alimentiveness. The trust problem is principally the problem of regulating Acquisitiveness. The criminal problem as a whole is a more complex one, but just as much a definite problem of fundamental elements. It is a problem of the development of the faculty of Conscientiousness in particular and of the regulation of the selfish and vital faculties.

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#### TOO LARGE APPROBATIVENESS.

At a dinner given by a political club in New York recently, a man who is unusually young for one who has attained to such prominence in his profession, was for the first time in his life set down for a response to one of the toasts. When at last he was called on, his beardless face flushed and his manner was embarrassed. Nevertheless, he stood up and thus delivered himself: "Gentlemen, before I entered this room I had an excellent speech prepared. Only God and myself knew what I was going to say. Now God alone knows." And he sat down — *Argonaut*.

#### VENERATION, BENEVOLENCE AND CONSCIENTIOUSNESS ON ONE SIDE AND ACQUISITIVENESS ON THE OTHER.

The preacher came to dine with the mean man, who, though wealthy, set but a spare table.

"I've nuthin' to offer you, parson, but bacon an' greens," said the mean man; "will you ax a blessin' on 'em?"

"Lord, make us thankful," said the preacher, "for what we are about to receive. We expected nothing but greens, but here is bacon also. Make us truly thankful." — *Sunny South*.

## WHAT PHRENOLOGY IS AND IS NOT.

BY W. J. SHERWOOD.

Many people have a wrong impression of what phrenology is. Some believe it is a kind of combination psychical-fortune-telling fad, wherein a man pretends to examine the exterior of another's head, searching only for bumps, and then proceeds to tell him a lot of pleasant things—that he will get wealthy, live long, and be successful in most of his undertakings.

It is nothing of the sort.

Phrenology has its limitations; in other words it is limited to the subject to which it is applied. It tells a man to what degree of strength his forty-two separate faculties are developed, and nothing more. It rests wholly with the man as to how he shall use these faculties—whether for good or for evil. It is in no sense a fortune-telling fad. It cannot say that a man shall be happily married and have a family of bright children; it cannot say that he will go away on a long journey and have an illness, after which he will fall heir to a large estate; it cannot say that there is an enemy with heavy, black hair and piercing eyes hovering near, ready to thwart all his plans. It says nothing of the kind. It does not pretend even to read one's thoughts. It is not telepathy. It is not clairvoyance. It is not mesmerism. It is no superstition, nor is there any quackery or humbuggery about it in any sense.

Reduced to the simplest formula, it is the truth. Nothing more. The truth about you and I.

It is a photograph of our mental machinery. It takes the measure of our various powers. It says that we are composed of forty-two separate units, each having a voice in our daily actions. These units go somewhat in groups, and as one group predominates over all the others, so inclines the man.

It is like the alphabet. In the English language there are twenty-six letters. We spend several years of our early lives in learning them, and in being taught how to combine them so that words may be formed from them. In Phrenology there are forty-two letters, or factors, and Phrenologists teach that we should learn how to combine them so that they will produce the best results. We must learn to so put them together that they will accomplish the results our Creator intended they should accomplish.

Supposing one of these factors should feel itself injured, and it would, without consulting any of the others, go mad with rage and take some terrible revenge. Forever afterwards the other faculties in a man's make-up, would bring reproach upon him and he would have no peace. Had he known how to pause a moment, and to call a few other factors together in a consultation with the injured one, he would then have risen much higher in dignity and in manhood.

A few of these factors put together makes a Doctor.

A few grouped together in a different way makes a Lawyer.

A few combined in still another way makes a Minister.

Another combination of them produces an Artist.

Two or three of them in the head means an Inventor.

Still another grouping makes a Business Man; and so on through the whole gamut of human abilities. In every man out of his forty-two independent mind units, there is a way of grouping them that will enable him to get the most out of himself—the full 100 per cent.

Phrenology steps in and tells how strong each one of our faculties is. It shows us our leaders. It helps to put the harness on our strongest horses. It puts the reins in our hands and tells us where the whip is. It indicates which ones of our faculties should stay under the wagon out of sight. But it does not drive for us. It does not shape our

course. It does not turn the dangerous corners, nor apply the brake in galloping down hill. We have to do all that ourselves. But can we not do it better knowing our team? Ought we not know when to use the whip and apply the brake? Knowing the danger, will we allow the faculties under the wagon to climb into the seat and take the reins into their own hands?

The human mind, without a knowledge of its powers, is like a landsman alone at sea on a ship. The ship is a fine one. It has great white sails, powerful masts, a staunch hull and the latest steering gear. The landsman is bold and fearless and essays to reach a safe port. He crowds on sail but takes no soundings. He runs into shallow water and his vessel grounds, a storm comes up and blows him off, and he neglects to take in his sails. The storm carries them overboard and he is saved the trouble. He soon gets into the trough of the sea, and, under his eccentric management the steering gear gives way, and he is left a derelict on the broad ocean. Here he must wander at the mercy of every storm and wind, until some ship, managed by a man who knows how, comes along and tows him into port.

## ROBIN HOOD'S BARN.

There is *now* no necessity of "going round Robin Hood's Barn" to get at the human mind or any of the problems that hinge on its constitution. It can be gotten at as *directly*, *distinctly* and *definitely* as any one can open the doors of his own house. One can open and walk *directly* in. He has forty-two specific passage-ways to it, and what is of more value, these passage-ways are *natural* passage-ways. They are no man-made affairs. They do *not* merely exist in distorted brains. They are *not* mere *mental vagaries*. They are fundamental, physical elements. They are as distinct in nature as the five senses and as much realities as either human minds or heads. They constitute the first and build the second.

By means of these elements one can get at the composition of human minds and also get into them. He may understand and then enter. Otherwise he can neither understand clearly nor enter specifically. The idea of dealing with a human soul safely and definitely without a clear grasp of the elements of which it is composed is as absurd, unscientific and impossible as it would be for an intelligent man to deal with a locomotive without any knowledge of the *parts* and *uses* of the parts of it.

## HOW TO WATCH A FACULTY.

Faculties may be watched. They may be watched individually. They may be watched in many ways.

Astronomers watch *individual* stars. They set their telescopes upon them. They get a focus upon them, as it were. They watch their movements. In this way they learn much about them.

Countries can be watched. Africa is being watched today as it never was before. It has the attention of the civilized world. The people of the United States have learned more about the geography of Africa in the last year than they ever knew before. They have *distinctly localized* Africa on the map of the world. They do not mix it up now with any other continent. It stands out as distinct as an isolated continent.

*Human faculties* may be watched *more distinctly*. The first necessity is to be sure of your geography: we mean the *geography of the head*. You must learn the location of the faculties. To watch a single faculty is to first know where to look for it. To do this one must exactly localize it. Some faculties are more easily localized than others. Destructiveness is easily localized. The ear is a landmark by means of which this faculty may be almost accurately located. It is directly inward from the tip of the ear, and expresses itself externally by a development of the skull

right at the top of the ear. Press the tip of the ear against the side-head and you will be exact enough in its location. Here is the first place to watch for the manifestation of Destructiveness. If it is in the disposition it will come out in the formation of the brain and head. Bear in mind, however, that the function of the faculty is not simply to destroy. It is fundamentally the faculty of forceful action. *In a state of anger*, it gives a desire to destroy. In an active normal state it only gives positive, forceful action. This faculty may be very distinctly watched *phrenologically* in the formation of the head. One ought to be as exact about its location as about the nose on the face. He ought to know always where to look for it. He will never find it in the top-head, back-head or forehead. He must look only at this place to find its seat in the brain and its external location upon the head.

In looking over a map of the United States one can locate Chicago definitely on the southwest corner of Lake Michigan. It is not located on the Mississippi River or the Hudson; neither is it located on the northern or eastern shore of Lake Michigan. It is located definitely. It can be found. It is a great, if not the greatest, railway center in the world. The American people, generally, know where it is. They know how to reach it. They can go to Chicago.

The faculty of Destructiveness might be just as definitely located and just as certainly found. It is not in "any old place." It does not vary in location any more than Chicago does. It is just as stationary as this great city. It can be found as certainly.

In the study of human nature one should be far more definite than in the study of the geography of a country. It is far more important to know the elements of human nature than to know the location of the states and cities of this country. Those who do not look for these fundamental elements necessarily have to proceed haphazardly in dealing with men, women and children. They have to deal in a general way. They have to be very unreliable because they cannot put the finger of scientific certainty on the exact location of these natural powers.

Secondly, to watch a faculty is to know not only where to look for it but to *know its nature*. To know the nature of Destructiveness is to understand something about the human mind fundamentally. If one will simply bear in mind or understand that nearly all the force that is used in driving nails, cutting wood, hammering iron, hurling stones, and kicking and striking with feet and fists comes directly from Destructiveness, he will understand the nature of this faculty. Beginning with this conception of the nature of the faculty, and understanding its location, one will be equipped to watch it successfully.

He may watch it come out in the human nose. It is a bone builder. It is the principal cause of the convex formation of the nasal bone. An aggressive Roman nose with a predominance up near the eyes is indicative of a development of this faculty in the man or woman who has such a nose. If the nasal bone is thick at this point, and convex, also, there will be a certainty of considerable actual development of Destructiveness and activity of it.

The faculty may be watched very closely as it manifests itself in the voice. It is the only faculty that gives bitterness, harshness, severity and ferocity to the voice. It is the only faculty by means of which one can truly damn another. No one can hate another without using the faculty of Destructiveness. There is not another faculty of the human mind that is bitter in its nature. It is impossible to even feel revengeful without this faculty. No desire to destroy can come from any other faculty. All must bear in mind that some other faculty may be imposed upon and that it will call upon Destructiveness to manifest this revenge and hatred. Destructiveness comes out in the voice, and may be watched in men, women and children. It comes out in sarcasm. It comes out in irony. Listen at it. Study its na-

ture. Watch its manifestations vocally. Watch it in motion. Watch it in the action of the child—in the rough-and-tumble motions of the little one. Watch it in the rough plays that children engage in. Watch it in kicking and striking. Watch it even in biting. Watch it in slamming a door. Watch it in the heavy walk. A little boy or girl with this faculty large can make a great deal of noise—especially in running over the floor. Those who live under others in flats in the cities can tell almost how much Destructiveness there is in those above. It will be distinctly manifested, especially in the children's walk. Watch the faculty in industry. It is the center of active force. Those who have it large like to move about. They like to work hard and play hard. They are positively forceful. Their movements are all movements of power. Nothing they do is easy or tame.

Watch the faculty in teasing others. It likes to severely tease. In conjunction with large Mirthfulness it makes one almost brutal in teasing others. It makes hazing a possibility in the colleges.

### THE DANGER OF BEING GENERAL.

There is *great* danger in being general. This is specially true in treating of or dealing with human nature. *If* human nature was something in general, then we would have to proceed in a general way in dealing with it. Not being something general, it is not necessary to treat it in a general way. *It is something in particular* and should be treated accordingly. That which is made up of definite elements cannot be treated safely in a general way. It is self-evident that anything that is composed of fundamental elements can be treated only superficially if these elements are not understood. Superficial treatment of a human being is *positively* dangerous. This is demonstrated in actual life every day.

The *general* treatment of a child that is *specifically* defective is very dangerous. General treatment cannot cure a specific defect. It may to a very small degree modify it. It is just as apt, however, to *aggravate* it. A human being is so constituted that he requires specific treatment. Being constituted of definite elements necessitates this in itself. These elements being perfectly individual in their nature and in very different degrees of strength in a given individual makes *special* treatment an absolute necessity if we would avoid vital mistakes and serious injury. If a child is defective in any element of its nature the particular element that is defective must be ascertained and specifically developed. How long it will take the world to learn that there are no *substitutes* for faculties is difficult to tell. Not till the race learns this fact will it give proper heed to the question of human education, training and development.

All human excesses are the result of illy-proportioned minds. They cannot be anything else. We can run to excess *only* by a relatively too strong or too weak development of certain faculties. This is an absolute truth. That which is balanced or well proportioned will run temperately; that which is unbalanced and poorly proportioned will necessarily run into some kind of excess. Excessive action will necessarily produce some kind of physical injury. Excessive action becomes abnormal action. Abnormal action produces disease. Disease either causes or permits physical destruction. Any human being that is poorly proportioned in the forty-two faculties of which he is composed, will run to that degree of excess that he is disproportioned. This is just as true of the human mind as it is of a machine.

To certainly and successfully correct any human defect is to know exactly the nature of the defect and well-nigh the degree. The nature of the defect must certainly be clearly understood. The nature of any human defect so far as the mind is concerned, can be ascertained only by means of a skillful phrenological examination.

(Continued on Page 70)

## EYES AND HEAD.

Eyes and heads *go together*. Probably very few have thought of this. Eyes are not *merely* organs of vision. More nearly than any other facial features they may express character: in other words, their possibility in the expression of character is more varied and complete. It might be said correctly that they express all phases of character in a *transient* way. They cannot express all the faculties in a *permanent* way very well. What we mean is that the position of the muscles around the eyes will not represent strikingly each individual faculty. But this much is certain, every sentiment is expressed through the eyes. This is not done with the *eyeballs* but with the *lids* that cover the eyeballs. It is almost wholly the *contraction* and *relaxation* of the lids that gives *expression* to the eyes.

A secretive eye, for instance, is secretive because the *lids* are put into a secretive position. This particular position is not an open one. Secretiveness *does not open* the eyes. It *cannot* act upon the eyes in this way. On the contrary, it gently and yet somewhat tightly closes them. It *shuts up* the eyes to a great degree. It *draws down the curtains* over the eyeballs. When one wishes to shut off the public from



SELFISH EYES.



SOCIAL EYES.

nicely curved, prominent, larger than small, without any strong angular or straight lines. Love never makes a *straight* line. It is not *hard* enough to make a straight line.

In contrast with these, if heads are very broad from ear to ear or in the middle lobes, and the back-head is only fairly developed, there will be cunning, cautious, hard, revengeful, grasping, coarse eyes. These are made by the faculties in the *side-head*. In other words, they are made by Combativeness, Destructiveness, Vitativeness, Secretiveness, Cautiousness, Acquisitiveness and Alimentiveness. If these faculties *positively* predominate in one's mental make-up, the eyes will be a striking contrast to the eyes just mentioned. When one sees eyes that are closely shut, the upper lid coming hard down upon the ball, and they look sideways and out of the corners frequently, he may put it down that such eyes represent selfish, dangerous and unreliable people.

Then there are observing eyes; eyes that seem to see everything. These are always found in or connected with heads that are highly developed just over the eyes proper, or under the brows. It would be more nearly correct to say that the brain just back of the superciliary ridge over the eyes is highly developed. This means that the perceptive faculties of the mind are strong in the mental constitution. When this region is positively strong one can see very active eyes—eyes that are somewhat open, continually looking at one thing or another. If the upper forehead predominates and the brows are flat and horizontal, there will be a dreamy cast of expression to the eyes. Such people think, meditate, cogitate, reflect, imagine, and have day-dreams without seeing much. They are the so-called absent-minded people. Their eyes are dull and far-away in expression. They do not watch closely their surroundings.

The eyes, then, are wonderful instruments, built and used by the faculties as avenues of relation to the external world and the expression of the feelings. All of the faculties very probably express themselves through the eyes. Amativeness, Conjugality, Friendship, Parental Love, Self-esteem, Approbativeness, Firmness, Cautiousness, Combativeness, Secretiveness, Destructiveness, Acquisitiveness, Sublimity, Ideality, Conscientiousness, Hope, Spirituality, Veneration, Benevolence, Human Nature, Causality, Mirthfulness, Individuality and Language may be *distinctly* perceived in the eyes as individual faculties; in other words, any one of these

gazing in at his windows he pulls down the curtains; when one wants to shut off strangers from *gazing into his soul* he shuts down his *soul windows* and pulls down the curtains until he can see *out only through little slits between the lids*.

The relation between the eyes and the head, then, is a relation of cause and effect, and is as close as cause and effect; it would be more nearly correct to say that the relation is between faculties and the eyes. Faculties are always mental and simply express themselves first through the head; yet in every normal instance the eyes will correspond with the *formation* of the head. For instance, if one has more brain in his back-head than anywhere else, he will have loving, affectionate eyes; he will have eyes that speak love, and glow with friendship. He will have the eyes of the husband, the wife, the friend, the brother, the sister, the mother, the father, and sometimes all of these mixed.

The eyes, therefore, not only express transient activities of the mind, but if certain faculties of the mind positively predominate in the mental constitution there will be a permanent formation of the eyes. Affectionate eyes are rather thick-lidded, somewhat open, soft, slightly inclined to droop,

faculties may be so predominant in a given man or woman that it will determine principally the position of the lids around the eyeballs, and therefore the characteristic expression.

Eyes should always be studied *in connection* with faculties and heads. Bear in mind that faculties, heads and eyes go together. Faculties, heads and eyes is the relative and logical position of them. Do not try to read character simply through the eyes, but study the nature of each faculty, the location of each faculty in the head, and watch the expression of the faculty through the eyes and associate this expression with its origin. Then you will be a substantial reader of character.

#### FOUNDATION OF GENERAL POWERS.

All general human powers are made up. They are not merely *based* upon fundamental faculties, but are wholly *made up* of these. Will is not simply based upon faculties, but is, so far as its reality is concerned, a composition of faculties. In one sense, all general powers of the mind are *not* realities. Strictly speaking, they are not composed of anything. Even Human Will is only a *condition*, correctly speaking, *of faculties in action*. It is not anything in and of itself. It is merely a transient condition of certain faculties. It is evanescent.

Faculties are realities. Faculties do not die. General powers are, therefore, only the temporary productions of elemental faculties. Thought is not a reality. It is only a passing production. It is a power of faculty. It is a product instead of a producer. The producer is always elemental faculty or faculties. Productions of all kinds are not realities in the sense of being part of mind. They are only the productions of mind and only external and separate from it after they are produced. Will, Thought, Imagination, Energy, Concentration, Attention, are simply transient, general powers of the mental faculties in action. The sources of all of these can be distinctly gotten at. Fundamental psychology is what is needed. The reason that nearly all school psychology is so infinitely abstruse and impractical may be found in the fact that it is not based upon any knowledge of the elemental faculties of which mind is composed.

#### SUCCESS.

'Tis not alone through toil and strength of soul  
That life's success is always to be won,  
(For see, how many fail to reach the goal.  
Though struggling till their weary lives are done);  
But there must be the gift aright to choose  
The path which nature for each life ordains;  
Else may the giant through misguidance lose  
That which the weaker fellow-mortal gains.

—CLIFFORD HOWARD in *Cosmopolitan*.

We deal with faculties.

In studying man there is only one way that is *definite* and that is the study of the *natural, genetic faculties* of which man is composed.

To study and understand the human body *clearly* one must first understand the *builders* of the human body—the human faculties.

To deal with *any* human question without clearly understanding the fundamental elements of which human beings are composed is to deal with it *experimentally*.

Think of a system of education that has been formulated by one who has no knowledge of the elements of the human mind. Could anything be more absurd? Such a system is just as liable to be in harmony with the mental constitution as a hat made by a hatter in England is to fit one in Texas without any measurement being made.

#### LIFE AND DEATH.

BY PROF. WM. N. HOLMES.

At first thought, life and death seem to be absolute extremes, but on close observation and consideration we find their relationship very close, and indissoluble so far as this material world is concerned. They are independent. There is no life without death—there can be no death without life. I am using the term death as meaning destruction. Materialists deem death total destruction. Possibly we may strengthen our hope of immortality from the ideas which I will now advance. It has been and still is a church doctrine that death came on earth with the sin of man, but it has been undeniably demonstrated by geological discoveries and it is conceded by scientists that larger animals killed and devoured smaller ones in prehistoric times, and before man's advent, as they do now. This proves that death was not the result of sin (although *early* deaths are the result of sin) but that it is a law of nature to which man was adapted when he entered upon earthly life. Man must die, and it is a benevolent law of Providence which takes him away when old age makes this life burdensome; but our sins make life shorter and painful without being the direct cause of the institution of death. Even herbivorous animals, subsisting upon herbs, are killing and destroying plant-life, and although there no doubt is less life in plants than in animals, there is *LIFE*, the destruction of which is necessary to sustain animal life.

Life on this earth always was, and still is dependent upon the destruction of other life in the animal and vegetable kingdoms, and we find that man must also live upon other life. It really cannot be otherwise as there is life in everything; in other words, everything in the universe is endowed with certain natural principles, and these principles are the life of the thing; or to put it into another phrase, God's breath is in everything. This makes it simply a question of whether man ought to subsist most on mineral, vegetable, animal or spiritual life, which questions every one must decide for himself.

The winter's sleep of nature, and the sleep of man, is, so far as I know, still an unsolved problem, although a good many plausible theories have been advanced. If it be beyond man's reasoning and knowledge, which I doubt, it may be another link we may add to the chain of our faith in immortality, comparing it with death's sleep, presaging an awakening to a stronger and better life.

But now to show how even mental and earthly spiritual life is dependent upon death or destruction.

Every student of physiology knows that every action, mental or physical, is made at the expense or destruction of nerve-cells. Not a thought, not an idea, not a feeling, can come to one's mind without destroying a number of nerve-cells. Not a movement of any muscle, even the moving of an eyelid, can be made without using up nerve-cells, motor and sensory. What is destruction but death? In order to live, we die; a part dies to have another part live. If there was only destruction, our life on earth would be very short, but providentially the means of destruction are also the means of re-construction. While we destroy we are also building up, when we have enough vitality. Every thought, backed by enough physical vitality, not only uses up a number of brain-cells, but also adds the same or a greater number of cells to the remainder so that in reality we have more life by this destruction than we had before. The length of our life on this earth (not considering accidents) depends upon the vitality inherent at our birth; and in growing in size, strength and intelligence, we are destroying and using up part of our vitality, and at the same time adding to our fund of vitality. If we destroy less than we manufacture, we are growing; when we destroy more than we manufacture, we are lessening the days of our life. When we are developing our muscles, we are destroying our old muscular cells,



and adding to our muscular life by reconstructing new and more vigorous cells; when we are developing our mind, we are destroying our old brain-cells and adding to the size of our brain by reconstructing new and more vigorous brain-cells.

No spiritual life can be manifested on this earth excepting through brain-organs; the use of brain-organs means the destruction of brain-cells, so that as long as we are on earth, spiritual and mental life is only to be had through the death of organic matter; even the highest life on this earth occasions destruction. It seems strange that we must literally "die by inches" in order to live; *to live more* and in a higher sphere when we live as we should, and *to live less* and lower when we follow our passions and remain ignorant.

Now I will try to get at it more definitely from a physiological stand-point. So far I have spoken physiologically; but as these two sciences are very closely related, the subject may be handled in connection with both. I have tried to demonstrate that in Nature outside of Human Nature, there are steps in the scale of life, from the lowest to the most highly developed animal. In endeavoring to discover the reasons for this, we find that the higher the life, the more complex the nature. The more complex the nature, the more life. I do not think any one would cast a doubt upon the assertion that there is more life in a horse than there is in a snail; and the horse's mental and physical organization is correspondingly more complex. How is it with Human Nature?

Reasoning analogically, we would expect men to have more life than any other creature, because he is the most complex in nature. His nature has more sides to it than any other living thing on earth. The forty-two mental faculties of which a human being is composed, or to be more exact, which compose the human being, in their various combinations and degrees of strength make so many complex individualities that no two on earth are alike.

Man is made up of every kind of nature that any and all of the lower animals possess, and in addition thereto is endowed with reasoning and moral faculties. This makes it possible for every one to study his lower animal and higher God-like nature, and increase not only the quantity but also the quality of his life. Certain faculties are obviously higher than others; they clearly show in their function that they should be our guides; others clearly show that they are to be controlled, or otherwise cause us misery. In the higher faculties we would expect to find greater and more lasting pleasures than in the lower, and this we find to be true. Higher enjoyment is received from the use of the moral and intellectual faculties than ever can be gotten out of the lower propensities, such as Amativeness and Alimentiveness.

Right here is one of the greatest evils to overcome in humanity; although the unrestrained use of the lower faculties is followed by a train of dissatisfaction, disgust and disease, still they know of no more gratifying pleasures, and consider these the highest possible enjoyments, and take the results as necessary evils or else do not connect their pains with the cause. If we could persuade them, and demonstrate that in a life of self-control, where intellect, benevolence, faith, conscientiousness, self-reliance and will guides the lower nature, there is the only lasting pleasure; that in the pursuit of knowledge of Nature and Human Nature, God's wonderful wisdom shows itself, and we adjust ourselves more and more to His beneficent laws in accordance with the depth of our knowledge; that there is not alone untold pleasure, but great benefit in becoming acquainted with ourselves in the higher spheres of life; that we can drop our pet sins without regret, but with a feeling of infinite relief, and take up the strands of life leading us up and fitting us to become inmates of our future home in the next world; then we would have accomplished a work that would bless many generations.

When we think of death, let us think of letting all that

is bad in us in thoughts, words and deeds, die; and thinking of life, think of nothing but the good which is in us and all Nature, and which only needs our earnest desire to bring it forth and result in happiness here and and greater happiness hereafter.

#### WHAT A SINGLE FACULTY CAN DO.

Did you ever see a large, fat man laugh? If you have you can recall to mind what a single faculty can do with the human body. Mirthfulness alone, when highly excited, can shake the whole body from head to foot. It can double up the body like a jack-knife. It can sway it too and fro like an old oak in a storm. A *faculty* when strong enough can do all this.

Cautiousness can paralyze one in his tracks. It may be so suddenly and positively frightened that one will stand still and let a train of cars run over him. Again, as near as the hair can be made to stand on end, it can be done with this faculty. Cautiousness is the faculty of fright. If anyone's hair ever stood on end by fright it was the result of Cautiousness, because Cautiousness is the only faculty of fear. If the hair has ever been turned white in a single night it has been done by a single faculty, and this none other than Cautiousness.

Veneration is as powerful in moving a body as Mirthfulness. When sufficiently strong it will prostrate the human body: in other words, it will not only cause the human body to bow in reverence but to fall upon the knees and even prostrate itself upon the earth. Veneration may be said to actually have the power to *throw the strongest body prone upon the earth*.

Destructiveness has the power to move the body more *violently* than any other faculty. When very strong and fully aroused it will cause one to make a violent effort in a muscular sense to destroy some other one or some thing. It will hurl the human body with the ferocity of a tiger upon an enemy. All know of these facts but only in a *general* way. Only the few trace these movements of the body to their *fundamental sources*—special faculties.

Approbateness when predominant will *run* a human body. It will subordinate everything else and make one *walk* in a *mincing, affected* manner. It will not only do this, but it will *cramp* the feet and *restrict* the waist until it dwarfs millions and kills at least tens of thousands.

These are illustrations of what a single faculty can do. The power for good or evil in one is in faculty. Nothing *definite* can be done toward the reformation of human beings without a clear conception of the *nature, power and danger* of fundamental faculties.

#### IF WE ONLY UNDERSTOOD.

"Could we but draw the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we think we should;  
We should love each other better,  
If we only understood.

"Ah! we judge each other harshly,  
Knowing not life's hidden force,  
Knowing not the fount of action  
Is less turbid at its source,  
Seeing not amid the evil,  
All golden grains of good;  
Oh! we'd love each other better  
If we only understood."—Selected.



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### A GREAT SENTENCE.

We agree with Buckle the great English historian, in the following sentence: "If immortality is not true, it matters little whether anything else is true or not."

### THE FIRST THING TO LEARN.

The first thing to learn, the first thing that should be learned and thing that must be learned ere anyone can deal with any human question clearly, definitely, soundly and safely, is to learn the elements which constitute a human being. This is a self-evident fact of the most conclusive kind.

### THE SOURCES.

The sources of moral sense—  
The sources of vitality—  
The sources of thought—  
The sources of good—  
The sources of evil—  
The sources of happiness—  
The sources of unhappiness—  
The sources of health—  
The sources of disease—  
The sources of everything human—  
THE FORTY-TWO HUMAN FACULTIES.

## THE TRANSITION OF MRS. MAY. E. VAUGHT.

Author of "Your Head and What is In It."

It is our duty to inform our readers that on April the 8th, after an illness of three months our helpmeet and companion entered upon life under *new* conditions. Just what these conditions are we know not. We are conscious, however, (very conscious) that they are *realities*. We know of no *death*. We know of *change* but not of *death*. We know no reason why one should lose his personality by the *change* called *death*. We think nature would be a monster if *memory*, *affection*, *taste*, *talent*, *culture* and *acquisition* were lost by the process of *transition*.

We do not think there is a great gulf lying between *Here* and *There*. Neither do we think the *river* or *distance* or *condition* is *impassible*. We think it can be bridged or *overcome*. We think *love* has often bridged it.

We do not feel that she is dead. We believe she is *more* alive.

She was closer to us than any other. We miss her. We miss her more than we have ever missed anyone. *Still we do not miss her as one dead.*

She had her own views. She would have amounted to little if she had not. She was ambitious—perhaps too ambitious. She loved *success*. She loved the *beautiful*. She loved *home*. This was her deepest love.

Perhaps she will have a better opportunity to *build* a home over there than she had here. Who knows? Who can say to the contrary?

We know of no good reason why we should not meet again. We know she loved us. We know of no reason why a mere change of *conditions* should destroy this love.

We do not think she will *wait* for us there. We think she will *work* and *advance*. We think she may build a *home*. She had building talent. She had artistic talent. She loved construction. We think that when our time comes she may come for us. We will not be surprised if we are ushered in to a far better home than any we ever had here—a home in which *love* will so *closely* unite *SCIENCE* and *ART* that happiness will be ours forevermore.

### A SON OF GOD.

"He whose heart is full of tenderness and truth,  
Who loves mankind better than he loves himself,  
And cannot find room in his heart for hate,  
May be another Christ. We all may be the saviors of the world, if we believe

In the divinity which dwells in us  
And worship it, and nail our grosser selves,  
Our tempers, greeds and our unworthy aims  
Upon the cross. Who giveth love to all,  
Pays kindness for unkindness, smiles for frowns,  
And lends new courage to each fainting heart,  
And strengthens hope and scatters joy abroad,  
He, too, is a redeemer, son of God."—Selected.

### ELEMENTAL LIFE.

Human life is *inherent* in faculty. A faculty is a fundamental *element* of a human being. Therefore, human life is positively elemental in its nature. "Life forces" are naught else but fundamental faculties. This is true of all kinds of life, *vital* as well as *intellectual*, *moral* and *spiritual*. Human life then is the *action* of all the human faculties. It is never in any sense fuller, better, nobler, purer, truer, broader, than the development and combination of the fundamental faculties of which a human mind is composed.

## PHRENOLOGY IN THE COLLEGE.

BY PROF. JAS. A. YOUNG.

After completing my course in Phrenology, I determined to attend college for a year and apply what I had learned.

One reason for doing this, was that I had always believed in the saying: "Prove all things and hold fast that which is good," and I wanted to apply what I had learned to every individual that I would meet.

So one evening I went up to the college and being delayed, was a little late for tea and went in as the others were just through. I had met the Principal and after a talk with him, I knew about what to expect and was not at all surprised to find the food poor in quality, highly seasoned and unhygienic. The Principal had large Acquisitiveness, hence was saving; his Benevolence was not at all predominant and his Alimentiveness not very large, so that he would not be at all extravagant about foods and would buy the cheaper kinds. Having large Amativeness, he would want meats and foods highly seasoned, hot and stimulating.

The next morning classes were begun after breakfast, and I began to study the teachers and to see from their heads just how they would teach. First, the Principal having the scientific faculties predominating, would be best in the Sciences. He also taught Biology and Theology. He had fair Veneration, but it was held firmly in check by his lower nature, and thus only showed at times. *All his actions corresponded exactly with his head* and he had found his right vocation.

Next I began to study some of the other teachers, and these were harder to understand at first because they were out of their proper places. The Lady Principal taught the modern languages, English, French and German, while I knew she would be better in Mathematics. She had a masculine form of head, large Causality, good Comparison, fair perceptive and small Language. But she can teach French and German well, as she is careful, and with good perceptive drills on all the little details and is thorough; so that the pupils learn these languages. But where this teacher fails is in Literature, and it is her small faculty of Language that is the cause of this. No one can be highly successful in Literature without good language, either natural or acquired. Again seeing Amativeness very small, I was not surprised to find her *unmarried*, though old enough to be my mother. It seems that Conjugality was disappointed once and it was the only chance.

Then I went in for a lesson to the mathematical master, and expected to find predominant Causality, but instead of a square mathematical forehead, I saw that he had a rounding scientific one. Comparison was very large, while Causality was only medium. Now after several months I have confirmed my opinion that he is not in his right place. He teaches Physics, one branch of science and is quite at home in it, and all his pupils like the subject for he can present and teach it so well to them and make it interesting. But in mathematics he is in *hot water* so to speak most of the time. His pupils as a class take very little interest in Algebra, Arithmetic and Euclid and the majority make but little headway in these studies because he cannot present them well, not having a great liking or talent for them himself. Those pupils who have talent for mathematics are interested in it and sometimes give him a problem he cannot solve. His right place is teaching science, and his university course made him a specialist in that subject. The difference between failure and success is clearly shown in his case. He is making a failure in mathematics while he could make a distinct success in science. He is clearly a round peg in a square hole.

When I went to take a lesson in Classics, I expected to find in the teacher a large faculty of Language, but was disappointed again. He had a *mathematical forehead* and a

small development of Language and though very thorough was not at all *fluent* and made only half a success in that line.

Without some knowledge of Phrenology, *only one in ten* work at what they are best adapted for, and the other nine are all the time losing energy and keeping themselves back when they could just as well work definitely and go forward to success.

Before I tell more about the teachers I will give a few observations in regard to the pupils.

In two or three days, the dining hall was filled with boys and girls ranging in age from twelve to thirty years. It is a large boarding school, the girls having one side of the building, the boys the other side, and meeting only at meal-time and in the class-rooms.

At meal-time the boys and girls sit at long tables, six girls on one side, six boys on the other, with a teacher at one end and a boy at the other end. I happened to be at a table where there was no teacher, so I took the end place and this wished for chance to study character.

Character comes out in many ways, in the head as phrenological organs, and as the hair covers only part of them, most of the characteristics can be told from the head. Then I also read from the face and notice if the facial signs correspond with the head—and they always do. If there is Firmness shown in the chin I always notice a corresponding height of the top part of the head straight up from the opening of the ear. Character comes out in the temperament and I know which faculties are large in certain temperaments, thus proving that *certain faculties give distinct temperaments*. When I see a boy or girl walk in the dining hall I know what faculties are in action, and look at their heads to see if I am right, and I never see a contradiction.

One young lady walks in firmly with her head thrown back and also carrying it slightly to one side. I know that Self-esteem is sustaining her, and that she has a good deal of Approbativeness from her carrying her head to one side; and in talking to her I have confirmed this.

Another young lady is the very opposite; she comes in cautiously on her tip-toes, making no sound and avoids attracting attention. When she has to walk across the room alone, with the rest of the students looking at her, she blushes, and cannot walk gracefully because she is too self-conscious. She has large Cautionness and relatively too large Approbativeness and having small Self-esteem she does not wish to assert herself. She has large Firmness though and will go through anything although suffering from lack of Self-esteem. She also has very large Language, and if I did not take into consideration her deficient Self-esteem I would say at once she would be a good conversationalist. With her *girl friends* she can talk so fluently and fast that any one else has hardly a chance to speak, but *when before an audience or in a large company she is dumb*; all her Language being kept in check by deficiency of a faculty that is not large enough, that is Self-esteem. Oh, if everyone only knew that their best talents were kept in check by one or two deficient faculties and that they could easily strengthen them by a knowledge of themselves through a phrenological examination, how much misery would be avoided! Let me say further: This young lady has also large Tune and the combination gives her positively splendid vocal ability, for she has good Amativeness and a strong vital system to sustain her, and yet she is taking *only instrumental music*, and though succeeding well in that, could do twice as well in vocal if she had more self-esteem. Thus one weak faculty will keep *genius* in the background while the same faculty if too strong relatively will make one a positive fool. I shall illustrate this. At a table not far from where I sit in the dining-hall, is a youngster of about eighteen years of age whose brain is mostly developed in the upper back part of the head.

Self-esteem is very large but his intellectual faculties are

much weaker. He walks in the dining hall with a very pronounced step and with an air as though he were the only one there, seats himself at the head of the table resting his elbows upon it and pushes out his feet under the table. He tucks his napkin under his chin a la David Harum, then *tries to expand* and occupy as much room as possible. No one can shame him for he is above all that (in his own mind) and in talking uses the *personal pronoun constantly*, freely and emphatically. He is a splendid example of predominant Self-esteem without intellect to back it up, and should cultivate Causality until he can see that he is not the only person of consequence in the world.

Let us go from the dining-hall to the class-room and study the pupils in another way. A class enters for science, perhaps Chemistry, and I begin to wonder which will be the best in this respect. There are several things to be taken into consideration here; size of head, other things being equal means power of *some kind*, and as the intellectual lobes give tendencies for certain studies, it is necessary to look first at the forehead. The one who has a rounding forehead; that is large Comparison, good Causality and good perceptives will take an interest in this subject, but interest alone will do little unless there are other faculties to sustain the intellectual. Energy coming from Destructiveness and Combativeness is necessary to success in any line, and this energy must be more than spontaneous; it must be backed up and sustained by Firmness to give *persistent* energy. There is one more important consideration and that is Vitality—one must have strong vital faculties to make sustained mental effort. This is clearly shown in those who are not as strong vitally as mentally and who become too ill to *successfully* take the *final examinations* though probably the best in the class throughout the term.

Now let the pupil who is best in Chemistry walk into the mathematical room and he finds that the faculties he uses so successfully in chemistry will not make him so successful in mathematics, but the pupil with a high square forehead, with large Causality and medium Comparison will solve problems that he cannot handle. Causality wants to get at the cause, the principles of things and in higher mathematics no other faculty will take its place.

Let us compare two young ladies that are taking instrumental music, both being in their third year of music. Miss A has very large Eventuality, very full in the centre of the forehead, good Comparison, medium Causality, only fair Tune and good Time. Miss B has very full Tune, good Time, medium Eventuality, medium Comparison, and good Causality, both having the perceptives and energy alike. They play equally well as nearly as one can tell. The point I wish to bring out here, is the *way they learn*. Miss A, remembers every detail through Eventuality, and uses it constantly because she does not have such large Tune to depend on. Miss B, on the contrary does not use Eventuality, for she has large Tune, and that faculty has *a memory in itself*, as it were, and remembers tunes, and she depends upon it more. There is one more marked difference, one having medium, the other very large Individuality. The former has to look very carefully at her notes and key-board, the latter never seems to look at all. This faculty sees without appearing to notice every detail.

Let us turn to the Art department, and here we notice some who are good in Form and Size, thus sketching and designing readily. But those who lack the energy and persistence do not accomplish very much; they only make a fair success while others with less of real ability but with more persistence often overtake and surpass them.

When one begins to study Phrenology he will be told that certain faculties as Form, Size, Constructiveness are essential in drawing, etc., and they are, but when he sees one person with these faculties fairly large, by the side of one with these faculties not so large, he may think that Phrenology is not exact if the latter should be the better artist.

But the explanation is this: the latter has *more energy*, more Ideality perhaps and more *power of concentration* than the former, and has thus accomplished more by using what he has, rather than trusting to his genius.

In the mornings we all go to the chapel for prayers and the professors read a chapter from the Bible and give an extempore prayer. One stands up, and having large Veneration, he reads very devoutly, but in his prayer you can detect that his Spirituality is not very large. The next one has large Veneration and Spirituality and his prayer is very sincere and devotional, and everyone thinks that he is such a good man and we all like him. A third has good Spirituality but small Veneration and is different from either of the other two. He believes in God and has plenty of faith but lacks that reverence toward heavenly things that the pupils expect from a professor and is therefore considered not very religious, but he wishes to be and will eventually cultivate Veneration.

We will next look at some of the boys who are interested in the games and we find that they generally have plenty of energy, good Combativeness and large Approbativeness so as to want to get ahead of others. One day in the reading room I noticed standing together two boys who were the best on the hockey team. I was surprised to see the development of Locality and Weight as shown on their foreheads. The organs seemed to project nearly an inch and it was not frontal sinus either as many of the older school of phrenologists would claim. It was development of these brain organs by constant practice demonstrating that a brain organ can just as surely and as easily as a muscle be developed.

When our new vocal teacher came, I was sure that she would be successful for she had large faculties of Language, Tune, Ideality, Human Nature and Agreeableness; in fact was well rounded out, and Amativeness and energy to give a sustaining basis to song. Her large Alimentiveness gave a keen relish of plain foods and kept up her vitality. She understood Human Nature and thus used tact in successfully handling each pupil. Her large Constructiveness and Ideality gave her ability and taste in her productions and the pupils under her care are doing splendidly.

In special development of faculties the largest degree of Locality I ever saw was in our Principal, and it protruded like two halves of a small egg, one over each eye. This extraordinary development came from a cultivation of twenty-five years of college life in his capacity of Principal in a large boarding school and was probably largely developed in the following way: There are over one hundred rooms in the residence part, and he has placed each pupil or two pupils in each room just as he has thought best. At any moment he can go to any room, as he remembers exactly the pupil that is in each room.

The largest development of three faculties of Size, Weight and Locality I ever saw, was in one of the most successful hockey players, who is a genius in that line. The largest development of Alimentiveness as shown in head, face and actions is in one of the boys at my table. In serving him I fill a large plate with potatoes, gravy and meat and some kind of vegetable, and in less than five minutes it is passed back empty to be refilled. I have never seen him eat when alone but I know he could do much better without so many watching him.

I have carefully studied pupils who have especially large developments of certain faculties namely, Amativeness, Conjugality, Parental Love, Vitativeness, Combativeness, Approbativeness, Self-esteem, Firmness, Veneration, Comparison, Mirthfulness, Sublimity, Cautiousness, Acquisitiveness, Tune, Language, Eventuality, Size, Weight, and Locality. I wish I had time to tell the way in which these faculties come out in every act of the individual, the love-sickness of the one in whom Conjugality predominates, the many loves and different girls of the amative boy, the display of fancy clothing, extreme colors, rings, cane, boots,

etc., of the Approbative one, the jokes and hearty bursts of laughter of the mirthful one, the spontaneous songs of the one large in Tune and Amativeness—but I must close this article as it is already too long.

#### GUESS or KNOW.

If one forms an opinion about anything, he either guesses or knows or mixes both. In dealing with or treating of human nature one must either know or guess. To know human nature is to know its composition. Anything that is composed of elements to be known must be known elementally; in other words, the exact nature of the elements of which it is composed must be known. All of those who do not know human nature, and this means a big majority, must necessarily guess at it. A great majority are still guessing. They are necessarily guessing at it because they do not know it. There is only one way to know and that is to clearly comprehend the nature of each fundamental element of which it is composed. All of those who do not understand these elements are outside of the circle of knowledge of human nature. Then if they write about it, speak about it, attempt to reform it, train it, or deal with it in any way, they must guess. So it is a question or guess or know. Knowledge is one thing and guessing another. It is self-evident that if one knew nothing of the chemical elements of the earth, he would have to guess at what it is composed of. It is just as self-evident that if one knew nothing about the number of states of which this country is composed, he would have to guess if he made any effort to state the number. The race ought to be classified according to its elemental knowledge of human nature. All who do not understand these elements must be put into one class; those who do understand them into another. The line of demarcation between the two classes is as distinct as Africa is from America. The Atlantic Ocean does not separate one continent from another any more distinctly than a knowledge of the elements of human nature separates one man from another, so far as dealing with or treating of human nature is concerned. Our readers can now clearly see that it is a question of *Guess or Know*.

#### IS THERE ANY DIFFERENCE.

Those who know anything about the human body know that it is a composite structure: in other words, they know that it is made up of individual parts and organs. They have no objections to this fact. They have no quarrel with the body because it is made up of parts. Why should we have any prejudice against the fact of the composite structure of the soul. It has been found to be a fact that the mind or soul is made up of fundamental faculties, in one sense, just as the body is made up of individual parts and organs. This being a fact no one can have any reasonable or rational objection to it: Neither can any one have any reasonable objection to the localization of these faculties in the brain. There is no foundation for any reasonable objection to the localization of the ears, the heart, the lungs. Who has any objection to the localization of the eyes or makes any quarrel about it. We never heard of anyone making any amusement in regard to the location and existence of the nose. All know where to feel for the ears. All ought to know where to feel for their various faculties. Because these faculties are inherited in very different degrees of strength and build up their brain organs correspondingly, causing some parts of the skull to stand out boldly in a convex form and other parts to not show so distinctly, their development being indicated by a concave form, is no reason why such natural and important facts should be ridiculed. If the mind were a single power and the brain a single organ there could only be a symmetrical development of the skull, in all normal cases. All that uneven heads mean, if they are natural, is a corresponding uneven degree of

strength of the forty-two faculties of which the soul is constituted. There are only two ways by which a head can be symmetrically formed: one is by inheriting the forty-two faculties in an equal degree naturally, and the other is by cultivating the weaker faculties until they are equal in strength with the strong ones. As certainly as anyone has a variation in the strength of the fundamental faculties of which he is composed he will have a corresponding variation in the development of the organs of the brain that these faculties manifest through which will determine the shape of the head. Heads do not take simply any shape accidentally or mechanically. They take shape in all natural cases, only because these faculties differ in strength. Weak faculties can build only weak organs. Strong faculties build strong organs, and therefore if anyone has any weak faculties he will have corresponding concave portions of his head. Instead of their being any unjust and unwise prejudice against the fact of the mind being composed of a plurality of fundamental faculties there should be the greatest readiness in understanding them. Probably no other one fact is of so much importance. The only way that human nature can be understood is by understanding these forty-two fundamental faculties. The only way in which a given individual can be understood is by the same method. The only practical way in which one can get at the defects of a human soul is by means of these individual faculties and the art of Phrenology. The human mind or soul can be understood in no other way. Being a composition of natural, individual, fundamental faculties, it can be understood in no other way in any definite sense. Therefore, until it is understood in this elemental sense it cannot be definitely, safely and certaintly treated, trained and educated. To deal with a complex structure as a single thing is self-evidently unscientific. The entire work of the educational world and all other departments of human science must be general and therefore superficial until they deal directly with the fundamental elements of the human soul. The composition of a human being then, is the most important thing to be considered so far as human reformation, happiness and health are concerned. Because Phrenologists have discovered these fundamental elements is no reason whatever that one should become prejudiced against them. Soul and body each being structures should be treated accordingly. The human body is no longer treated as a single organ. It is treated or dealt with according to its make-up. To deal with a human soul to-day as a single power is as unwise and unscientific, superficial and indefinite as the dealings with the human body prior to anatomy, physiology and biology.

#### THE REQUIREMENTS OF COMPLEXITY.

The more complex a thing is the more ways it has to be studied. The more complex any machine the more small instruments necessary to repair and operate it. The general surgeon needs a greater assortment of instruments than an aurist or an oculist. A complex manufactory needs a greater variety not only of utensils and machines but also of employes. The human body is more complex than the body of a catfish. Human surgery requires many more instruments to perform it completely than the surgery of a fish. The government of the United States is more complex than the government of a state; it, therefore, requires a larger number and a greater variety of men and women to perform all of the functions of the government. Astronomy as a science is much more complicated than chemistry, and therefore requires more complex instruments, as may be seen in the great telescopes. It is now overwhelmingly evident that a complex and composite organism of any kind should be treated accordingly. A plural thing should not be treated in a singular manner. To treat a complex thing in one way only is to make a failure of the treatment. The human mind or soul is a complex organism. Everything considered, it is

the most complex thing that is known. To deal definitely with it requires more knowledge than to deal definitely with anything else *excepting the universe*, and many claim that the human mind is a *miniature universe*. To deal definitely with a composite thing that is made up of distinct elements without understanding the nature of these elements is in the first place an impossibility. To deal *specifically* with anything that is made up of *specific* elements requires a *specific* knowledge of these elements; hence there is no way *known or knowable* that will enable one to deal definitely with a *human being* outside of a definite knowledge of the *natural*, genetic, fundamental elements of which all human beings are composed.

#### A FUNDAMENTAL ANALYSIS OF HUMAN IDIOCY

Like all thought about the human mind that is not based upon a clear knowledge of the *elements* of which mind is composed, that which is current concerning idiocy is very *vague* and *general*. No one can truly understand idiocy until he understands the fundamental faculties of which mind is composed, for idiocy is simply and always a deficiency of one or more faculties. It is never anything else. It is not arrested development, nor the result of physical injury. These conditions may hinder naturally strong faculties in expression, but that is all; while idiocy is shortness or weakness of faculty. There is more than one kind of idiocy. There may be said to be forty-two distinct kinds of possible idiocy. One may be idiotic in one thing and at the same time may be a genius along another line. To understand the various kinds of human idiocy one must positively understand the genetic faculties that constitute the human mind.

We give below a fundamental analysis of several distinct kinds of idiocy. For instance, *Social Idiocy* is specifically and fundamentally a very weak degree of the faculties of:

Friendship,  
Conjugalitv,  
Parental Love,  
Amativeness.

This is absolute truth.

*Vital Idiocy* is simply and specifically a weak degree of the fundamental faculties of

Alimentiveness,  
Amativeness,  
Vitativenss.

*Moral Idiocy* is a weak degree of the fundamental faculties of

Conscientiousness,  
Benevolence,  
Veneration.

*Will Idiocy* is a weak degree of the fundamental faculties of

Firmness,  
Combativenss,  
Destructiveness.

*Artistic Idiocy* is a weak degree of the fundamental faculties of

Ideality,  
Sublimity,  
Form,  
Color.

*Mechanical Idiocy* is a weak degree of the fundamental faculties of

Contsructiveness,  
Size,  
Form.

*Mathematical Idiocy* is a weak degree of

Number.  
Causality.

When one has learned the true nature of a single fundamental faculty, he has made the *first* definite step in the understanding of idiocy—or any other condition or power of the human mind.

#### THE RELATION OF FUNDAMENTAL FACULTIES TO ALL OF THE PROBLEMS OF LIFE.

Without any modification in the use of words, I can say that the factors of the solution of all human problems are the forty-two faculties. These are the instruments of the solution. With these, probably every problem can be solved, and, what is much more, solved in a natural way, and solved definitely and for all time. The reason these fundamental faculties enable us to solve these questions for all time may be found in the substantial, unchangeable nature of them. When one has clearly learned the exact nature of a fundamental faculty he has one *everlasting* weapon by which to study the problem of human life. He has a fact or weapon that is just as reliable as the figure 7 in numerical calculations and computations. This figure in itself is absolutely reliable. These faculties are just as reliable in dealing with any human problem. If we deal with idiocy by means of these fundamental faculties we deal with it *fundamentally, naturally* and *exactly*. If we deal with memory with these faculties we understand it fundamentally and definitely. If we deal with conscience we deal with it just as fundamentally, definitely and accurately. If we deal with vitality in any definite, certain and fundamental manner, we must understand these faculties and apply them to the question. The application of these faculties to the consideration of human thought will make the psychology of thought absolutely simple and clear. The application of these faculties to the fact of imagination will accomplish just as much as when applied to thought. Their application to the question of crime is just as thorough and applicable. Their application to concentration is perfectly definite and simple. Their application, even, to anatomy is positively fundamental and formotional because these faculties are the builders of human anatomy. Their application to what is called mental therapeutics is almost infinitely more definite than any other metaphysical speculation about mental therapeutics. Their application to human talent of all kinds is not only fundamental but positively practical in all cases. Their application to human genius makes genius not what it is supposed to be (something phenomenal and mysterious), but plain, absolutely plain and simple.

By means of these factors every mental, intellectual, political, moral, physical, metaphysical and all other human questions can be gotten at *specifically* and well-nigh completely. They make the thought of the human world at least 75 per cent. more simple and luminous. They make human nature itself as simple as the primary colors are to the colorist. Being natural and genetic elements, with natural, unchangeable functions, when once learned they are positively simple and make the psychology of the human almost as simple as simple numbers in arithmetic. We would not be overstating if we said that Phrenological Psychology is 90 per cent. more definite, clear, simple, natural, true and practical than the psychology extant to-day.

#### "ALL THE WORLD'S A STAGE."

Shakespeare was right. We are all actors on the stage of the world; to a Phrenological Psychologist the acting is wonderfully interesting. He not only sees actions, but he knows where they come from: in other words, he knows the *whence* of all actions. He knows that the sources of all human actions are the forty-two faculties.

He knows the specific faculties that cause the specific tones of voice, specific walks, specific gestures, postures and pretensions. He perceives quickly and distinguishes the unreal from the genuine. He knows the sources of pretension. He knows that the principal pretentious faculty is Approbativeness. He knows this faculty so well that he immediately recognizes it when it assumes or makes the individual as a whole assume something. It is that faculty that makes one assume to be in many ways what he is not. It *assumes*

to be learned, to be wealthy, to be good looking, to be pleasant, to be charming, to be healthy, to be good, to have real hair, real teeth, and altogether a real body.

The Phrenological Psychologist can trace all actions to their *sources*, and, knowing the nature of the sources, he can get at the *motives* of the actors.

A human being may be said to have forty-two distinct motives. Some of these are selfish and some are not. Some are good and some are bad. Human nature is a composite mixture. While all faculties are fundamentally good yet when not properly balanced and controlled by the better faculties they manifest themselves in the most evil ways.

Faculties cause all the natural human walks, whether strong or weak, active or slow, domineering or humble.

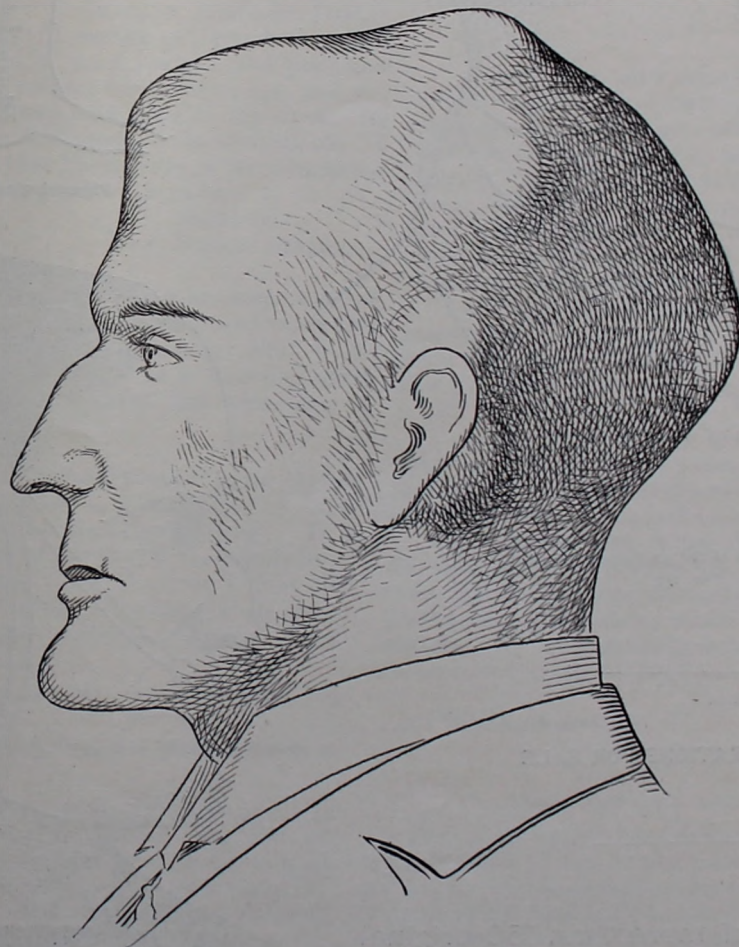
They cause all the tragedies of life. Quarrels, contentions, antipathies and combats spring from distinct faculties. We have all kinds of actors on the stage of life, from the brutal, intemperate husband to the noble, kind-hearted Lincoln. From the gossiping, selfish tartar to the Florence Nightingale.

To clearly understand the actors in the human drama on the stage of the world is to understand clearly the elemental faculties of which all human beings are composed.

### THE DANGER OF BEING GENERAL.

(Continued from Page 70)

A defect must be a defect in some particular faculty. It cannot be anything else. One can be weak in any particular way only by being weak in some particular faculty or faculties. To be defective in any particular kind of memory is to be just as specifically defective in certain faculties, because particular kinds of memory can be had only by possessing particular kinds of faculties in a strong degree. Memory is not a faculty. There are as many kinds of memory as faculties. If any faculty is very weak, there will be a corresponding weak degree of this particular kind of memory. So it is with any other kind of ability, disposition, or will. Therefore, it is more than absurd to attempt to safely treat a human being in a general way. It is positively dangerous. The only way, then, that the general methods used can be destroyed and specific methods used in their stead is to study the *elements* of which a human mind is composed until they are clearly understood. After this the location and their general development in a given case should be mastered so that the teacher, preacher, parent, or reformer, can determine definitely for himself the defects of a given man, woman or child.



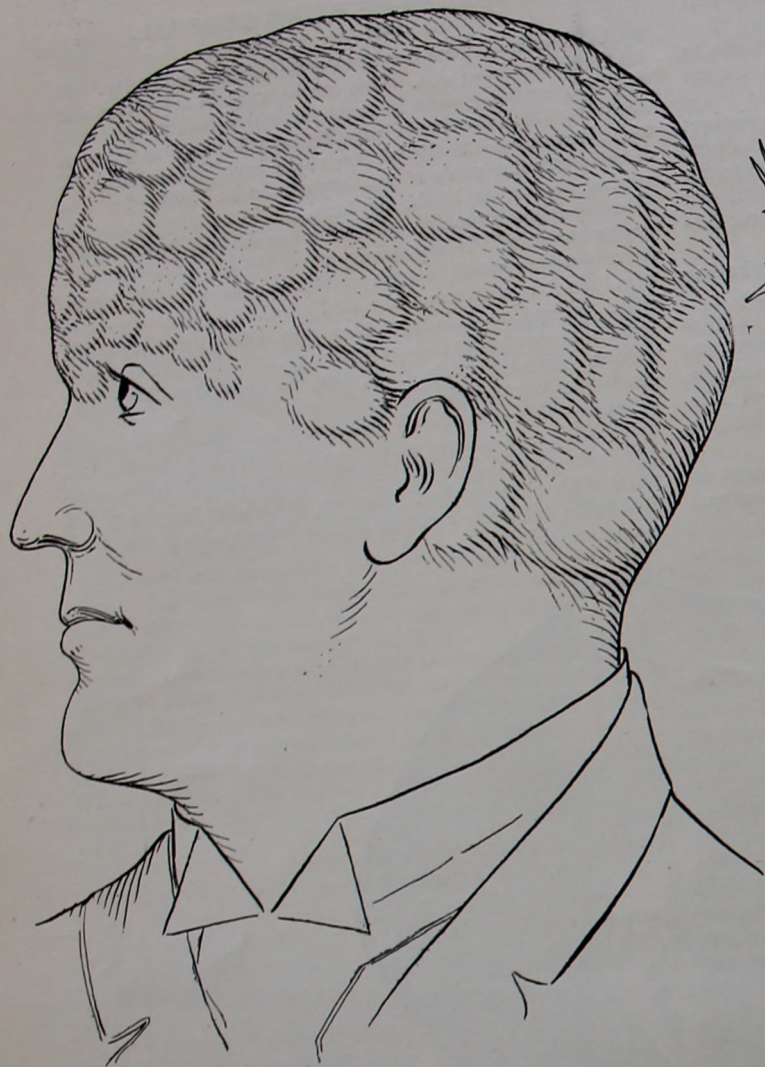
A SELF DEMONSTRATOR.

The above illustration has been prepared for the special purpose of **introducing** the human faculties to everybody. It shows the location of **nine** faculties.

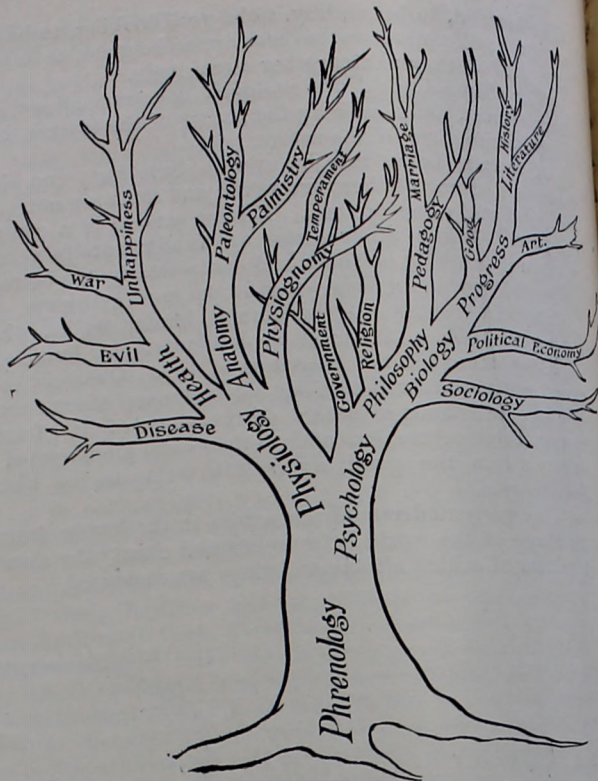
Vitateness right back of the ear; Destructiveness at the tip of the ear; Parental Love on a horizontal line from the top of the ear backward; Cautiousness on the corners of the back side head; Firmness on a line directly up from the back part of the ear; Self-Esteem just back of this; Veneration in the center of the top-head; Human Nature where the forehead turns off backward and Eventuality in the center of the forehead.

Six are represented as they appear when **positively** strong and three when **negatively** so. This illustration will enable almost anyone to locate the above mentioned faculties.

# HUMAN FACULTY.



The Localization of the 42 Human Faculties.  
(No. 127.)

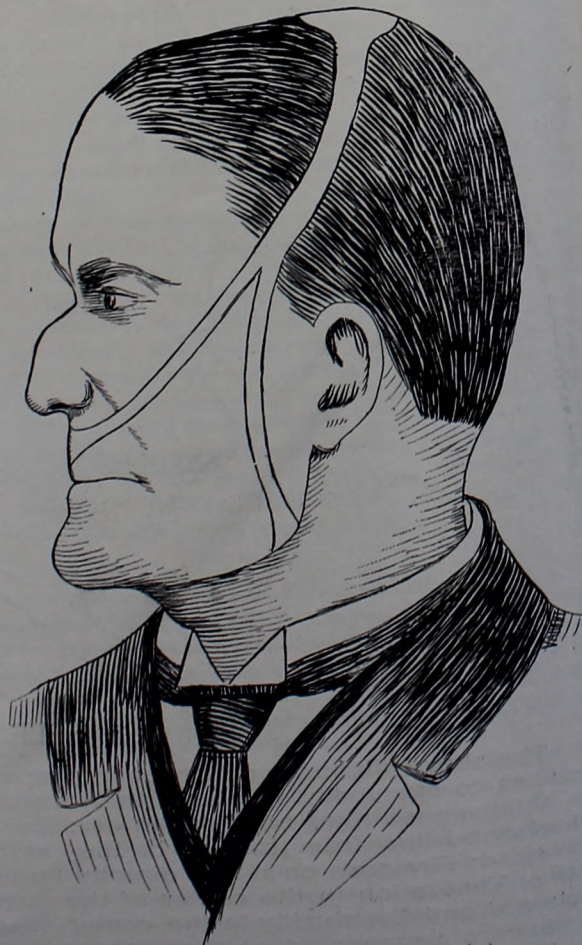


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## STRONG VOLUNTARY TESTIMONIALS.

LOS ANGELES, March 3, 1900.

Prof. Vaught:

Dear Sir,—As for myself, I have learned more from the copies of Human Faculty that have been published than I have learned from almost any dozen books published on phrenology.

Very respectfully,  
J. K. TURNER.

MCMINNVILLE, TENN., April 3, 1900.

Prof. L. A. Vaught:

Dear Sir,—I received the two sample copies you sent me of Human Faculty, and have read and re-read them with very great interest, indeed. For years I have felt anxious to see Mental Science more fully developed, but have seen nothing so satisfying to my mind as these two specimens of your work. I can but wish you long life and strength to probe it to the bottom.

Yours most truly,  
W. G. CUMMINS.

CHICAGO, March 29, 1900.

Dear Professor Vaught: I cannot tell you how much I value every word and line of your journal, and your new book "You." There are volumns in every page, and you make it so plain that one can read betwixt the lines. Its value to parents, teachers and students is incalculable. I never realized fully before that Phrenology is the foundation of all education. May your good work go on.

Sincerely,  
MRS. BROWN GIRARD.

The March number of Human Faculty has been received at this office. It is a most excellent number and bears evidence of the strong personality of its editor, Prof. L. A. Vaught, and of the hard work which he is devoting to its advancement and to the advancement of the human race as well.—*Escanaba Mich. Mirror.*

*Human Faculty*, a monthly journal devoted to the highest and best uses of all *human faculties*, is published by L. A. Vaught, Editor, 317 Inter-Ocean Building, Chicago. It is among the wisest publications of the day on the principles of phrenology. It has a true ring along the lines I have been investigating, and will be of great advantage to all Osteopathic students. \$1.00 per year.—*Health, Altruria, Cal.*

TOLEDO, O., April 16, 1900.

Prof. L. A. Vaught,

The Most Original Man on Earth.

My Dear Sir:—

Human Faculty of April 5, came two days ago. In reading it this evening and observing its many new and original things, I came across the blue pencil mark on page 56. Renew—you bet, and with the greatest pleasure in the world. Your most valuable journal will always be welcome to my table. It is the only paper that I take that is worth 500 cents on the dollar. This is a cold fact without any deviation.

Your paper reminds me of a man who had gone off alone into the woods, and started up anew, all in his own peculiar way. There is not a bit of the old sameness about it. It is all new, and so practical, that it braces an intellect at once. For being plain and easily understood, it is far in advance of anything of its kind ever published.

Wishing you and your good wife success, which you are bound to attain, I am

Very truly yours,  
J. E. RULLISON, M. D.

CHATTANOOGA TENN.

P.O. Box 297, March 16, 1900.

My Dear Professor:

Will you please send me your little book entitled "You?" I enclose 30 cents in stamps to pay for same. Could you supply me with bound volumes of your monthly Magazine from the first issue, and if so, at what price? You have a wonderful faculty of presenting phrenological facts in a clear light. I have been interested in Phrenology from boyhood, have read a great many phrenological works, and have always taken phrenological literature, but I have got more information, and clear knowledge of the science from attending three or four of your lectures and reading your little Magazine than I have ever had before.

Your illustrations of the influence of a combination of faculties are very forcible, and are the correct way of giving phrenological instruction.

Wishing you all the success you deserve, and hoping to see you again one of these days, I am,

Sincerely yours,  
W. B. MITCHELL.

OSHKOSH, WIS., April 15, 1900.

L. A. Vaught,

817 Inter-Ocean Bld'g., Chicago.

Dear Sir:—

After twenty years experience as a salesman on the road and 10 years reading of the standard works on phrenology and physiognomy, including a course of lectures at the Fowler & Wells Institute, in 1834, permit me to say that "Human Faculty" brings the whole subject to a focus—boils it all down, and gives us the most valuable information in a nutshell; hits the nail right on the head every time, and is worth many times the price to any practical, observing, thinking, reflecting and honest mind.

Every copy of "Human Faculty," I at once appreciate, incorporate and assimilate, as a part of my constitution. I see it every day. "Human Faculty" is a mirror that reflects true to life, the wonderful phenomena of the human mind.

I am very glad to know that it is edited by a phrenologist—one of those kind of phrenologists who knows that the shortest distance between two points is measured by a straight line and always takes it in his reasoning.

Your artistic work is fine—true to life. Of course, we all know that there is not a well illustrated paper or journal today that is not using phrenology and physiognomy in every illustration. Illustrations would be valueless without these sciences. As soon as the *first two* numbers of your journal are reprinted, please let me know.

Sincerely yours,

303 Wisconsin Avenue.

O. F. HALL.

## PROF. VAUGHT'S LATEST SUCCESS.

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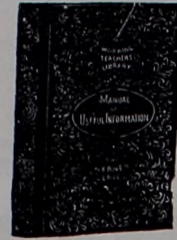
**WHATEVER IS—IS BEST.**

I know as my life grows older,  
 And mine eyes have clearer sight—  
 That under each rank wrong, somewhere  
 There lies the root of Right;  
 That each sorrow has its purpose,  
 By the sorrowing oft unguessed,  
 But as sure as the sun brings morning,  
 Whatever is—is best.

I know that each sinful action,  
 As sure as the night brings shade,  
 Is somewhere, sometime punished,  
 Tho' the hour be long delayed.  
 I know that the soul is aided  
 Sometimes by the heart's unrest,  
 And to grow means often to suffer—  
 But whatever is—is best.

I know there are no errors  
 In the great eternal plan,  
 And all things work together  
 For the final good of man.  
 And I know when my soul speeds onward,  
 In its grand eternal quest,  
 I shall say as I look back earthward,  
 Whatever is—is best.

ELLA WHEELER WILCOX.

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