

HUMAN FACULTY



Vol. 2.

\$1.00 a Year.

CHICAGO, ILL., JUNE 5, 1900.

10 Cents a Number.

No. 6.

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MAN VS. ANIMAL.

For years efforts have been made to get at the difference between man and animal. None of these has been *specifically* successful. The reason they have been unsuccessful may be found in the method of solution. Anatomists have compared man with the animal and animal with man anatomically. Physiologists have done so physiologically. They, however, have not been dealing with man proper. They have only been dealing with the *physiological organism* of man and of the animal. There is a definite, fundamental way of getting at this subject and settling it. This way is to find out *how many of the fundamental elements of human nature* the animal kingdom possesses. It is primarily a psychological question. It is a question of the constitution of human and animal nature. The number of fundamental elements the animal possesses in common with man will decide the question. This will show how near to man an animal is. It will show definitely and fundamentally. It will show the height of animal life. If an animal possesses all of the human elements then he is no longer animal but human. One thing is absolutely certain, man possesses all of the elements of the animal. An animal *may* in turn possess in some kind of sense all of the elements of man. At least it manifests a majority of these elements. It has in common with man a *big majority* of the human elements. Let us tabulate these. There are forty-two human elements. These constitute the highest and the lowest man. They constitute the natural human. As nearly as an animal possesses all of these so nearly will he be like man. An animal is supposed to have only instincts. These instincts are nothing more nor less than faculties. They are exactly the same as are found in the human. There is no difference in nature between the constructive instinct of the bird and the faculty of Constructiveness in man. We may still regard them as instincts in the animal but let us see how many of these are common to man and animal.

1. The appetital instinct in the animal is Alimentiveness in man.
2. The love of life instinct in the animal is Vitativeness in man.
3. The sexual instinct in the animal is Amativeness in man.
4. The pairing instinct in the animal is Conjuality in man.
5. The offspring instinct in the animal is Parental Love in man.
6. The friendly instinct in the animal is Friendship in man.
7. The home instinct in the animal is Inhabitiveness in man.
8. The fighting instinct in the animal is Combativeness in man.
9. The cunning instinct in the animal is Secretiveness in man.
10. The fear instinct in the animal is Cautiousness in man.
11. The storing-up instinct in the animal is Acquisitiveness in man.
12. The display instinct in the animal is Approbateness in man.
13. The constructive instinct in the animal is Constructiveness in man.
14. The singing instinct in the animal is Tune in man.
15. The color instinct in the animal is Color in man.
16. The number instinct in the animal is Calculation in man.
17. The coming home instinct in the animal is Locality in man.
18. The shaping instinct in the animal is Form in man.
19. The balancing instinct in the animal is Weight in man.

20. The dimension instinct in the animal is Size in man.
21. The individualizing instinct in the animal is Individuality in man.
22. The time instinct in the animal is Time in man.
23. The character reading instinct in the animal is Human Nature in man.
24. The communicating instinct in the animal is Language in man.
25. The persistent instinct in the animal is Firmness in man.
26. The comparing instinct in the animal is Comparison in man.
27. The reasoning instinct in the animal is Causality in man.
28. The vicious instinct in the animal is Destructiveness in man.
29. The imitative instinct in the animal is Imitation in man.
30. The event memory instinct in the animal is Eventuality in man.

There are seven more that the animal very probably possesses, to-wit: Self-Esteem, Continuity, Sublimity, Ideality, Mirthfulness, Suavity and Order.

The least probable are the five moral, religious and spiritual sentiments, viz: Benevolence, Veneration, Spirituality, Hope and Conscientiousness.

These probably constitute the fundamental difference between man and animal, if there is any fundamental difference.

The highest animal may be said to be in the most fundamental sense *two-thirds* man.

Thirty fundamental faculties out of forty-two is a good showing for the animal.

The difference between ourselves and the highest of the animal kingdom *is not enough to boast of.*

HE WORRIED ABOUT IT.

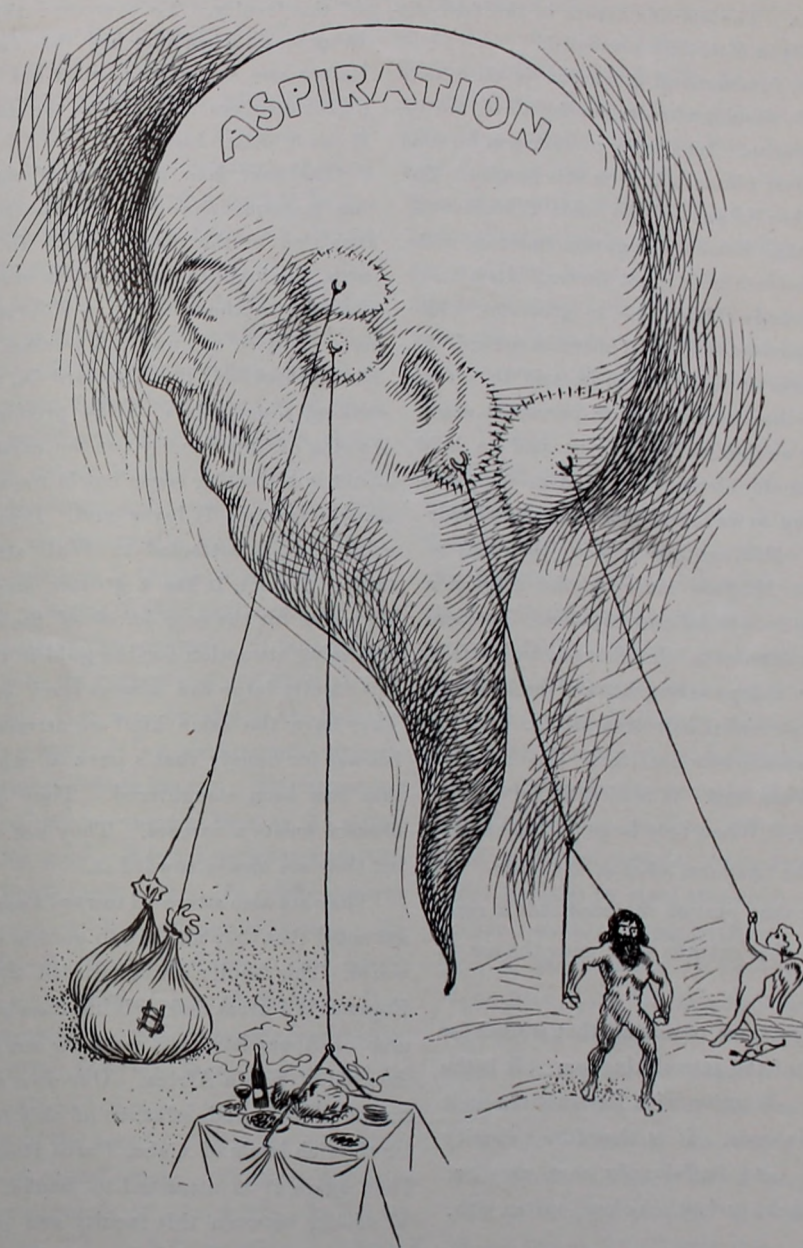
Hope, Conscientiousness, Self-esteem and Spirituality, small, and Cautiousness, Approbateness, Acquisitiveness and Vitativeness large.

When the weather was murky, he gazed at the sky
 And he worried about it;
 He watched the gray cloudlets go scurrying by,
 And he worried about it;
 "I'll bet it will rain," he would say to a friend,
 All manner of dire disasters portend;
 His life was one fret from beginning to end,
 For he worried about it.

He had a few troubles, as human-kind will,
 And he worried about it;
 The good he belittled and magnified ill,
 And he worried about it;
 His health was nigh perfect, but then, if you please,
 He fancied he had mostly every disease,
 And he marshalled his ailments in columns of three,
 And he worried about it.

No doubt when he entered the world long-ago,
 He worried about it;
 As a matter of fact, when he married, you know,
 He worried about it;
 And when he departs from this scene of despair,
 And mounts on light wings through etherial air,
 When ushered right up to a heavenly chair,
 He'll worry about it.

—St. Paul Dispatch.



HELD TO THE EARTH.

HELD TO THE EARTH.

Human beings are held to the earth, not only physically but mentally—not merely by the attraction of *gravity*, but by the attraction of *mind*. It is more important to understand the latter than the former. There is a side of human nature that loves the material. It is not a big side and yet it is a strong one. It is a fundamental side; in other words, it is made up of fundamental faculties. Every one should bear in mind that all of our attractions are attractions of distinct faculties. We are therefore held to the earth by *mental* attraction. One side of us loves the earth. The strength of this attraction is in the majority great. The nature of it can be clearly defined. It can be specifically

analyzed. It does not simply come from somewhere in general. It is nothing of a mystical kind. It is something that can be plainly grasped. It can be clearly understood. The distinct elements of which it is composed may be clearly comprehended.

This attraction may be a great deal stronger than the attraction upward. To rise, human nature has to overcome this attraction. To break away from the earth, particularly while in the physical organism, and probably afterward, is to overcome this fundamental, inherent attraction. There is just as much certainty and naturalness in this attraction as there is in the attraction of the magnet for steel. Up to this time it has never been definitely analyzed. It has not

been put into factors. The specific nature of the four distinct kinds have not been distinctly presented.

The first and most fundamental attraction is the one of Alimentiveness. This faculty attracts one by all of the inherent strength of appetite. Its affinity of course is for food and drink. All gustatory pleasure is from this faculty. The gustatory attraction then is one of the most fundamental, specific and vigorous that human beings are endowed with. It holds millions to the earth with great power. Its affinity is for the table. It directly relates one to groceries, while in its lowest and most perverted form it attracts toward the saloon. All the pleasures of appetite can be said to spring from this faculty in either its natural or perverted state. The pleasures of eating and drinking may be said to hold millions down. This faculty alone, when predominant, prevents millions from rising to an intellectual, moral and spiritual condition of life. Millions are held to the earth by attraction for tobacco. Millions more by the attraction for beer. Many actually love to be near eatables. They are irresistibly attracted to restaurants, chop houses, and hotels. The table is one of their overpowering attractions. Those who have this faculty large realize how true this is. It is a specific faculty. It is specifically localized. Its location any one with a sane mind can find. It is directly forward of the upper third of the ear. When very large it fills out the frontal convolutions of the temporal lobes of the brain. On the outside it will fill out that part of the head that is right above the zygomatic arch that extends from near the ear to the cheek bone.

This faculty in its attractions covers all that is used for food. It covers the realm of the animal kingdom. It is the center of carnivorousness. In union with Destructiveness it makes one positively carnivorous. It is therefore a faculty that attracts them to the bear, buffalo, pig, cow, raccoon, opossum, squirrel, wood-chuck, turkey, chicken, oyster, fish, frog, and whale.

People with this faculty large like to go into a butcher shop. They like to kill game. They like to raise chickens and pigs. They like to prepare things to eat. They make natural cooks. When predominant they are gluttons, gourmands, epicures. In a liquid sense, they are attracted to champagnes, wines, ales and beers. A great center of attraction for this faculty is the stockyards of Chicago. Another great attraction for it is *Milwaukee*.

It is also attracted by all of the productions of the farm—wheat, oats, potatoes, peas, beans, onions, etc. When all of the animals, vegetables, fruits, grains, wines, beers, and drug-store concoctions are considered, one can realize the great attractions of millions toward this earth and its productions. All of these hold humanity to the earth by means

of this faculty. To overcome this and rise is not an easy thing to do when one has this faculty prodigiously strong. Before one can rise, he must get sufficient strength of the higher faculties to regulate the attractions of this faculty. *It can be done, however.*

The next door neighbor of this faculty of Alimentiveness is Acquisitiveness. When strong it gives one a great attraction to the earth itself. In fact it wants the *whole* earth. It loves the earth in the most *earthly* manner. It is attracted to the earth in a different way from Alimentiveness. It does not want to *possess* it. It wants to *own* it. The Rothschilds, The Standard Oil Co., and a few others are striking illustrations of the predominance and mighty attraction of this faculty for the earth. The earth is its food—not in the eating sense but in the sense of acquisition. It loves property. It loves land. It puts great stress upon real estate. It is attracted to Wall street. To the board of trade. In fact, it has a greater attraction still. It has an attraction for the *very bowels* of the earth. It has an overwhelming attraction for the gold in the ground. Those with this faculty large can almost *smell gold in the very ground*. They have the same kind of attraction for *quartz* that the bee has for honey; that a pack of wolves has for an animal that has been slaughtered. They can scent it as the very buzzard scents a carcass. They not only drift toward such but they are *drawn* toward it.

They are also attracted toward *land*. They are so strongly attracted that they manage to gobble up the best lands of the world. This faculty is not satisfied with this country merely. England is a great and striking case of an overwhelming degree of Acquisitiveness reaching out in a grasping way for the gold of South Africa. Our own country is a good illustration of the predominance of this faculty in its attraction for the rich lands of Cuba, Porto Rico and the Philippines. Then again it is attracted to banks. There is a wonderful affinity between this faculty and gold and silver in the ground and in banks. It loves to be in the midst of money. Gold and silver is largely its food. It is an *exquisite* pleasure for one to be surrounded by his gold. The grasping miser gloats over his gold through the inherent pleasure of the attraction of this faculty. It might be said to be stronger in one sense in its attractive nature than Alimentiveness, because it is attracted to the *whole earth* as a piece of property—the earth and all that is in it and on it that is of commercial value. The affinity between this faculty, then, and the gold and silver and lands and houses is one that is so irresistibly strong that millions are under its dominion. They would not leave the earth if they could. They have no strong desire to. They do not even want to try the next life. They would live upon this earth *forever* if they could. *One world at a time is sufficient for them.* They are materi-

alists of the most positive sort in their attractions. This faculty may be said to be the one by means of which we are *in affinity with the whole material world.*

The next faculty of earthly attraction is of a different kind. It is not attracted directly to land or eatables. It is attracted to the physical. It has a distinct human physical attraction. It is attracted to that which is *sensual* in the human race; in other words, sensuality is that which attracts this faculty. It is the amatory attraction. It is therefore attracted to that plane of human life which might be called sensual. The atmosphere of sensuality is its attraction. It is attracted to the physical side of human nature. It is attracted to the physical plane of human life and to physical pleasures. This plane, as all very well know, is a strong one. This side of human nature is a striking fact. Those who have this side predominant are attracted to physical, material life, and others are necessarily attracted to them; hence this faculty holds millions to the earth who are, properly speaking, *physically material in their make-up.* It is the very opposite in its nature of the spiritual. It is the opposite of refinement. It is the opposite of the material. It is the opposite of the ideal. It is the opposite of the immaterial, if the immaterial is a fact. It is a vital, sexual, magnetic plane. The very atmosphere is sensual. The attraction toward it is as straight, direct, strong and keen as the attraction of Acquisitiveness for gold. It is not only the attraction but the indulgence that holds many down. In a different way it holds them down because of its destructive action. Excessive action of this faculty *destroys vitality.* The misuse of it is the cause of a great deal of human disease. It is, when perverted, or unregulated a *great destroyer of aspiration.* When in *control* of the other forty-one faculties it makes one a veritable slave physically and mentally to indulgence. The result is the destruction of the *very life forces* that are needed in *higher* intellectual and moral labors. Properly regulated it is one of the *greatest supports of higher life.* It is a reservoir of vital magnetism. It is indispensable to vigorous brain action. It is a very stimulating faculty. It might be said to be a life-giving faculty. Its worth is inestimable. It should be properly understood. It ought to be regarded as one of the most valuable faculties of the human mind. A high estimate should be put upon it—*such a high estimate* that it would be *highly respected.* Not a single human faculty is in its nature evil. While this faculty attracts one, in the way mentioned, at the same time we need not be held down by it. Properly *combined* it would be of great service in all kinds of mental and moral work. These lower faculties are not naturally fitted to be guides. They are good, but should take *secondary* places in the human constitution. They are destroyers when *predominant.* They are vitalizers when *properly regulated.*

The last of this great quartet of faculties that holds people to the earth is very different from any of the others. It has no attraction directly for anything material. It is simply inherent desire to live. It knows nothing about any other life in itself. It *instinctively* desires to live. It therefore clings to the only plane of life that it knows. If it knew of a continued life it would not object to a change, but its function is simply, fundamentally physical. It is located down among the vital faculties. It is one of the faculties that unites mind and body; in other words, it is one of the connecting links between mind and body. So far as it alone is concerned, it knows nothing of a higher state of consciousness. It simply acts with the vital faculties in an effort to live. Hence, it clings to physical life, and, therefore, to this world. If one were not endowed with Spirituality, Hope, Veneration and Ideality, he would have no conception of a *continued life* or what some may term a spiritual life. Then if this faculty were large it would oppose death with all its might. Death then would mean annihilation and this faculty is the principal objector to annihilation. That is, strictly speaking, what it struggles against. It does not simply struggle against death only, as death is viewed. If one believes that death is the end of individual existence then this faculty will make the strongest fight possible. It simply instinctively fights to live. Of course, it cannot make this fight except by means of other faculties, but it arouses the other faculties to make this fight. It is the prime mover in human resistance to annihilation. All who have a weak degree of the faculties of Ideality, Spirituality, Hope, and Veneration, with this faculty large, will cling to this earth just as long as possible. Not simply because they love the earth but because the *physical state of consciousness* is the only one they are sure of and death to them would mean extinction. Therefore, this faculty can be said to be the central element of what is called longevity. It simply wants to exist as long as possible and without the certainty of continued life it will cling to this. It will enable some to live more than one hundred years, not wholly by itself, but as the very heart of what is called constitution. To make it very plain, those who have this faculty strong, without faith in immortality, will resist dissolution with all of the energy and will that they can summon. This, therefore, keeps them on earth—holds them to the earth by holding them to life in the physical body. One cannot carry the physical body into the next life. Dissolution and transition, to this faculty, without the aid of others, is *annihilation.* It is a natural faculty. In its simple state it may be found in the large, natural, brawny, tough, enduring savage—in the wild, physical man—in the man who senses physical life and knows little or nothing about any other. This is its type. This is its plane. It would develop the other faculties of both a

vital and motive kind so that the individual would be capable of preserving, defending, and resisting all of the encroachments of nature, including animal and human, upon life. It is largely at the center of what Darwin called the "survival of the fittest." It is the last faculty to give up life. It is the last faculty to let go. It instinctively holds out just as long as possible. All animals and all humans who have this faculty predominant will resist with might and main everything that tends to destroy them. All can now clearly see that it is a faculty that holds one to the earth. When combined with the three other great earth-loving faculties, there is the strongest possible attraction to the earth. The affinity, then, is exceedingly close. Naught but the destruction of the human body can make such people let loose of it.

Having germinated in its atmosphere, rooted in its soil, grown up from partaking of its vital productions, there is the strongest and closest relationship between the two. The relation is not unlike the giant oak and mother earth. The oak exists primarily because it is related to the material earth through its roots.

These faculties may be called the very roots by which we are attached to this mundane world. They are more than attractions; they *vitally tie* us to this world. We are rooted as it were to its very soil. We have germinated and unfolded in its material substance and in its atmosphere. Hence the great and strong attraction of human beings to this world. All ought to now clearly see *why* we are related to this world *how* we are related and *why* we hold on so long and tenaciously.

It is a good world. It is a *natural* world. It is all right for *the time being*. But it is *not the best*; neither is it the *only* world. The *constitution* of human nature *overwhelmingly affirms this*. By far the *larger side* of human nature loves a higher world. It might be put in the form of an equation 38 to 4. *Thirty-eight to four in favor of another, higher, healthier and happier world.*

JUST.

Just to be tender; just to be true;
 Just to be glad the whole day through!
 Just to be merciful, just to be mild;
 Just to be truthful as a child;
 Just to be gentle and kind and sweet;
 Just to be helpful, with willing feet;
 Just to be cheery when things go wrong;
 Just to drive sadness away with a song.
 Whether the hour is dark or bright;
 Just to be loyal to God and Right;
 Just to believe that God knows best;
 Just in His promises ever to rest;
 Just to let love be our daily key;
 This is God's will for you and for me.

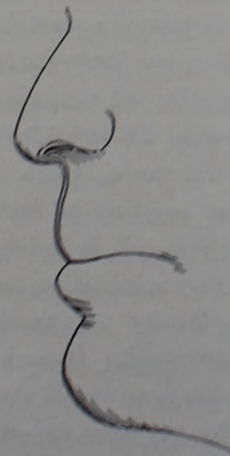
—*Young People's Weekly.*

HANDLING THE LIPS.

Yes, the lips can be handled. They can be handled awkwardly or gracefully, badly or well, cheerfully or despondently. They are under the control of *voluntary* muscles. They express many traits of character. They represent their builders—certain faculties. At least thirteen faculties take part in building them. They do not just happen to be. *They are built.* They represent much of both that which is *transient* and that which is permanent. Being composed chiefly of muscles they admit of great flexibility. No part of the face is so flexible—so completely under the influence of the mind. They can be projected or drawn in, opened or closed, compressed or loosened, lifted or lowered; twisted this way and that way by means of the thirteen faculties that have centers in their muscles. Watch the influence of one faculty upon them—*Approbativeness*. How it lifts the upper lip and exposes the teeth! How primly it sets them! How affectedly it positions them! How it weakens them! It takes away their dignity. It gives the owner away. It tells all who can read that the owner is subject to flattery, that he is a moral coward, that he has little force of character, that he can hardly say his soul is his own. This faculty when predominant in the mental constitution of any one will "spoil" his lips. It will take from them nearly all personality. It makes the lips show the little, petty, envies and jealousies of the owner. Jealousy in the mind leaps to the lips with wonderful quickness.

Love "comes out" in the lips—both conjugal and amatory. The latter particularly expresses itself through the lips. Lips *blush*. They heighten their color. Well-nigh as quick as a flash of lightning will they redden with the influence of passion love.

When under the sentiments, passions and appetites, they are always *full* and *relaxed*. When under the moral will they are "held in"—inhibited. The lips will, to a great degree, show one's degree of self control. It is safe to affirm that no one has reached a high degree of self control who cannot control his lips.



THESE LIPS ARE HANDLED BY FIRMNESS,
 SELF-ESTEEM AND DESTRUCTIVENESS

To "keep a stiff upper lip" means much. To keep a stiff *lower* lip means more. The lower lip is the center principally of the positive passions. To regulate both lips is a great achievement. No one can be a strong character without strong lips. Character will come out in the lips in a striking manner. Who has not observed the drooping lips of the feeble minded, or the feeble willed? Impulse

Continued on page 99.



HANDY PSYCHOLOGY.

HANDY PSYCHOLOGY.

Those who know anything about current psychology, know how unhandy it is. They know it is as slippery as an eel. It is a veritable "will-o'-the-wisp." Authors of psychology find great practical difficulty in handling their own psychology. The trouble is there are no handles to it. The reason there are no handles to it lies in the fact that there are no *elements* in it. It does not deal with the elements of mind as chemistry deals with the elements of the earth. On the contrary, phrenological psychology deals with natural elements. These elements are not only natural but fundamental and definite. They are this and much more. They have definite functions. They have unchangeable functions. They have definite locations. They definitely show themselves. They definitely shape heads. They come out physically in definite geographical places. This makes phrenological psychology not only definite as a psychology but *practical as an art*. By means of it one can take hold of the human mind in forty-two ways. In forty-two ways he can get a clutch, as it were, on human nature. He can grasp these mental handles just as easily as he can take hold of the handles of a pitcher. He can get a *good* hold. He can get a *definite* hold. He can *select* the handle that he wants to take hold of. He need not fumble at all. As a teacher, he need not take hold of the grammatical handle when he intends to take hold of the mathematical. He need not take hold of the resisting handle, *Combativeness*, when he might have taken hold of the friendly handle, *Friendship*. He can discriminate. When he knows all of the handles, he not only knows them theoretically but knows where to look

for them. No one need make the mistake, with his eyes open, of taking hold of the nose when he wishes to take hold of the ear. No preacher, teacher, parent or reformer need take hold of the wrong handle if he will learn phrenological psychology. This psychology has a physical, tangible, visible side to it. One can use his *eyes* and *hands* as well as his *mind* in handling phrenological psychology. It is not a theoretical psychology. It is simply natural. Anatomy is not a theoretical science. Phrenological psychology is not a theoretical psychology. It is simply classified and verified knowledge of the elements of the human mind. Therefore it is *nobody's* psychology. It is universal human psychology. It is as *natural* as physiology and as *practical* as anatomy. It is not any more nearly anybody's psychology than physiology is anybody's physiology. It is the psychology of the human race, and is as natural and true as human nature itself.

Fortunately, the human mind is many-sided.

Fortunately, it is made up of specific elements.

Fortunately, these elements are localized.

Fortunately, they have been discovered.

Fortunately, they can be recognized in their degree of development.

Fortunately, they can be measured.

Fortunately, everybody can be taught this psychology.

Fortunately, it is here to stay.

It is as *stable as the race itself*. It is as indestructible as the human race. Compared with all theoretical psychologies it is *infinitely* handy. It is so handy that a child can learn and understand it. It is so handy that all natural defects of men, women and children may be specifically found. It is so

handy that it can be applied definitely in the education of children. It is so handy that one thoroughly acquainted with it can tell the very best method of government. It is so handy, that in the hands of a thorough man or woman, it may be applied so practically that the right vocation may be selected. It is so handy that when handled by the master one may be started right. It is so handy, natural, true, practical and definite that it will inevitably become universally known.

BEATING IN.

Beating in! Yes, continuously beating in upon the brain of both human and animal. Beating in, but *only* beating in. Beating in upon everyone who has ears and eyes. Beating in specially through two of the physical senses, the eyes and the ears. Beating in, *but that is all*. Beating in, but not interpreted. Not interpreted unless the interpreter is inside. No reception unless there is a receiver. No retention unless there is a retainer. No comprehension unless there is a comprehender.

The vision of the eagle is superior to man's. The animals' sense of hearing is superior to man's. These are true so far as light waves and sound waves are concerned. This is their limit. Unless there are intelligent faculties inside, there can be no interpretation. A great deal may come in through the eye and the ear so far as light and sound are concerned. Impression after impression is made upon the brain through these avenues, but after all they are only avenues. They are avenues up to the mind, but not, strictly speaking, receivers. They cannot receive the impressions because they have no capacity to understand. Intelligence must be at the other end or they are not interpreted. Without intelligence there can be no intelligent reception. Here is where materialists make their mistake. "What hears is mind, what sees is mind, the ear and eye are deaf and blind." Strictly speaking, they sense nothing. They have no sensibility in the sense of catching and interpreting the sensations received. This must be done by human faculties. To catch up the sensations as they come in and comprehend them requires faculty after faculty. To catch and interpret any sound requires the action of faculties all of the way from the lowest to the highest. To instinctively interpret that peculiar sound requires the action of faculties all of the way from the lowest to the highest. To instinctively interpret that peculiar sound that means danger the animal and man must have the faculties of Human Nature and Cautiousness. To interpret that vocal expression that means battle one must have Human Nature and Combativeness. To interpret that tone of voice that is friendly one must have Human Nature and Friendship. To *see* any object that makes a visual impression on the mind through the eye one must have Individuality, Size, Form and often Color. Without these four faculties, nothing can be seen. The eyes might be perfectly formed and be avenues of vision but there they would have to stop. Without the faculties of Comparison and Causality the larger share of that which we interpret and immediately comprehend when we are listening to a speaker would be an absolute impossibility. One might talk to an animal which had the most perfect ears and eyes and yet not be understood. Before there is any comprehension, there must be a development of faculties to comprehend.

Human Faculties, then, are the receivers, interpreters, comprehenders and co-ordinators of all that is received from the outside world. The degree of these faculties as developed in anyone will be the degree of ability to receive knowledge through the five senses and interpret it.

LIFTING FACULTIES.

Will the human race advance? The very constitution of human nature speaks strongly in the affirmative. A majority of the elements of human nature are progressive. A

majority are *lifting* in their nature. The larger side of human nature is in favor of advancement. Progress is, therefore, inevitable. Mankind instinctively tends upward rather than downward. The reason man is not high to-day, is not because he has been up, but because he is still getting up. As a race he has never been higher than at present. Some kind of an evolutionary development is a fact. We have not descended but ascended. Ascension will inevitably go on even upon this world. The *constitution* of human nature overwhelmingly affirms this.

There may be many who have a stronger degree of a few faculties that hold them to the earth, but when the nature of the forty-two elements that constitute human nature is carefully considered it is found that a decided majority tend upward. Let us list these. They are Conjugality, Parental Love, Friendship, Inhabitiveness, Self-esteem, Ideality, Sublimity, Constructiveness, Tune, Time, Color, Order, Number, Form, Size, Locality, Weight, Individuality, Comparison, Causality, Human Nature, Suavity, Benevolence, Veneration, Spirituality, Hope and Conscientiousness. All of these are, to a greater or less degree, lifting faculties. That they will lift the human race up, out of its sensuality, depravity, criminality, rascality and inhumanity, there is no question. It may take them thousands of years to do this in this world, but majorities rule. A majority of the elements of human nature being in favor of progress there is no possible chance of a general degeneracy or retrogression. The race cannot turn back. It cannot fall.

These faculties have been struggling blindly upward for thousands of years. They have been comparatively latent in the undeveloped and early stages of humanity, nevertheless they have been at work. Here and there one has been born with enough strength in these faculties to make a decisive effort to rise above the lower plane of life. Others have followed. In fact it is more natural to rise than to fall. It is more natural to do good than it is to do evil. This is unquestionably true because the *larger* side of human nature favors the good. This is the reason it is more natural. It is not always more natural in a given case but it must be considered simply as a question of human nature. Human nature itself being *principally* good, will necessarily rise. The constitution of human nature is the only foundation of deciding *any* question of human nature definitely. To say yes and no in regard to what human nature is and its attractions without a knowledge of the elements of which it is composed is simply to blindly make assertions. The larger number of the human faculties being in favor of the higher, is overwhelming proof that a larger number of the departments of life are of the better kind.

The universe is made up principally of that which is high and pure. Evil is in its very nature quite limited. Again, it is transient. Strictly speaking, there are no evil faculties. There are faculties that *when unregulated* hold us to the earth. They are *material* faculties. Yet they are not necessarily evil. A big majority of the human faculties, however, are not only in favor of a higher life but in favor of *immortality*. In a sense we might be said to long for immortality with every faculty we possess. Each faculty likes to live. No faculty likes to die. The only difference is that some faculties would rather live on this *physical* world than to *try* another. When one likes to live eternally, strictly speaking he hopes to live with his *whole mind*. All of his faculties hope to live again. This in itself makes life almost positively immortal. A struggle for immortality is natural. It is very completely natural. It is wholly human. It is not merely selfish desire to live again. It is intellectual to desire to live again. It is social to desire to live again. To desire to live again may be æsthetic; it may spring largely from Ideality and Sublimity. The fact that a majority of the elements of human nature favor progress is a great fact in itself. It is a cheerful fact. It is one of the most en-

couraging facts that we have ever learned. Those who think that the race is degenerating and will soon go to destruction should study the *constitution* of it. In fact this is the only way to get at any human question. It is the *natural, inherent, constitutional human nature* that settles the question. All of the faculties named are gradually lifting the race. They might more properly be called the aspirational faculties. Some are stronger than others in this sense, but all lift, all tend toward the good, all help one upward, all to a greater or less degree refine one. There is a brighter day for the human race. When the race understands its own nature it will be *positively encouraged*. No philosopher can be discouraged who *understands the constitution of man*. All should bear this in mind in contemplating self and self's tendencies toward evil and in the contemplation of the progress or retrogression of the race. All should be encouraged and will be encouraged if they clearly understand the number and nature of the elements of human nature, and particularly when they understand that a *majority* of these are lifting in their nature and are gradually lifting mankind up.

SOUL PROPORTION.

The proper proportion of the parts of a complex thing is one of the first requisites of substantiality. This everybody accepts to a greater or less degree. Proportion is a great fact. It is a great fact in architecture, a great fact in engineering, a great fact in all mechanism. Buildings must be properly proportioned or they will not stand. So soon as the proportion is sufficiently destroyed the building falls. So certain as the machine is disproportioned it runs poorly and wears out rapidly. So sure as the engine is disproportioned it is likely to jump the track and endanger the lives of thousands. Nothing that is complex in its nature runs well unless it is well proportioned. This is a universal, self-evident, overwhelming fact. The only method that can be employed to overcome this is to *reproportion* it. This is just as true of mental machinery as of any other machinery. It is just as true of the mental structure as it is of the mechanical structure. The troubles of the human race lie right here. *Right proportion of the faculties will result in the power to get that knowledge and form that judgment that will overcome all else that is detrimental and evil.* Again, it is the *right mixture* of things that gives *strength*. In the manufacture of various articles it is the right mixture that is sought. It is the right mixture or proportion of the constituents that makes the right paper, that makes the right steel. It requires accurate mixing here to get the best results. It is just the same with human nature. We must proportion the elements of human nature to get the best results. In a sense it is the right mixing of it. It is the proper mixing of the primary colors that gives the best effects in painting. Great artists do not mix colors haphazardly. They properly proportion the mixture. *Great teachers and mental builders ought to properly proportion the elements of human nature in their educational work.* In chemistry it is also true that the proper proportion of elements result in special compounds. Elements in chemistry will not mix in any kind of proportion. Compounds are made up of distinct proportional elements. Water is a compound of elements. In fact, it is proportion—chemically, mechanically, mathematically and in colors—that results in the best productions. This is well known. This knowledge is universally used. Few, however, have thought about using it in regard to *mixing the elements of human nature*. They know of it in some kind of a general way. In stock culture, efforts are made at the proper mixing of bloods. In all phases of lower culture this is recognized and carried out. It is recognized and carried out to a certain extent in human improvement by mixing of different bloods in marriage. The Anglo-Saxon blood is a mix-

ture. This is very probably one of the reasons it is the most powerful blood on the face of the world. Blood will tell. The proper proportion of national bloods is what positively, however, tells. The American people *are a mixture*. They will probably attain the highest degree of civilization that has ever been attained on account of this.

The right mixture of the *masculine* and *feminine* elements in marriage means a great deal. All of this is practical, all of this is recognized and utilized elsewhere, but when we come to human nature little is thought and applied about the proper proportion of the elements of the human soul. It is the mixture of the *soul elements* that makes the question the most important one that can be considered by the human race. More depends upon the right mixture of the elements of the human soul than any other and all other considerations combined. It is the least known. Soul building will some day be as definitely carried on as house building. The elements of the mind or soul are now understood as definitely as the elements of chemistry. When the whole human race understands these distinct elements, then all kinds of mental culture or human soul building will be carried on as definitely as architecture is to-day.

HUMAN HISTORY.

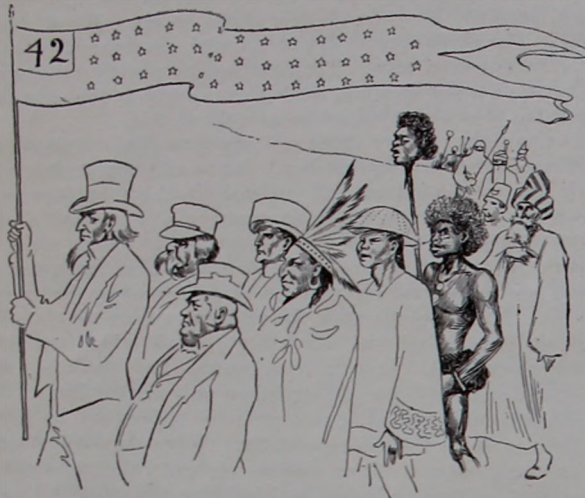
Human history is a fact. It has been made by the human race. To understand it, however, is a very different thing. The sources of human history have never been definitely and completely presented to the world. These sources are the fundamental human faculties. These have made all kinds of history. They are history makers. It matters not what a country's history may be, it has been produced by these faculties. If the history has been an industrial one, it has been the production of certain definite faculties, of which Acquisitiveness has been Captain. This has been true of Germany, England and largely true of America. History of a military kind has not been caused by the same combination of faculties. We are just getting into commercial warfare, however. This might be said to be the age of commercial war. The contest between the South African republics and England is a good illustration. Even in our own country, commercialism, of which Acquisitiveness is the center, has had much to do with the Philippine war. Countries fight for something. They do not always fight for mere principle. They fight for self-preservation, commercial aggrandizement, religious liberty, national ambition, and general freedom. The history of the human race has been a bloody one. The fighting faculties are largely predominant in the race yet. Any people who have a predominance of Approbativeness, Firmness, Combativeness and Self-esteem will fight. They will fight to the death for ambition's sake. They will fight for anything that any of the other sentiments call for. These might be said to be the four principal factors of the warfare. There can be no universal peace until these four faculties are made to take subordinate positions in the majority of human minds. They are good faculties in their proper place, which is under the guidance of the intellectual and moral sentiments.

THE CONSTITUTION OF HUMAN NATURE is the only *reliable* standard for the consideration of any human question. This constitution is composed of natural, unchangeable elements which may be *understood, located* and *measured*.

All theories and methods that do not conform to this can not survive.

JUST WATCH THEM.

Just watch them closely and you will find nearly all *absent-minded* people to be developed in the *upper* forehead and side temples, and flat or depressed right above the root of the nose and between the brows.



HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties, and how to *measure* them in all kinds of men, women and children.

L. A. VAUGHT, Editor and Publisher.
317 Inter-Ocean Bldg., Chicago.

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Foreign Countries in the Postal Union 55.

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EXPLANATION.

On account of the long illness and death of my wife I have been unable to properly continue my "Trip Around the Human World," but have not given it up at all. It will very probably be continued in the next number.

Will also continue other articles. L. A. VAUGHT.

VISIONARY.

If one is visionary he is so by virtue of a predominance of certain faculties: these are Hope, Spirituality, Ideality, and Sublimity. If these four faculties predominate in any one he will be positively visionary. It matters not who he is, when these faculties get in the lead the man or woman will become visionary. If Ideality is the leader of the quartet, the type of visionary imagination will be idealistic. If Sublimity is the leader the type will be extensive. If Hope is the leader the type will be dazzling. If Spirituality is

the leader the type will be mystic. If the entire four predominate then there will be a compound visionary type. Such a person will be excessively idealistic, infinitely unlimited in view, dazzlingly bright in expectation, and wonderfully mystical in belief.

FORETHOUGHT.

Thought takes place only by means of Causality and Comparison and particularly by means of the first. Without these two faculties, there can be no thought of any kind. Yet these do not necessarily give one forethought. Cautiousness, Human Nature, Acquisitiveness, Vitativeness, Spirituality, and Conscientiousness, in conjunction with Comparison and Causality, give one the power to forethink in nearly all directions.

They will make one fore-thoughtful in regard to self-preservation (Vitativeness); fore-thoughtful in regard to a "rainy day" (Acquisitiveness); fore-thoughtful in regard to danger (Cautiousness); fore-thoughtful in regard to happiness (Conscientiousness); and fore-thoughtful in regard to continued life (Spirituality). These faculties when predominant will make one not only a very fore-thoughtful but a far-seeing man or woman.

"CASTING OUT DEVILS."

The devil in one is made up of the faculties of Amative-ness, Destructiveness, Acquisitiveness and Approbativeness. Without these faculties nothing called a devilish feeling could rise in the human mind nor any devilish deed ever be perpetrated. The other thirty-eight faculties could in no way do that which would be called devilish in its nature. To cast out all of the devil there is in one, strictly speaking, is to regulate these four faculties by the higher ones. These four faculties break the ten commandments more than all the other faculties. They are devilish only in their manifestations, and when unregulated by Benevolence, Conscientiousness, Spirituality, Veneration, Causality, Friendship and Parental Love. To cast out the devil in one then is to develop the last named faculties. By doing so, as surely as the sun destroys darkness, will one drive away that which is devilish in its manifestation. This is the only successful and practical way of "casting out devils."

ECLIPSE DRIVES HIM TO DEATH.

"George T. Ferris, formerly of Rockton, Ill., committed suicide to-day at Guilford, in this state (N. Y.), where he purchased a farm three years ago. He feared the coming eclipse is responsible for the present cold, dry season, and would culminate in a killing frost, destroying all crops." —[Special telegram to Chicago Chronicle, May 14.]

This is another striking instance of not understanding one's own faculties. Spirituality was *relatively* too large in this man.

MIRTHFULNESS.

BY PROFESSOR JAS. A. YOUNG.

Half way between the faculty of Causality and Ideality is located the faculty of Mirthfulness, discovered by Gall, who described it as a propensity to ridicule.

Spurzheim gives it more play, as he says the faculty is large in those who are fond of jest, raillery, ridicule, irony and comical conceptions.

Combe, I think, comes nearest when he says, "The true function of this faculty is the sense of the ludicrous, *i.e.*, enjoying absurd and incongruous ideas."

Its definition by Fowler is, "The Laugher;" humor; irony; facetiousness; jesting; wit; satire; ridicule; raillery; love of fun; intuitive perception of the ludicrous; disposition and ability to joke, "poke fun," laugh at and ridicule what is absurd, improper, ill-timed, unbecoming, etc.

The faculty of Mirthfulness senses the ridiculous and produces a desire to laugh.

Tallyrand says, "I find nonsense singularly refreshing. There is good philosophy in the saying, "Laugh and grow fat." If everybody knew the power of laughter as a health tonic and life prolonger, the tinge of sadness that now clouds the American face would largely disappear, and thousands of physicians would find their occupation gone. The power of laughter was given us to serve a wise purpose in our economy. It is nature's device for exercising the internal organs and giving us pleasure at the same time. Laughter begins in the lungs and diaphragm, setting the liver, stomach and other internal organs into a quick, jelly-like vibration, which gives a pleasant sensation and exercise almost equal to horseback riding. The heart beats faster, sends the blood bounding through the body, increases the perspiration, expands the chest, forces the poisoned air from the least used lung cells, and tends to restore that exquisite poise or balance which we call health, and which results from the harmonious action of all the functions of the body. This delicate poise, which may be destroyed by a sleepless night, a piece of bad news, by grief or anxiety, is often restored by a good, hearty laugh. A jolly physician is often better than all his pills.

Mirthfulness could do little by itself but it acts in conjunction with Comparison, and thus senses the ridiculous.

The perceptives must first take in, then Comparison classifies and criticizes, and Causality may or may not act, as we often laugh before we think, whereas, if we thought first, we might not laugh.

It is called spontaneous or instantaneous and thought is a little slower in action, though Causality is often combined, and this gives humor.

Now wit and humor are widely different, though often used as synonymous. Humor is always the absolute truth, while wit is always an exaggeration. Humor is something that really occurs, while wit is the pure fancy or imagination of the writer or speaker.

To illustrate the difference between wit and humor, Mark Twain wrote a chapter on building tunnels out in Nevada. He described the miners truthfully, and as close to life as Dickens described Pickwick or Oliver Twist or Little Nell. He went on with pure humor—pure truth—for four or five pages. But soon his humor blossomed into wit. He departed from his truthfulness and began to exaggerate. He began to describe a miner who thought a good deal of his tunnel. They all told him that he had better stop his tunnel when he got through the hill. But the miner said it was his tunnel and he would run it as far as he wanted to, so he continued his tunnel right on over the valley into the next hill. You, who can picture to yourselves this hole in the sky, held up by trestle-work, will see where the humor leaves off and the wit begins.

Here is an example of wit:

"Did any of you ever see an elephant's skin?" inquired a teacher of an infant class.

"I have," exclaimed one.

"Where?" asked the teacher.

"On the elephant."

Irony, satire and ridicule are species of wit because they are all untrue. Ridicule is simply exaggeration or lying.

All abnormal action is ridiculous, for our faculties are constituted to act in a specific manner, consistent with their nature. We laugh at a dude with his tooth-pick, patent-leather shoes, cane, fancy vest, long hair, etc.

Imitation is a faculty that often acts in conjunction with mirth, for laughter is contagious because we have a natural tendency to imitate any movement that we see, especially when it is a nervous one, which sets a certain series of nerves tingling and so causes us to laugh.

Herbert Spencer has observed that temperament has much to do with laughter. The further from the Equator, the less laughing there is. The lazzaroni of Naples are the most miserable beings on earth, but they are always laughing. The provençals laugh often. The French of Paris are not so prone to hearty laughter, and the Dutch laugh very little. The English are noted for their taciturnity.

Certain faculties have a restraining influence on mirth. Approbativeness may often allay a tendency to mirth, as well as Veneration or even Benevolence. Hope, Human Nature and Comparison on the other hand help to stimulate Mirthfulness.

With large Language and small Secretiveness one is liable to express his mirth in a great deal of hearty laughter.

By some religious sects it has been considered wrong to use this God-given faculty, but we now know that it is just as wrong to repress it.

Here are a few verses carrying out these ideas:

THE HEARTY LAUGH.

Long time ago, far, far away,
A jovial man did dwell,
(The mother of my grandmother
Was young, and knew him well).
A man who roared so rare a laugh,
Of rich and jocund tone,
That others laughed to hear him laugh,
Who had not laughed alone.

The mother of my grandmother
(My grandma used to say)
Would laugh, remembering his laugh,
Until her dying day.
The mother of my mother, too,
Till her last day was spent,
Would shake her ample sides at thought
Of so much merriment.

'Twas thus mother caught the mood
Of by-gone days; and she
With blithesome pleasure spoke of it,
And passed it on to me.
And I, when life was rather rough,
Have thought of him and smiled,
The story of whose ancient mirth
Shall hearten up my child.

Not learned, but wise, he faced his lot
And laughed away its ill;
Nor life itself, nor death itself,
That sturdy laugh could still.
Oh! blest be he whose ringing laugh
Goes echoing along with years,
With brave delight of humble hopes
And hearty scorn of years.

THE ELEMENTS OF HUMAN NATURE AND THE GREAT NEED OF UNDERSTANDING THEM.

Human nature is made up of natural elements. These elements are absolutely distinct in function—that is, the nature of a single element is wholly different from the nature of any and all other elements of which the composite of human nature is composed. When one truly learns the nature of each element that constitutes human nature then he clearly understands the composition of human nature. This in itself is a great achievement. It is a great acquisition of knowledge. It is knowledge of the most important kind. In the very nature of things, there cannot be any knowledge of more importance than *fundamental* knowledge of the elements of human nature. The great need of the world is right here. That which the human race needs *most* is an *elemental knowledge of its own composition*. It is impossible to understand human nature without getting an elemental knowledge of it: one can understand it in a superficial way, but he cannot understand it in that way that will enable him to do the most good for it. He cannot understand it in any other way *definitely*. He cannot understand it any other way *fundamentally*. He cannot understand it any other way very practically. He cannot understand it any other way substantially. Otherwise he is compelled to build upon a changeable basis. He may form all of the theories he pleases, but they will have to be reconstructed to fit the nature of human nature if he has not builded upon an elemental knowledge of its composition. No theory of education, of reform, of economics, of sociology, of human progress, of faith, of religion, of destiny, can be other than largely superficial and unreliable unless it is based upon the fundamental elements of human nature. This knowledge therefore is wholly necessary to begin a substantial work of any kind concerning human nature. Any human question is necessarily founded upon the *elements* of human nature. A human question is primarily a question of the best action of fundamental human elements. The best action of these elements is that which will enable one and all to live the most happily, healthfully and successfully. Human questions are human questions only by virtue of the existence of human faculties. No human faculties, no human questions, and no human life. The question of vitality is a faculty question. The question of energy is a faculty question. The question of selfishness is a faculty question. The question of injustice is an elemental faculty question. To make it plain, every conceivable, real, natural human question is inevitably a question of elemental faculty. Every human relation, be it with one's kind or with environment or with Deity is a question of faculty. This, then, is the foundation that must be builded upon for any substantial certainty. Otherwise, every theoretical superstructure or system that is formulated will be to a great degree unreliable. The constitution of human nature is the source of all human questions. This constitution contains in its very make-up the factors that have produced all human troubles and that have produced all human successes. The question of questions is that of the arrangement of these faculties together. The best arrangement of them is a solution of the highest possible human state of happiness and health. Every condition of the human race has been a conditional arrangement of these faculties. A poor arrangement of them is found in every erratic, one-sided, deranged, unhealthy, wayward, intemperate, sensual, malicious, thieving, dangerous, reckless, visionary, despondent, unhappy, defective, unbalanced man, woman, or child. No one can be defective without being defective in elemental faculties. No one can be unbalanced without being unbalanced in faculty. No one can be anything of an abnormal kind without being defective in faculty. As far as one departs from a standard combination of faculties that far he will run un-

happily, unhealthfully and in a sense unsuccessfully. The questions of life, then, for practical success, are based upon a proper combination of these faculties. Every man, woman and child is a combination. The trouble is that the majority are poorly combined. The combination in the majority of the human race is yet of a low order. The combination is not one of harmony and happiness. The majority are out of tune. They are out of tune because the faculties do not harmonize. The proportion of their faculties in some way is not correct. Their mental elements are not properly balanced. The only way to correct human defects, then, properly speaking, in any thorough, permanent way, is to reconstruct the combination of faculties in different individuals. Just so long as these faculties are poorly proportioned just so long will their be trouble. This will be true in spite of the best environment, the best faith, and the best general knowledge outside of self-knowledge. No philosophy, no faith, no religious system, no country, no climate, nothing else will completely rectify a defective human condition so that the individual is fitted to permanently live healthfully and happily. This is probably the strongest statement ever made concerning human nature. It is in defiance of nearly all that has ever been taught. Nevertheless, it is simply true. There is not an exception to it in the whole human race. There could not be. Not any more than, by theory, climate, system, faith, philosophy, and everything else of a similar nature, can there be an exception to 7 ounces tipping 6. No faith will make 6 ounces balance 7. No theory will. No climate will. No external condition whatever will do so. No knowledge will. The only thing that will is an addition to the actual amount of substance on the other side of the scale. No human being can be balanced unless there is actual development of faculty. An unbalanced condition is simply a disproportion or undevelopment of the faculties. The only way to balance up is to develop defective faculties. That education that does not develop is almost no education whatever so far as judgment is concerned. There are mental mechanics just as there are other kinds of mechanics. That which is stronger dominates the other side to just the degree that it is stronger. The stronger faculties dominate in the mental constitution principally. It is therefore a question of what faculties *ought to be dominant*. This can be said to be the *solution of the whole question of human happiness*. It is the greatest question of the human race. To ascertain what faculties should be at the helm of the mental ship should not be decided to any degree in any sentimental, theoretical, ambition, or any similar way. What I mean is that we must not theorize. We must not simply wish. We must fairly, broadly, grandly, greatly, completely comprehend *the nature and relations of all the human faculties*. Those faculties that in and of themselves give the highest degree of self-control, honesty, faith, courage, reason, judgment, cheerfulness, magnanimity and wisdom are the faculties that should be at the mental helm. The very nature of *certain* faculties will decide this. The nature of Benevolence, Conscientiousness, Spirituality, Self-esteem, Veneration, Comparison, Sublimity, Causality, Hope, Firmness, Human Nature, Ideality, Friendship and Parental Love fits them to best guide, direct and control this mental ship.

Begin right.

Begin at the bottom.

Begin fundamentally.

Begin with the *constitution* of man.

Begin with a full knowledge of the *elements* of this constitution.

Then you will be *specific, fundamental* and *practical* in dealing with any *human* question.

HUMAN NATURE EXPOSED.

We propose to expose human nature; that is, we propose to show mankind *what* it is composed of and its *nature*, in the most definite, elemental sense. It is something that can be definitely analyzed. It can be definitely understood. It also can be definitely exposed. In fact it exposes itself all of the time, but unfortunately the majority of mankind are not acquainted with the *elements* of its composition, and therefore do not definitely understand it nor perceive it as it exposes itself. The reason is they do not begin aright. As a race we have enough ability to see and understand human nature definitely. Without a definite knowledge, however, of the elements of which it is composed one can not begin aright. As long as one is only endowed with a general knowledge of human nature he cannot begin definitely its study and observation. To study human nature without a knowledge of its elements can, at most, be superficial and general. To observe human nature definitely without a full knowledge of the nature and location in the brain of the elements of human nature is an impossibility. One must not only know the elements of which it is composed but he must know their localization and how they manifest themselves. He must know the physical manifestations of these elements in the face and head and body. Then he will understand what heads mean, what faces mean and what bodies mean. In other words, he will understand the formation of the head, the formation of the face and the formation of the body. There is no other way to understand the philosophy of physiological formation. Bodies do not simply take any form of their own accord. They take form from the innate human nature that is inherited and inherent in them. This, with the addition of special culture and education, will completely explain all formation that is natural. The brain forms largely before birth. This formation is the result of inherent, *potential* human nature. It would *not* form if there was not *inherent human nature in it*. Some may call it life, but human nature and human life, in the fundamental sense, are the same. *All positive formational power* is in human nature and this may largely build brain before birth, before any education whatever. This fact alone is enough to positively refute the somewhat prevalent idea that a brain means nothing until impressions are made through the five senses after birth. It means just as much before birth as after birth. Before birth it shows its inherent formational power. Human nature therefore comes out distinctly. It comes out distinctly in localized centers of the brain. It comes out so overwhelmingly distinctly that any one of sane mind can see if he begins aright. He can localize certain faculties as well as he can localize his ears. He can remember this localization and notice the manifestation of the characteristic that is known to be located there. Every normal being is a complete, practical, concrete, physical demonstration of the existence of the forty-two faculties that constitute human nature and their localization in the human brain. It is deplorable and pitiable the world does not know this. It is so simple a great many do not like it because they like mysticism better. A great many are prejudiced and do not want to see. A large number have bad heads and would not like to be exposed. But still it continues to expose itself. It proves itself in every living normal man, woman and child. He who runs might see, if he would but localize distinctly one of these human faculties and watch its manifestation. In every pointed, practical and striking way that we can utilize we shall expose human nature in all of its fundamental elements until everybody shall see. We shall make it so easy, pointed and definite that all may distinctly see. There is no reason why anyone of a normal mind should not see. In the first place people do not know where to look; they do not know what to look for; they do not know the nature of the elements of human nature. When these are once clearly learned and definitely localized

then every one who so desires may begin the study of human nature definitely and certainly, in all men, women and children.

THE PREVENTION OF DECEPTION.

If all were good character readers, deception would be prevented; hence, the only way to prevent deception is to teach humanity how to read character. Nearly everybody can be taught. Children can be taught the essential elements of character reading. They can be taught more about heads and faces when ten years of age than men and women at an average know now. They can be so thoroughly taught the nature and indications of human character that they will not have to learn so much by experience. As all very well know, many learn at the cost of a great deal of misery, disease, and often death. This is not necessary. It is only necessary because children are not taught how to read character. They do not know where to look for the indications. They see character only in a very general, vague sense. They do not know what heads and faces mean. They are not taught the fundamental elements of character. They cannot tell a dangerous head, as a rule, from a good one. They do not understand the faculties of deceitfulness. They do not know how to look through the false mask that a great many wear. They should be taught to detect all kinds of deceitfulness and assumption. Pretence is very prevalent. Any and all kinds of pretense may be distinctly exposed by becoming good character readers. We propose to teach as many as possible how to read others. True character reading will become universal. No one will suffer except the one who needs to be seen as he is. Those who are afraid of character reading are simply defective themselves. Those who have bad heads and faces are not in favor of a universal knowledge of phrenology and physiognomy. There are too many wolves in sheep's clothing. These might all be seen if character reading were properly taught. Thorough character reading will probably do as much as any one thing to make humanity better. It would prevent nearly all kinds of crime. There would be little basis for criminals to flourish if they could be read properly from infancy up. The field for human deception would be completely destroyed by preparing everybody to certainly read character. This would even make many who do not now want to improve do better. They could not live by the nefarious methods that they follow today. Light of all kinds is what the world needs and especially light in regard to human nature and how to read it.

HUMAN NATURE.

How can a human understand a human? We are as a race many thousands of years old, and yet as a race we do not understand our own nature. Human nature is a very vague thing to nearly all humans. Why? Because they do not know what it is composed of. They have never studied it *elementally*. They have no beginning. They have no place to begin otherwise. To study the body we can begin with a distinct part. We can commence at the knee, stomach or ear and go on till we understand the office of each of the parts that together constitute the whole body. To study human nature in this way is to study it *element by element*. In this way we can get at it definitely and clearly. We can understand *all sides* of it, for it is many-sided. We can understand all of its *tendencies*, all of its hopes, all of its talents, all of its powers, all of its defects, all of its memories, all of its sentiments, all of its aspirations and all of its possibilities. We can understand it in children. We can understand it in women. We can understand it in men. We can understand it in all the peoples the world over.

EVOLUTION AND IMMORTALITY.

Extract from an article in April ARENA by Walter Spence.

"Now, *Nature* has her prophecies, and when not violently interfered with her prophecies are always fulfilled. The development of lungs in the embryo is a prophecy of an atmospheric environment in which it shall live and breathe. The development of wings in the embryonic bird in its shell is a prophecy of air in which it shall fly. The development of eyes in the rayless darkness of the prenatal home is a prophecy of coming light. So the development in man of this hope of immortality is a prophecy of an environment in which this hope shall find fruition. *Nature* makes nothing without a purpose. Fins would never have been developed had there been no water in which to swim; nor wings had there been no atmosphere in which to fly; nor eyes had there been no light with which to see. And would these immortal aspirations have been developed in the human mind had there been no spiritual realm in which these aspirations could be realized? It is observed that, with every desire that nature evolves, the means for its gratification already exist. For hunger there is food; for thirst there is water; for acquisitiveness there is untold treasure; for esthetic desires there is a world of beauty; for passion there is the differentiation of the sexes. And shall we say that for the desire of immortality *Nature* has no satisfaction; that *Nature* has developed this desire when there is no possibility of its gratification; that *Nature* has created a hope only to mock her children? Shall we not rather rest with confidence in *Nature's* consistency and believe that with the desire there must also be means for its realization? Joseph Cook has well said. "*Nature* makes no half-hinges. God does not create a desire to mock it. Our constitutional instincts raise no false expectations. Conscience tells no Munchausen tales. The structure of the human constitution is not an organized lie." Viewed from any standpoint this universal hope of humanity is the voice of *Nature* and the voice of God, speaking through intuition to the human heart, whispering of immortality, and prophesying a deathless life beyond the tomb.

Another consideration leads to the same conclusion. We must bear in mind that man is the goal of evolution. The evolutionist believes, not only that man is the last and the highest result of evolution, but that in all the evolutionary process throughout the ages man is the goal toward which *Nature* has been striving. He believes that every successive step in the development was a struggle toward man. He sees in all the ages an underlying purpose in *Nature's* movement—the making of man. When the lowest form of vegetable life appeared on the wild waste, it was a step toward man. When the first animal began its semi-conscious existence in the primeval waters, it was a step towards man. When the reign of the mollusk was succeeded by the reign of the fish, *Nature* took another step toward man. When the fish kingdom was followed by the reptile kingdom, then there was another great step toward man. When the reptile gave place to the mammal there was a still greater stride toward man. And when at last man in all his glory stepped upon the stage of the world's history, the goal of *Nature's* development was reached and evolution's purpose was fulfilled. When one believes that "the whole creation is focussed on man," that throughout all the ages God has been evolving the *genus homo*, that the one great purpose of that mysterious force we call *Nature* is the evolution of Humanity, it is impossible to believe that the end of all this is three score years and ten—and then annihilation. "He who regards man," says Mr. John Fiske, "as the consummate fruition of creative energy and the chief object of divine care, is almost irresistibly driven to the belief that the soul's career is not completed with the present life on this earth.

. . . The more thoroughly we comprehend that process of evolution by which things have come to be what they

ear, the more are we likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning."

Tell me that God has spent ages in making a fruit-tree to live only a few years and give food to man and then to die and molder back to dust, and I say it may be. Tell me that God has spent ages in making a horse to live only a few years and be a servant to man and then return to dust, and I say it may be. Tell me that God has spent eons in evolving the earth to make it a fit habitation for man, and that after awhile when it has served its purpose in the evolution of man it will return to nothingness, and I say it may be. But when you tell me that God has used what seems to us an eternity in evolving man only that he may a live few short years and then be utterly annihilated, I say such cannot be. "It is inconceivable," says Dr. Abbott, that God should have spent all the ages in making a Gladstone, a Lincoln, a Jefferson, a Shakespeare, ONLY THAT HE MIGHT MAKE A BODY WITH WHICH TO FILL A GRAVE"

NOT BORN FOR IT.

The author of "Walks and Talks" gives a rat-trainer's statement in support of the saying, "Culture can increase the size, quality and flavor, but it cannot change the kind." After seeing these different rats perform various feats, the writer said to the trainer:

"I understand that you can't teach any rat to do anything you happen to want him to learn to do?"

"Oh, nein, nein!" the trainer replied. "You can't only teach a rat to do vot he vos made tu do! Und ven a man vos a good rat-deacher, he knows dot ting, und he von't dry to teach a rat vot he can't learn!"

"Und dot is yoost der tifference between a good rat-deacher und a shool deacher," he added. "A shool deacher, he dinks he can teach any shild anyding vot he bleases. But he couldn't do id! Shildren is yoost like rats! Some vill learn von ding, und some vill learn anoder ding, und dot's a goot shool deacher dot knows dot ding, und vorks dot vay!"

"Do you suppose I could ever learn to teach rats as you do?" said the writer.

The trainer eyed him a moment, and then said: "No, you couldn't do it! You vasn't der right kind of a man! Ven a man makes a goot rat deacher he vos got to be born yoost on burpose for dot beezness, und I don't belief you vos born dot vay!"—*Youths' Companion*.

THE BAD BOY.

His hair lies red and tangled, and he has a turned-up nose;
His voice is loud and strident, and it never gets repose;
His face is full of freckles, and his ears are shaped like fins,
And a large front tooth is missing, as you'll notice when he grins.

He is like a comic picture, from his toes up to his head—
But his mother calls him "darling" when she tucks him into bed.

It is he that marks the carpet with the print of muddy boots;
And rejoices in a door-bell that is pulled out by the roots;
Who whistles on his fingers till he almost splits your ear,
And shocks the various callers with the slang he chanced to hear;

He fills the house with tumult and the neighborhood with dread—

But his mother calls him "darling" as she tucks him into bed.

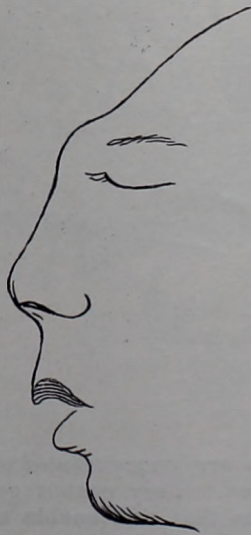
—*Washington Star*.

Explation. The boy has predominant faculties of Destructiveness, Combativeness, Mirthfulness and Amative-ness. The mother has predominant Parental Love and Benevolence.

HANDLING THE LIPS.

(Continued from page 90.)

predominates when the *red* parts of the lips dominate the make-up of the mouth? Proper handling of the lips, then, is a great accomplishment. To master the lips is a greater achievement than to master the eyes. No one can be said to be master of his passions until he has mastered his lips. A conflict between passion and will may be seen in many. They are struggling for the mastery. Just as quickly as one lets down his moral will, he lets down his lips. The truly great, however, who have supreme control of their facial features, and particularly the lips, are so truly great in strength that they do not have to make much effort. Therefore the lips of one need not be held in a rigid, stern condition to indicate *great* self control. This indicates instead, a determined effort at self-control. Character may be so strong that it requires little effort to regulate itself: in other words, the higher human faculties may so grandly predominate that self-control is easy. Then we will have a great face in *repose*. Lincoln was great enough to omit effort in his face. Andrew Jackson was great but great in determined will. Bismarck was great but not as great as Washington. His face indicates too much sternness to be supremely great. Washington was so great in self-control that he had to make little effort. Bismarck was great but not great enough to get along *without great effort*. The pictures of Christ do not show any *effort* lines in his face. He was so great in moral self-control that little effort was required in the regulation of his facial features.



POORLY HANDLED.

Handling of the lips, then, may be said to be the handling of at least thirteen fundamental faculties. Thirteen of these express themselves directly through the lips. They regulate the muscles surrounding the lips proper and therefore contract and relax these muscles as they are excited or restrained. These thirteen faculties are Alimentiveness, Destructiveness, Secretiveness, Mirthfulness, Combativeness, Amativeness, Conjugality, Parental Love, Friendship, Inhabitiveness, Approbateness, Self-Esteem and Firmness. These thirteen faculties manifest themselves directly through the lips proper and the muscles that control the lips. Excite Mirthfulness and instantaneously there will be a contraction of a certain muscle that causes the lips to smile. The lips are lifted upward by this contraction to express mirth. It is not a mirthful smile but an *approbative grin*; in other words, a smile of pleasure for the commendation offered.

This smile is very prevalent. It does not mean mirth, but love of approval. It indicates a predominant faculty of Approbateness. All character readers should watch the lips. Watch their development. Watch their formation. Watch their contraction and expansion. Watch their motion. By watching the motion of the lips one who is deaf can largely understand the conversation of another. A great deal of expression, then, comes out through human lips. This is so because there are so many faculties back of them. Faculties *run* the lips. When these thirteen faculties above named are dominant in the mental constitution the lips are mentally run by them. When the other twenty-nine faculties are dominant the lips are inhibited—they are held in restraint. They might be said to be held in abeyance. They are under the control of intellect and moral will. They then show the highest human mastery of the appetites, passions and sentiments. They indicate a character that is self-governing. Almost wholly one might be said to be in command of his lips. We would advise all our readers to observe the lips closely. They are great indicators of character when rightly understood. They should be understood in a definite sense. The thirteen faculties that build them and express their nature directly through them should be held in memory.



SENSUAL LIPS.

There is another side to handling the lips that should be specially considered. This has reference largely to health. It is the healthful side of lip handling. Those who are defective in will power will let the lips drop open. Children who are defective in the faculties of Self-esteem, Firmness, Continuity, Secretiveness and Destructiveness, will have open lips. If they also have a small nose they will be subject to catarrhal difficulties. They will catch cold easily. Then they will learn to sleep, and also go about with their lips open. They learn to breathe through their mouth. They establish this habit. They make the *very conditions* for nasal catarrh and throat trouble. To prevent this habit there is only one remedy and that is the special *cultivation* of the faculties of Destructiveness, Self-esteem and Firmness.

By means of these faculties one can shut his mouth and keep it shut. He can shut it up when he goes to sleep. He can shut it up in that way that it will stay shut. It will stay shut all night. He will then breathe through his nose. In the child this will have an effect upon *nose formation*. It will cause the nose to grow more naturally. The nose will grow larger on this account. The nostrils will be expanded. All proper growth is based upon action. Inaction is largely death. Inaction of the functions of the nose is detrimental to nose growth. Therefore the handling of the lips is a very important factor in human health. Failure to handle the lips often permits consumption. Perhaps few have ever thought that it requires a high development of all

the human faculties to build a perfect head, face and body. To energize all parts of the body one must have in action all of the human faculties. So certain as certain faculties of the human mind are neglected so certainly and inevitably will certain parts of the body that these faculties naturally stimulate be neglected.



IMPULSIVE LIPS.

There is still another side to lip handling that is worthy of consideration. This is the one of beauty. Facial beauty is largely dependent upon the lips. Lips that are hard and expressionless are thin and firmly closed together. They show *want* of the sentiments and passions. Lips on the other hand that are full and red and soft indicate sentiment and passion in the lead. It is by the union of these two that lips are made beautiful. Lip building, then, and lip handling is an important affair in human beauty. No artificial plan will enable one to properly form the lips. No dermatologist can improve the lips in any substantial sense. He cannot reconstruct them because they are under the control of the passions or of intellectual will, as the case may be. If one had the faculties of Approbativeness, Amativeness, Alimentiveness and Destructiveness predominant it would be absolutely impossible for any one to mechanically regulate the lips or reconstruct them so that they would be lips of beauty. Let us tell the whole world that to reconstruct a human face for substantial beauty is to *change the very structure of the soul*. Certain faculties must be cultivated and made stronger ere the face is *permanently* changed. This applies specifically to the lips. All other efforts are largely a waste of time. It is foolish to spend money to change a face without changing the faculties *back of the face*.



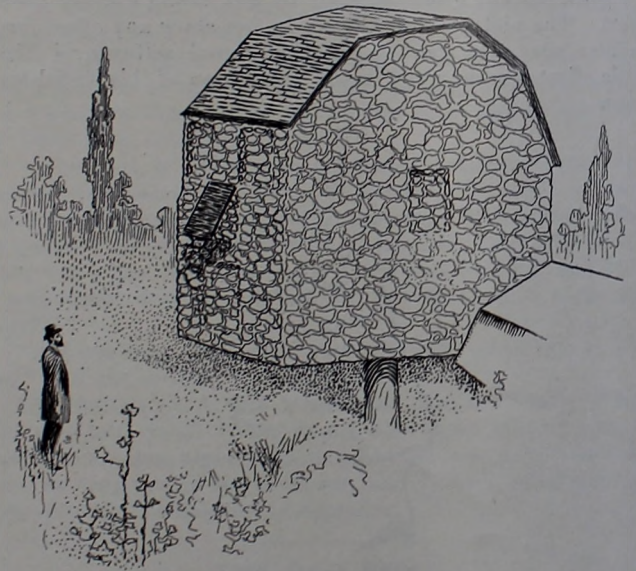
WELL PROPORTIONED.

When certain faculties dominate in a mental constitution there will be a certain kind of face. The best way to pro-

ceed to attain a high degree of beauty and strength in their formation is to cultivate to predominant degree the faculties of Ideality, Causality, Human Nature, Benevolence, Conscientiousness, Hope, Friendship, Parental Love and Firmness. The positive predominance of these will so regulate the lips, refine and reconstruct them, that they will show substantial and permanent beauty. Character building is the first thing to be considered, then, in facial building. Character building out to be as definite as mathematical science. It should not be something in general. It should be the cultivation of *specific faculties* until they predominate in the mental structure. All who wish to become more beautiful and strong and pure in facial expression, and particularly the lips, should immediately begin to use the faculties last named. So certainly as they put these faculties in front and exercise them vigorously until they become dominant in the mental structure so surely will the lips be properly *handled, reconstructed and refined*.

NO OPENING.

In the above picture there is no opening. There is no way to get in. Not a single door or window. They are all closed up. There is no way to get in from the bottom even. No opening on top. There may be a great deal inside, but there is no way to get at it. *Such is the structure of human*



nature to those who are unacquainted with the elements of which it is composed. They cannot get at it nor into it. They have no means that will enable them to get into and definitely investigate it. It is true they can see its manifestations. They can hear it speak. They can see it flash itself upon the face. They can see it struggle through the physical body in action. They can see it manifest itself in many ways, yet they cannot get at it. They can only study it superficially. They cannot deal with the make-up of it. They cannot understand it because they do not know its elementary composition. This is the condition of the human race to-day outside of those who understand the fundamental elements of which human nature is composed. They admit that they cannot understand it. We have corresponded with the leaders of thought, who candidly admit that they do not understand it. They cannot get at it. To all such it is an enigma. The most superficial, indefinite and erroneous opinions are held in regard to it on account of not understanding it elementally. People do not know how to take it. They do not understand its inconsistencies. They do not know how to handle it. They do not know how to train and educate it. They cannot know definitely and correctly

till they understand the elements of which it is composed. A knowledge of one element will give an introduction to it distinctly. A knowledge of all of the forty-two elements of which it is composed will make its comprehension so simple, so clear, so practical, that millions who stand amazed at the mysterious manifestations of it will be surprised and delighted at the simplicity of it when once understood. It should be and can be studied element by element, or faculty by faculty.

SERIOUS ATTENTION.

Where to Look for Specific Elements of Human Nature

In the most serious, sincere and positive sense, we ask all good people to make use of their own faculties and eyes, to determine the truthfulness of the brain localization of the following fundamental elements of human nature.

What these fundamental elements are, and where they

nature and location of the human eyes. There need not be about the nature and location of these seven elements of the human mind. The only way to avoid knowing the truthfulness in the most absolute sense of all stated here is simply to purposely avoid using eyes and hand. This is the only way to escape this certain fact. In the name of all that is good, reasonable, and for the betterment of humanity, we ask the world to fairly and thoroughly investigate with their own faculties, eyes and hands the absolute truthfulness of the localization of the seven elements named and located in the illustration.

A NEW DARWIN NEEDED.

The Darwin of the science of the soul is yet to be. He has a large occasion. It will be found greater to explain the dissolution than the evolution of the race. It is more to teach us where to go than to tell us what we came from.



THE LOCATION OF INDIVIDUALITY, HUMAN NATURE, FIRMNESS, CAUTIOUSNESS, DESTRUCTIVENESS, PARENTAL LOVE AND VITATIVENESS.

are located, might be known just as well as we now know what the eyes are and where they are. The function of these elements is just as definite and unchangeable as the function of the eyes. No one ever mixes the office of the nose and that of the eye. Vision is one thing and smell another. The location of the eyes does not vary enough to deceive anybody. The nature of these mind elements and their location are just as specific and reliable as the nature and location of the eyes. There is not any more necessity for an ordinary man or woman not knowing the location of these seven mind elements than there is for such not to know the location and function of the eyes. Any fair-minded man can demonstrate the truthfulness of this positive statement for himself by using his own faculties and eyes and hands in learning the exact nature and location of these elements. They will stand the test just as well as the eyes will. There is no uncertainty in the minds of humanity about the existence and

From the "Descent" to the "Destiny" of man is the natural step. The German physicist who gave his book the supreme title of "The Discovery of the Soul" was wiser than he knew. That was a piercing satire on the materialistic philosophy which suggested, not long since, that mourners hereafter be given front seats at geological lectures, and the most deeply bereaved provided with chip-hammers to collect specimens. Older than the classic of St. Pierre, and young as the anguish of yesterday, is the moan: "Since death is a good, and since Virginia is happy, I would die, too, and be united to Virginia."

Science has given us a past. Too long has she left it to faith to give us a future. Human love cannot be counted out of the forces of nature; and earth-bound human knowledge turns to lift its lowered eyes toward the firmament of immortal life.—Extract from "The Struggle for Immortality," by Elizabeth Stuart Phelps (Ward.)

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PHILADELPHIA, June 10, 1899

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JOHN LUCAS,

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