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# HUMAN FACULTY

The Human Motto: "E Pluribus Unum."

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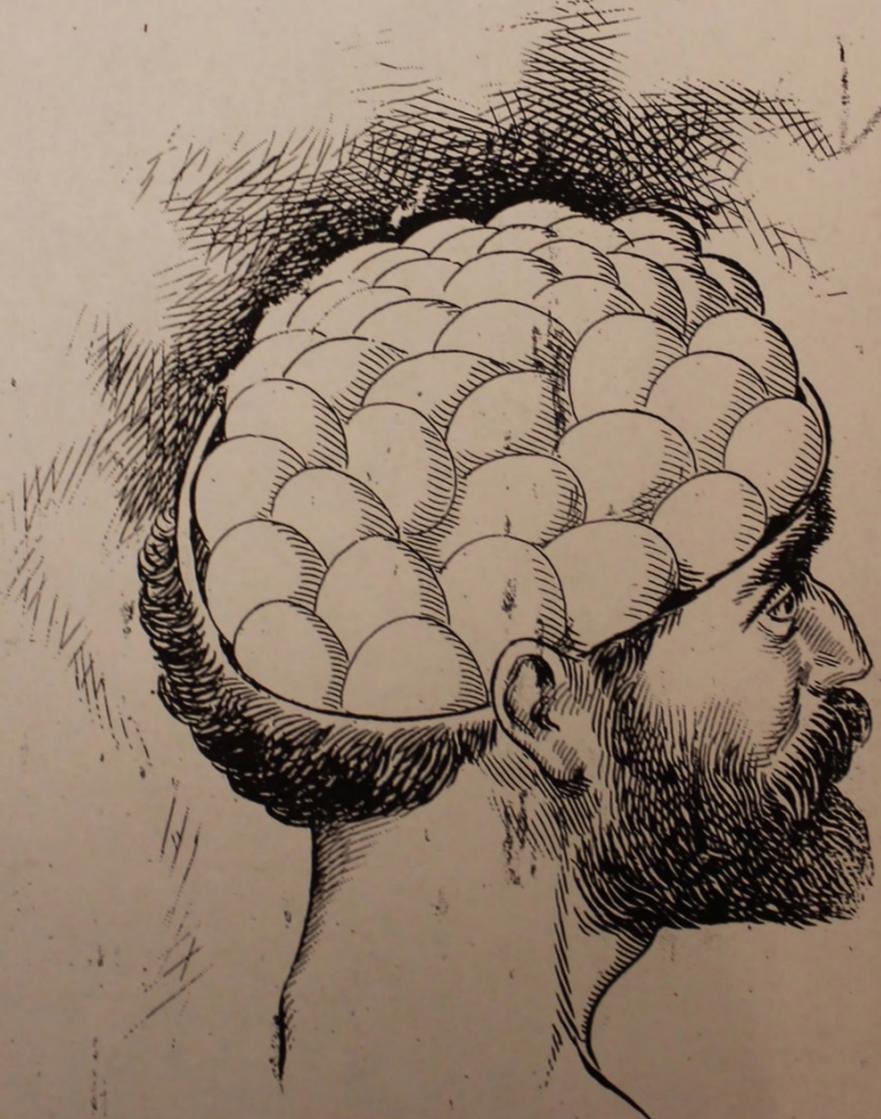
All Around the World.

Human Concentration.

41 Times Deceived.

Human Success.

Special Pointers



## A HUMAN NEST.

42 EGGS. WHAT ARE THEY, AND WHAT WILL THEY HATCH?

## A HUMAN NEST.

## 42 Eggs What are they and What will they Hatch?

A human nest! Yes, a human nest. A nest of germs. A nest of mental eggs. This is just what they are. All different, too. All nationalities represented. The race in miniature. Human nature in a nutshell. Multum in parvo. The factors of history. The elements of psychology. The human alphabet. A variety in unity. Pieces of soul. Fundamental powers. Always the same. Common to both sexes. What we inherit. The composition of a baby. The teacher's problem. Also the State's. The makers of history. Dynamic forces. Formative powers. Builders of body. The make-up of the mind. Perfectly individual. Strings of the human harp. Who can tune them? Each one a law unto itself. In one sense a distinct being. The picture represents them in the germinal state or at birth. They differ even more than 42 common eggs; more than 42 distinct acorns. They radically differ. They constitute the mental family as it were. They are the sources of all human acts. They are the springs of all human passions and ambitions. Never was there such a wondrous family. Each is absolutely individualized. Each represents a fundamental attribute of human nature. Each and all are struggling for the mastery. The internal struggles in a human soul are the struggles of these faculties. Each instinctively struggles for full expression. Each wants to do as it pleases. They cover the entire realm of human nature, from the lowest, sensual savage, to the highest, noblest philanthropist. All of these incongruous elements are to be found in one man or one woman.

No wonder there is not complete self control in one human being. They come in conflict. Peace is hard to establish. There are fearful conflicts between the lower and higher. Some are positively selfish. At the same time each one is *naturally good*. All are for special purposes. All are perfectly natural. They simply constitute a heterogeneous family. They make a harp of 42 strings. In the majority of cases they constitute a medley. The human soul is, therefore, wonderfully compounded. To be at peace with itself, some of these faculties must guide and regulate the others. This is the problem of *individual life*. Certain of these faculties are *constituted* to be *dominant*. There must be leadership in this human family. This necessitates authority.

To understand the many sidedness of human nature is to understand these elements. The inconsistency of man is only understood by understanding them. Human versatility can be understood in no other way; neither can human nature. It is streaked and striped. The woof and warp of it is of many colors.

What will they hatch? Do they all hatch at the same time? No.

Some may hatch ferocious elements. Hot passions spring from them. Some will burst into great ambitions. Others run into imagination. Some are sympathetic. Others like the mystic. Verily, it is a big undertaking to thoroughly discipline, harmonize, balance and make happy this heterogeneous family. All parents, teachers and reformers should understand them when in the *germinal* state. They should understand them *before* they hatch. They should know each egg. They should know the *relative* size of them at *birth*. They should know just exactly what to expect when they *burst their shells*. When they come into action, which inevitably takes place, there will be all kinds of trouble. They should be *measured in advance*. Each one as it ripens and bursts into action after birth should be fully understood. They should be *watched and assisted and controlled*. Otherwise they will simply run wild. They will break out into all kinds of vices, passions and crimes. These are the germs of human nature, that the parent, the teacher, the reformer and the minister and the state have to deal with. In fact, not until they are understood by all of these in their

germinal state before they burst into action, will there be any *certain*, definite, scientific education and training. The greatest human study is the study of these embryonic elements. They are the *factors of every human problem*. To understand human nature is to understand them. When the scientists, psychologists, philosophers and reformers finally discover them, as discover them they *must* if the race continues, then there will be for the first time in the history of the race a fundamental, unchangeable, universal conception of the composition of the human soul.

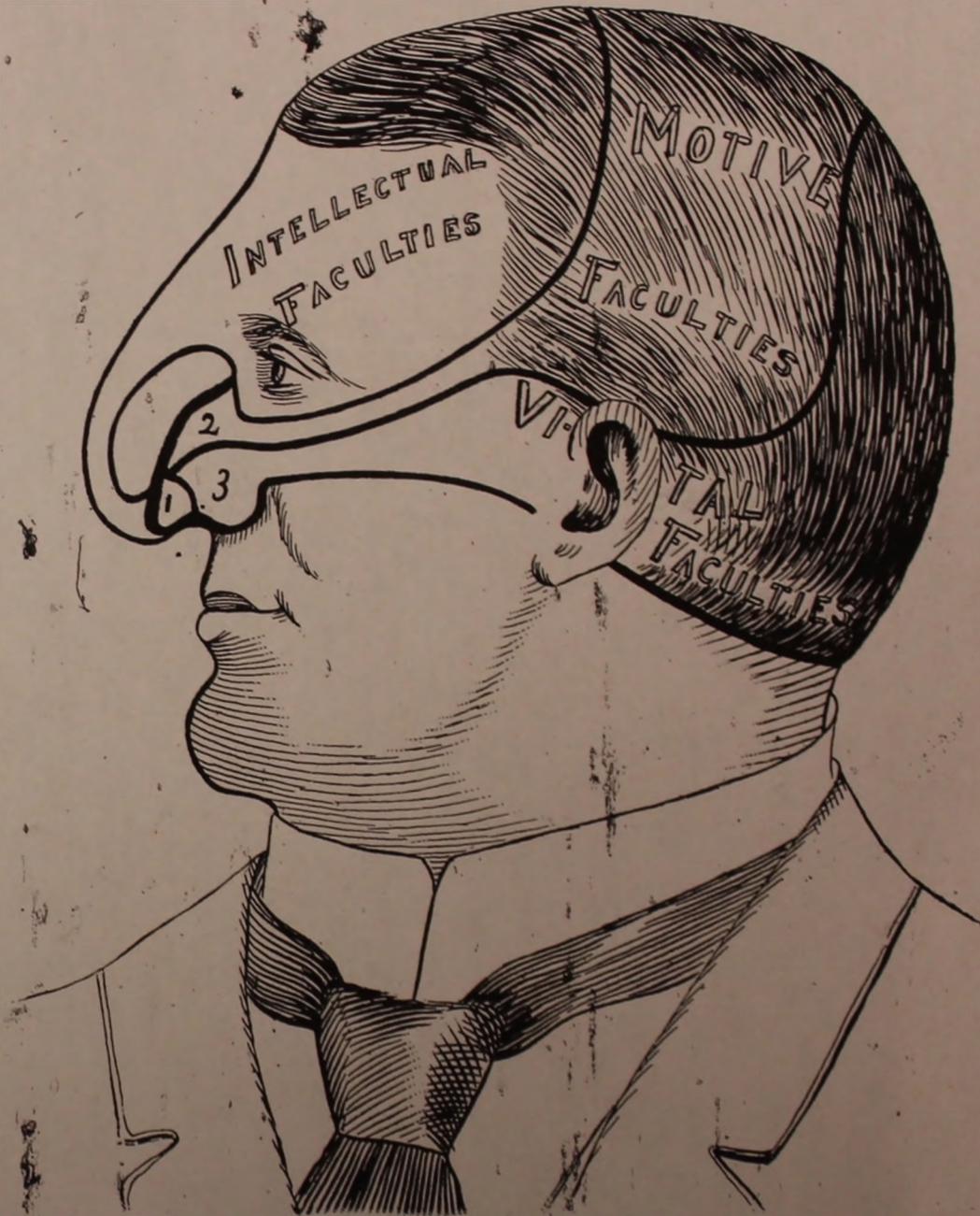
## HUMAN WILL.

How satisfactory it is to stand on solid ground! To know where you are at. To have an elemental foundation. To definitely comprehend. Think of treating human will without an elemental knowledge of the mental constitution. We would like to lose, for about five minutes, all of our elemental knowledge of the mind, to be able to take a view of the human soul from the usual standpoint. In this way one would have a basis of comparison. How a psychologist can get at the human mind is well nigh a mystery. A human soul considered as a single thing is more slippery to handle than an eel. There is no avenue to it. No starting point. It would be as unhandy as a large, greased, glass ball. It is the same when one attempts to analyze and explain human will without a fundamental faculty basis. When one fully comprehends the make up or composition of the human soul, then he can begin the consideration of its general powers, like will, in a definite and understandable sense. In other words, he does not have to form any theory in regard to it. When one has elemental factors he is not necessarily compelled to theorize. The addition of two and two is not necessarily theoretical at all. The mixture of two primary colors producing a shade is not necessarily theoretical. It is definitely, clearly and fully comprehensible.

Human will is a fact. Its composition is another fact. The nature of its composition is knowable. Let me stop and say, however, that human will is not something in and of itself. There are no general powers of the mind, strictly speaking. There are general *manifestations* of power, but no general powers. Here is one of the greatest mistakes in human psychology. There are no faculties that are made up of pure will force. The manifestation of a general power *temporarily*, like will, imagination and thought is only a temporary activity of certain faculties. It is a transient condition. A faculty, however, is a *permanent* affair. A faculty is an element that is as lasting as life in this world, and very probably indestructible. The nearest approximate of pure will is to be found in the exact nature of Firmness. The function of this faculty is persistence. It simply enjoys persistent action. In one sense it is like a hitchin' post. In another sense it is like a battering ram. In another sense it is like a tread mill. In still another sense it is like a great river. It simply enjoys persistent action. The specific course of it will be invariably determined by some other, or other faculties. This is the beginning of human will. It is merely the back bone of will. It is the primary center. It is the most important faculty in perseverance. It is, in itself, however, more like a hitching-post than anything else. It simply stubbornly stands. In that sense it is resistful. It contains in its inherent nature a certain kind of resistant power, at the same time it does not aim to resist. Its function is not resistance. But having persistence like a mule when hitched to a heavy load and started, it has the persistence to go ahead. That is, it has the persistence to oppose the load that is behind it.

In conjunction with the other faculties, if it has more persistent force than the load, it will pull the load along. It is rather difficult to separate Firmness from Destructiveness. One can draw the line sufficiently clear, however. There

(Continued on Fourth Page.)



### NOSE BUILDERS.

Noses are built. They are not chance productions. They do not just happen to be. Of course we do not include baseball, football and pugilistic noses. These are somewhat mechanical formations. All normal noses are built. They are built by faculties. They are built by special faculties. In the illustration we have divided the faculties into three general divisions. These three classes of faculties almost wholly build the nose of anyone. They build distinct sections of the nose. The intellectual faculties build the tip of the nose, or the section divided off in the illustration. We connect the intellectual faculties, which have their centers in the frontal lobes, directly with section No. 1 of the nose for the purpose of enabling our readers to form the right con-

ception concerning nose building. These faculties are the cause, and this part of the nose the result. They do not merely give length to the nose, because a nose can be long and have little tip to it. A nose may also be large and have little tip to it. One may have a strong degree of the motive and vital faculties and have a large, bony nose and not have much tip to it.

Notice cuts of the motive and vital forms of the nose on next page.

The motive faculties have nothing directly to do with building the tip of the nose. They are at work elsewhere on it. A nose, at least, is a three sided affair. The motive

## HUMAN FACULTY.

faculties build the bony part of the nose. The tip of the nose is boneless. So are the two side pieces, or alae.

A very strong degree of the motive faculties cause a marked or positive production of the nasal bone. In other words, it is built convex in form. A Roman nose, then, is built chiefly by motive faculties. In fact, a Roman nose



No. 1.

would never have been a reality without a predominance of the motive faculties in some body. Therefore, section No. 2 of the nose is almost wholly the product of the motive faculties.

The three chief motive faculties are Destructiveness, Combativeness and Firmness. If these three faculties had not become predominant in some body, there never would have been any kind of Roman nose. If this section is very convex in shape, and also broad, it will be of the masculine



No. 2.

Roman form. This will invariably indicate a strong degree of motive energy. If it is only strong in profile but not broad, there will not be nearly so much aggressive energy displayed by the individual.

When you look at a nose in the future, look at it in sections. Understand its formation. Get at the causes of its structure. Then you will fundamentally understand character. The wings or alae of the nose are principally added by the vital faculties. When one has a distinct vital temperament, or, in other words, a predominance of Amativeness, Alimentiveness and Vitativeness, he will have a short nose and a strong development of the side pieces. This can be easily proven by a little observation.

Section No. 3 represents, principally, the vital faculties. If this section is weak there will be defective vitality. If the



No. 3.

vital faculties are very much stronger than the mental and motive faculties, the nose will be in outline like No. 3 of the small cuts. If the intellectual faculties predominate over the vital and motive to a great degree, the nose will be Grecian in form, and somewhat like No. 1.

Nose building, then, may be reduced to a scientific basis. There is no chance about it whatever. It is performed by special faculties. These are the causes. The different parts

of the nose the result. When one has about an equal degree of the three divisions of faculties, he will have a strong nose all round. It will be prominent in section No. 2, well shaped and finished off in section No. 1, and rounded, expanded and broadened in section No. 3.

A nose does not mean everything; neither does it mean something in general. It does mean a great deal, however. It means something systematic as well as definite. It can, therefore, be studied systematically. The correlation of nose and faculty and brain can be distinctly understood and practically demonstrated. The only way to understand any part of the human body, is to understand it in correlation with the mind. The mind, remember, is the aggregate of 42 definite and fundamental faculties. These use different parts of the brain and also different parts of the face. Do not mix them up.

## HUMAN WILL.

(Continued from Second Page.)

is no executive force to Firmness. It would not go on of its own accord. It would not know the way to go. It would have no choice, as we have said heretofore. It would have no moving force. In this it is not motor. It is more nearly a keep-ata-tive power. It is a going on power instead of a moving power. With Destructiveness it can start forcefully.

Destructiveness is another part of will. It is more nearly the hammering part. It is the projectile part. In a boy it is the hurling part. It might be called the principal power behind the fist. It is the striking part of will. No one can strike a very hard blow without Destructiveness.

One can protect himself with Combativeness. He can ward off blows. Without Destructiveness he cannot strike blows except in a self defensive manner. By combining Firmness and Destructiveness one can begin to put will into action. In other words, one has blind instinctive will force. It does not contain any intelligence yet. It is absolutely blind thus far. To these two may be added Combativeness, and in certain conditions there will be a stronger will. There will be a great deal more quick, defensive will, than without Combativeness. There would not be any more hurling will.

Combativeness and Firmness much more resolutely resist. In fact, Combativeness unites with Firmness and gives the quick, resistant sort of will, but unlike Firmness itself, Combativeness does not like to combine. There is no persistent energy in Combativeness. It is more nearly exhibited in Phil. Sheridan, who could attack in the most combative manner, or resist in the most combative way. In such men Combativeness and Destructiveness are stronger than Firmness. Dewey is also a good illustration of executive resistant will. In the case of Grant there is more persistent will. Grant could lay siege to, and by means of his Destructiveness keep hammering away. He never could have been the Grant of history without Firmness. He never would have said "I will fight it out on this line if it takes all summer" if he had been weak in the faculty of Firmness. These three faculties are only the framework of will, while they are absolutely indispensable. At the same time, they do not constitute human will. In the first place, they have no intelligence. They cannot, therefore, have any purpose. Without some of the other faculties, they would, at least, be purposeless.

Definite action of will must start in some other faculties. In other words, we must have some kind of subjective or object will. Will must be of some particular kind, that is, it must have an axe to grind. If one has large Vitativeness, he will have, in conjunction with these three faculties, a strong preservative will. At the same time, another might have the three first named faculties fully as strong, and be very small or weak in Vitativeness, and have little of this

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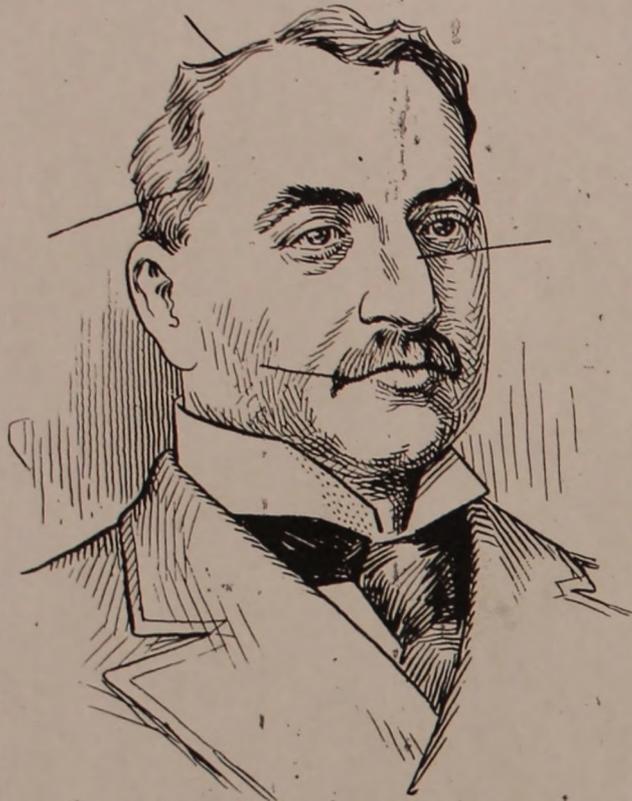
PRESIDENT KRÜGER.

The trouble between England and the South African republic is easily explained phrenologically. In other words, it is a question of dominant faculty. If the English were not predominantly endowed with the faculty of Acquisitiveness they would not be in Africa to-day. It is a strong confirmation of the old maxim that "money is the root of all evil." Gold and the love of gold is responsible for the situation there to-day. It is, on the part of the English, not a question of right or justice so much as a question of gold.

Cecil Rhodes is a good representative of the aggressive, adventuresome commercialist. He represents the most aggressive type of John Bull. His head, face and body very strongly show that he has these qualities predominant. He is a man of great ambition. The faculties of Approbativeness, Self-Esteem and Firmness are very strongly developed. At the same time, as the picture shows, his Conscientiousness is poorly developed. He evidently has a strong degree of both Combativeness and Destructiveness.

These give him great executive force. He is not a slow-going Englishman, but one who would "carry the war into Africa" in reality. His lips show his ambition; notice how the corners curl upward. This kind of lip formation, in conjunction with the Roman nose that he possesses, represents an aggressively ambitious man. His Conscientiousness being defective, he would not have any great love of justice, and human rights. He is a man of considerable ability, but ambition and love of money in connection with aggressive force are his dominant characteristics.

On the other hand, the Boer is dominated by different faculties. Love of money is not a predominant faculty at all. The head of President Kruger is a good representative one of these people. It shows, in the first place, plain practicality in a predominance of the perceptive faculties. In the upper side temples, at the location of Ideality there is a marked deficiency. He has little love of display and the ornamental. Poetry and the fine arts would not be recognized as very necessary requisites on his part. His head is



CECIL RHODES

very high in the crown, but instead of being high at Approbativeness and Self-Esteem, it is unusually high at Firmness. Very probably he has more Self Esteem than Approbativeness. This will give a love of liberty and not a great love of display. The social faculties are evidently strongly developed in the Boer. This plain practical combination of faculties gives them an agricultural character instead of commercial.

Acquisitiveness is not a dominating trait as it is in the English. Destructiveness and Combativeness are strong and act in conjunction with the social faculties instead of with Acquisitiveness. The reasoning faculties are not strongly developed. They would care little for the higher studies, including science and philosophy. Veneration predominates in the moral group of faculties. They have great reverence for the word of God. Simplicity of character is strongly indicated. The large perceptive faculties give them sharp observing power and remarkable marksmanship and horsemanship.

They evidently have predominant the motive vital temperament. This is a very hardy, enduring active combination. It is one that will make itself felt if there should be war. Their endurance will be one of their greatest elements of success. Their large perceptive faculties and geographical knowledge another. They do not love gold so much as freedom and agriculture. If war should come they will not be directly responsible for it. They do not choose war, neither are they commercially strong enough to aggressively go into another country. A study of the dominant faculties of the two peoples will fully explain all of the situation.

Life is not something in itself. If it was it would manifest itself equally in all directions. A single thing cannot be strong and work at the same time.

### SPECIAL POINTERS.

A volume could be written about one faculty. The *history of one faculty* alone would make more than a volume.

The *factors of human history* have been the 42 faculties. These not only have produced but written all history.

A faculty is of such transcendental importance that it should be as specially and individually studied as a single organ of the body, like the heart.

If some one would trace the history of one faculty down through the ages he would have his hands full.

Never, until human history is interpreted by means of the 42 faculties will it be understood.

Human life is the play of the 42 faculties.

The philosophy of human history can only be understood by understanding the causes. These causes have been the fundamental faculties that compose all humanity.

Any stage of civilization is a stage of proportion of faculties.

Intellectual civilization is only possible when the intellectual faculties predominate.

Intellectual civilization is not necessarily moral civilization.

The institutions of our country correspond exactly with the predominant faculties of the people of the country.

No government on the face of the earth is any higher than the dominant faculties of the majority.

Every kind of human character in every country can be perfectly understood by understanding the development individually and relatively of the 42 faculties of the people that constitute the country.

### A QUESTION OF FACULTY.

We have absolutely reached the conclusion that every question of human life is a question of human faculty. In other words, a question of *knowledge of, cultivation of, combination of and control of human faculty*. Faculty is the *fundamental factor* of every human power, mental or physical.

Elemental faculties constitute human nature. To train, educate and reform Human Nature is to deal with these elemental faculties blindly or clearly, generally or specifically, experimentally or certainly. A savage is a savage by virtue of the predominance of certain faculties. A mathematician is a mathematician for exactly the same reason. A natural criminal is only so by virtue of the superior strength of certain faculties. This is true of every question of human life.

The best use of our faculties is the problem of child training, of education, of society. The solution is in a complete comprehension of human faculties. There is great need of one thing and that is the development of the proper faculties to a predominant degree. Nothing can be cured by law. No plan or system of life of any kind can be put into successful execution without dominant faculties in the majority of a people that will sanction the plan or system.

### SEEING AND HEARING.

The eyes do not see, neither do the ears hear. "What sees is mind, what hears is mind; the ear and eye are deaf and blind." Mind is a structure of faculties. All objective nature is interpreted by means of faculty. We may have perfect eyes and fail to see certain qualities. One could not see any beauty whatever with perfect eyes without the faculty of Ideality. Neither can one see any character without the faculty of Human Nature.

What is the use of being in the dark about the nature and powers of the mind when all may be made very clear and simple by a thorough study of the *natural, fundamental, genetic, individual* faculties which constitute all minds?

**CHEATED.**

You cheat yourself when you fail to do your best every day.

You cheat yourself when you depend directly upon anything except your own faculties.

You cheat yourself when you evade any question.

You cheat yourself, at least, in part, when you go to another state for your health.

You are fearfully cheated when you take drugs to cure nervousness.

You are positively cheated when you resort to any artificial means to sustain you.

You cheat yourself when you put off until to-morrow what you ought to do to-day.

You cheat yourself to a great degree when you do not get your own education.

You cheat yourself every time you have any excuse for failing to do something.

You cheat yourself when you depend on the priest and do not use your own conscience.

You also cheat yourself when you get somebody else to do what you can do and ought to do.

No one is substantial until he can face the world wholly on a basis of knowledge, merit and self respect.

All who pretend, very successfully, cheat themselves.

All who complain about hard times and do not try to succeed cheat themselves.

To that degree that we make believe, pretend, or put off on anything else whatever, we cheat ourselves.

**ALL AROUND THE WORLD.**

When will the race understand that the constitution of the human mind is the same around the world? It is certainly high time that we know what we are composed of. It is high time that something definite was done in regard to a solution of the questions of life. This cannot be done until a thorough knowledge is had of the constitution of the human mind. This constitution is the same every where. The reason that it is the same every where is because it is composed of the same fundamental faculties. These faculties have exactly the same function in each one of the human races. They are absolutely fundamental. They constitute human nature. And again let us say that human nature is the same the world over.

There is no fundamental difference in human nature in any race, nationality or tribe. The genus homo is universally the same every where. These faculties are, therefore, the fundamental foundation of even the consideration of human questions. The action of the faculties constitute human life. The aggregate of them is human nature. The combination of them is productive of all kinds of talents and powers. Every human product has been produced with these faculties. They will explain all conditions of civilization. They are the factors that will eventually be considered because they are absolutely unchangeable. This the world will have to learn. It will have to learn the fact that the faculties are realities. It will have to learn that it is the development of these faculties in the different degrees that constitutes the variety of human nature. It will have to learn that the reformation of a human being is by means of the predominance of some of these faculties, and in this way only.

There is only one road to civilization, and that is by the predominance of certain of these faculties. There is only one way to explain the diversity of human nature and that is by means of these 42 faculties. There is only one way to understand human vitality and that is by understanding these faculties. There cannot be any educational system formulated that will stand till it is absolutely in harmony with these elements of the mind. Mind building can never be reduced

to a system unless it is based upon a thorough comprehension of the functions of these faculties. By means of these, all of the questions of human life are easily solved. Ten thousand times too much effort is made toward the solution of mysterious questions of human action, when all might be clearly explained by a knowledge of these faculties. When this knowledge is once obtained, it is obtained forever, so far as the human race is concerned. Therefore, it is substantial.

Up to this time we have been as shifting as the sands of the sea so far as thought, reform, education, philosophy, and responsibility are concerned, all because of a lack of knowledge of the fundamental faculties.

A thorough knowledge of one faculty is a great step toward a true comprehension of human nature. There can be no definite work of any kind made by anybody without this knowledge. It is simply impossible to deal with a composite structure like the human mind unless the composition is fundamentally understood. The composition of human nature may be as clearly understood as the composition of any chemical compound that has ever been analyzed by the master chemist.

Phrenology is the chemistry of character. It is psychological chemistry. It is really a fundamental chemistry of character. Human character is something. It is something elemental. It is something understandable. It is something explainable. It is something that can be as clearly comprehended in its fundamental nature as the most simple elements of chemistry or the individual letters of the alphabet. There is no need of being in the dark concerning it. It is not mysterious. There is nothing occult about it. It is not even difficult to understand. A child may understand it. All of this is true because the functions of the various elements of it have been clearly defined and localized.

**WHAT WE INHERIT.**

Heredity may be a complex subject and difficult to comprehend. Be this as it may, what is inherited is another question and something that is absolutely definite. We do not inherit body. We inherit what is called human nature. This human nature is fundamentally nothing but the aggregate of the 42 or more faculties. These are, distinctly speaking, what we inherit. We inherit these faculties in different degrees of strength. They contain inherently the power to build the body. All physiological or biological power is fundamentally inherent in faculty. No faculty, no human nature, and consequently no body. Body is the result of inherited faculty. Let us say again that bodies do not grow up in any kind of haphazard way. All bodies are formed. They are formed by the minds within them. These minds are definitely constituted. The constituent elements of these are the faculties. Therefore, in any way the subject of heredity is approached we reach the absolute conclusion that it is a matter of faculty.

Faculties inherited in different degrees build corresponding brain organs. These organs in different degrees of size shape the brain and this shapes the skull, and therefore determines the shape of the head. As is the head, in all normal cases, so will be the remainder of the body. Therefore, what we inherit is mind, and mind is composed of faculty, and faculty builds the body, which is a representative of the kind that has build it. There is nothing more certain than that we do not inherit body, but inherit latent mind. This is the dynamic power to build, and build it does, the bodies that the millions of human beings possess.

How can we spell without knowing our letters?

How can we read character without knowing the elements of character?

Faculties will express themselves.

Life is inherent in faculty. No faculty, no life.



## HUMAN FACULTY

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### CHARACTER BUILDING.

The forming of human character has taxed the best thought of thousands of good men and women, and yet the majority of man-kind are proceeding about it very haphazardly. They simply have to proceed in this way till they understand the elements of human character, and how to put these together to give reliability, stability, honesty, spirituality, self reliance, prudence, self control and good judgment. All of the above general powers are the products of elemental faculties specially combined. Unless one knows, therefore, what constitutes self control, good judgment and stability, he cannot proceed directly, definitely and certainly in the building of these. For this reason we pronounce the general methods of character building that are followed by those who do not understand the fundamental faculties of character, as dangerous, haphazard and wholly unscientific. Never until a character builder understands exactly the elements out of which character can only be built can he proceed definitely, safely and certainly in character building. Otherwise he is a dangerous experimenter.

### HUMAN CONCENTRATION.

Concentration is either voluntary or involuntary. Involuntary concentration is the result of natural interest in an object or study which results in a co-ordination of faculties about

the subject that the faculties are interested in. For instance, if one has the musical faculties very strong and hears a good musical production he will involuntarily give attention, and therefore concentrate his mind by mere force of interest upon the music. Again, if one has the mathematical faculties strong, and begins the study of a mathematical problem, he gets very much interested, or as some would say wrapped up in the study, and his mind, is therefore, involuntarily concentrated. Again one has the literary and romantic faculties predominant, and starts incidentally or accidentally to read a well written novel of the romantic, literary kind. In fact he may merely pick the book up without any intention, and mechanically open it, and is struck with a line and instinctively becomes interested because he has the faculties that this work appeals to. Before he is aware of it his mind is concentrated. In fact he may become fascinated with the book. He loses himself in it. He forgets where he is at. He becomes oblivious to sounds. Many things may be taking place around him but he does not heed them. We remember reading of a young mother who became so interested in a novel in a street car that she mechanically picked up her baby which was by her side, without looking, and succeeded in getting the baby upside down, and held it in this position until the whole car was amused and excited. This was a case of more interest in the novel than child, and of course, necessarily resulted in absentmindedness, because concentration produces absentmindedness.

These types illustrate involuntary concentration. There is another type of concentration which some have to a great degree, and this is purely voluntary. There are those with such strong wills, that they have the power to hold their faculties in a concentrated form upon any subject they please, even at great length. A man with the will force of Andrew Jackson could concentrate his mind upon any subject he chose and hold it there by sheer will force for a long time. For instance, if one has a strong faculty of Firmness in connection with Destructiveness, Combativeness, and Self-Esteem, he can unite these faculties with Causality and begin a special concentration, if it is upon nothing more than numbers and hold it there from one to an inconceivable number. If he chooses he may concentrate upon one color, as red, and hold his mind perfectly concentrated upon that one color and think of nothing else for a considerable time. If he chooses he may leave the subject of color and concentrate upon localities, and simply give his entire mind, for the time being to thinking of location. Once more he may concentrate by intelligent will, upon the beautiful, and hold his mind for a long time wholly in the imaginative realm of beauty.

If both of these powers are strong in one he will have double concentrating power. The majority of geniuses have the first power. They work when the muse tells them to work. They are inspirational. In other words they are without self control. They are spasmodic and unself regulating. They are creatures of their own dominating faculties and need self direction. But men who accomplish a great deal in the scientific world, like Darwin and Spencer have great voluntary concentration. They purposely concentrate.

Concentration is an easy thing when one understands his faculties. He can train his mind as definitely and systematically as an engineer can set a compass. The possibility of human concentration of a systematic voluntary kind, is little realized on account of the almost universal unacquaintance with the fundamental faculties of which the mind is composed. It is the same old question—one of faculty. The majority of the world waste from 50 to 60 per cent. of unnecessary force in doing things, because of their ignorance in regard to the how. This can all be avoided with a thorough knowledge of the composition of their own minds.

Faculty did it.

## FORTY-ONE TIMES DECEIVED.

Forty-one times deceived! Forty-one times in error! Forty-one times exaggerated! This is the situation of the human race to-day. It is the result of treating the human soul as a single thing. It is the necessary result of the teaching of all schools of psychology, except the Phrenological. It is fundamentally false. It is not only false, in fact, but extremely unfortunate in its results. Such erroneous psychology is productive of a great deal of false teaching. Millions of human beings have been fearfully mistreated on account of such false philosophy of the mind. It is fearfully misleading. If a human soul is a composite affair it ought to be treated accordingly. If it is a single affair it should be treated accordingly!

The human body is a composite structure. It is treated accordingly. There are parts of it much more important in the economy of life than other parts. An eye is of more importance than a finger nail. The heart is of more importance than an eye. The common people, or everybody, recognize this and treat the body accordingly. This is carried throughout the entire animal kingdom. The race has learned that some parts of the animal body are much more necessary to life than other parts. In the killing of animals this is distinctly recognized and followed. The same is true in regard to the human body. When one wishes to certainly kill, he tries with dagger or pistol to reach the heart or brain. He knows these are the vital centers of physical life. Probably no one treats the human body as a single organ. It may be said to be treated universally as a complex or composite instrument or organism. When one breaks a limb he does not necessarily conclude that this will cause a destruction of the whole body. He knows that he may even lose a limb and still live. Again, if one is defective in the muscles of one arm, he can understand rather clearly that the arm may be increased in size and strength, by using it more than the other. The majority are right handed. They use this hand much more than the left. This gives it more strength and dexterity. The same universal conception should prevail in regard to the make up of the mind. Because it does not prevail there is universal trouble. One of the chief reasons why there is so much disease is on account of the false conception of the soul. This can be very easily demonstrated. One hears, in daily life, even by very intelligent men and women, the phrase, "with all my heart." Again, another will say "I was frightened nearly to death." Another says "I am despondent." These expressions show the universal error that prevails. When one does not know anything about the composition of the soul or mind, he must treat it in some very general, vague way. If he has a simple, single conception of it, he will be at least, 41 times deceived. He will look at it in the most general manner. He will not see any further into the make up of the mind than he would if he stood off and simply looked at the outside of a building. Neither would he understand the parts and the operation of the parts that constitute the inside of the building.

What the human race needs more than anything else is an elemental conception of mind. Mind or soul is the aggregate of at least 42 elemental parts. In other words it is made up of pieces, parts or elements just as certainly as the body is made up of parts and organs. These different parts are fundamentally different. Each is absolutely different from all of the other parts. There is nothing in common between two fundamental elements whatever. Nothing is more absolutely individual in its nature than a fundamental human faculty.

The universal conception of self, or soul, or mind is, therefore, erroneous. This false conception should be destroyed. It permits a well nigh infinite amount of mischief. The treatment of one human being of another is in accord with the conception that one holds in regard to the nature of

the mind or soul of the other. For instance, if one regards the mind as a single power he will treat it accordingly. Therefore, if one of the 42 faculties of one of his neighbors should so control the neighbor, that he manifests a very selfish disposition and is penurious, he is blamed *altogether*. This is very wrong. No one is selfish *all over*. No one should be blamed *all over* for selfishness. One should be considered just as he is. One is what he is by virtue of 42 totally different faculties. He is a compound. He is made up of just so much at the present time of each of these 42 faculties. He is neither selfish all over, nor unselfish all over. He is not discouraged all over nor is he joyful all over. He is never slighted all over, neither is he ever frightened all over. He is only in a certain state by means of an individual faculty. Therefore, when one says "I was frightened" he deceives himself 41 times. He can only be frightened in one faculty. In other words, only one faculty can be frightened. This is only 1-42 of himself. Again, when any one says that he is despondent, he is decidedly mistaken. No one can be despondent. Certain parts of one may become despondent, but this is not *all* of one.

Therefore, to treat one's troubles as a trouble of the whole self is 41 times erroneous. There are millions who would be immediately happier if they clearly realized that the faculty of fear is *only one* faculty and not the entire being. All who have too much of this faculty would have 41 times less respect for it if they knew it was only a *fraction* of self. No sane man or woman is going to permit a small fraction of self to rule the entire self. No one who is sound in mind will affirm that the hand should be considered the whole body. It is just as reasonable to consider one disposition as the whole mind, as it is to consider the hand the whole body. It is 41 times wrong to treat the *whole* for that which the *part* only feels. If one should step upon a sharp nail and run it into his foot, what would be thought of the physician who would let it remain and try to cure him by dosing him through his stomach? Such a plan would be just as reasonable as to treat a human being in a general way when something is the matter in a very specific sense and with a specific part of his mind. This is the reason that 90 per cent of the good efforts of the world are in vain. These efforts are wasted because they are positively *general*, when they should be specifically *particular*.

In the treatment of human memory this is decidedly true. If one has a defective kind of memory he simply has a defective faculty that gives this particular kind of memory. There is, therefore, no *system* of memory possible that will at all be practical in a specific case. It is just as true of the moral sense. When one is a moral defective, he is defective in faculties that are as distinct as the hands are distinct from the feet. It is a humiliating shame that there is so much ignorance in regard to the fundamental elements of which human souls are composed.

Our educational work is *exceedingly superficial* on this account. Teachers who do not understand the elemental faculties that constitute the mind of a child, cannot treat that child according to its needs. They cannot know its needs without understanding its *specific* defects, and they cannot understand these unless they understand in the first place the specific faculties of which the child is composed, and in the second place, the *individual* and *relative* strength of these faculties, for these faculties are not of equal strength in a single human being. A child's needs are the needs of specific faculties. No psychology known that does not deal directly with these individual faculties is worthy of the name. It is a psychology without a basis, a psychological theory only. The problems of human life are problems of faculty. To treat human nature in this deplorable, general, vague, indefinite and empirical manner, is a burlesque on our boasted intelligence and civilization. Little have we to boast about so far as education is concerned. The same is just as true of

theology. It is just as true of economics. It is still more true so far as sociology is concerned. All so called human science that does not deal directly with the elements of the human soul is not any more up to-date and reliable than physiology was before a single organ and its function was known. Physiology is the science of the functions of the organs of the body. A true psychology is a science in its fundamental nature of the functions of the fundamental faculties that constitute the mind. These faculties, or parts of the human soul, may be just as clearly understood as the 26 letters in the English alphabet. Their relations to the human body may be also clearly understood. Their localization in the brain may be as definitely learned and used as the most reliable geography of the country, or the most definite anatomy of the body.

A public man who knows where St. Louis, New York, Paris, Moscow and Calcutta are and does not know as definitely where Acquisitiveness, Approbativeness, Spirituality, Causality and Conscientiousness are, is fearfully ignorant of the composition of the human mind and the geography of the human head. Every child can grow up with as clear a comprehension of each faculty of which it is composed as is its comprehension of the location and function of the ear. Verily, we are yet a very superficial people. We are very ignorant about *mental* things. Suppose that one has a revengeful feeling. He could not have it without the faculty of Destructiveness. If he has a fearful feeling it arises in Cautiousness. If he has a sensitive feeling it arises in Approbativeness. If he has a desire to steal it arises in Acquisitiveness. Every human desire springs from a faculty, and faculties may be perfectly understood. One ought to be as well acquainted with the warp and woof of his own conscientiousness as the weaver is acquainted with the warp and woof of a fabric. Imagination can be elementally understood in every particular and of all kinds.

Human thought may be analyzed to the ultimate, and its nature and sources absolutely understood. Human genius can be just as definitely and fundamentally analyzed. Any particular kind of genius is made up of elemental faculties that may be understood as definitely as any chemist understands the chemical elements of the compound. Therefore, when we speak of any one, or of self, and say that "he is hard-hearted," or that "I am despondent," we deceive ourselves. We dangerously deceive ourselves. When any human being mistakes a fraction of himself for the unit he is just that much deceived. What we need, then, is to treat the human being as a composite being. We must treat ourselves in the same way. We have no right at this time to falsely and dangerously deceive ourselves and others. Will our readers, henceforth, treat others in a *general* sense or in a definite, specific sense? Will they treat a mind as a single thing when it is *not*? Will they treat it generally when it should be treated in *particular*? Will they treat it *superficially* when it should be treated *fundamentally*? To the degree that lies in our power we shall prevent such mistreatment by *specifically* teaching as many as we can reach, the *elemental faculties* of which all are composed.

### HUMAN IMAGINATION.

It is as amusing as deplorable to hear, learned people especially, talk about mental things. Well-known psychologists write about imagination in a way that is positively amusing and some times ridiculous. This all comes about because of unacquaintance with the fundamental elements of the mind.

Until we understand distinctly the nature of these elements, we cannot understand the thoughts, powers and possibilities of the mind, nor of a particular mind. We might, by understanding each faculty, know the constitution of the human mind. This would not be enough. A

psychology that can give only general rules in regard to mental action, is a psychology almost wholly valueless. However, when one has learned the distinct nature of each fundamental faculty, and then further learns the fact that these faculties may differ in men, women and children sufficiently to cause the specific combinations that result in the different individualities of which the race is composed, then he can begin to understand a distinct general power of the mind.

Imagination is nothing in itself. There are no faculties of imagination. In other words there are no faculties that are devoted to imagination only. Hence, there are no imaginative faculties, strictly speaking. At the same time the human mind is endowed with imaginative power. This power, in its fundamental meaning and action, is one of the most important powers that it possesses. To imagine, strictly speaking, is simply to recall and hold up before the mind that which it has seen, heard or in some way experienced. It is simply to re-image. When we imagine we simply recall that which we have distinctly seen. This is a true explanation of it so far. The moment that we leave true imagination and enter upon that which is commonly called imagination, we depart from imagination proper. Imagination is, therefore, closely allied to memory or recollection. All else that we call imagination is, instead, some kind of construction. If one so desires he may call it constructive imagination. At least it is simply constructive work of the mind. When one has an active intellect, with any strong sentiments or propensities, there will be some kind of constructive imagination.

There are very few reliable faculties of the mind. In a sense, none are perfectly reliable. Some, however, are much more reliable than others. None of the sentiments are reliable at all. In no way that one can put it is there any sense, discretion, discrimination, consideration or reliability in the faculty of Cautiousness. It is absolutely, in an individual sense, blind. All fear, then, can be pronounced absolutely unreliable imagination.

There is not any more reliability in Amativeness or Friendship. Alone they have no sense whatever. What can Friendship do in reading character? When strong, with a very small faculty of Human Nature, it might form a friendship for one who would even destroy it afterwards. Hence, to get at imagination as it is manifested in the various kinds of people is to understand the specific function of each faculty, and, therefore, its limitation. If one does not know his faculties, he will indulge in a great deal of absolutely false imagination. The most fertile faculties of imagination are Approbativeness, Cautiousness, Spirituality and Ideality. This quartet of faculties is productive of more unreliable imagination than all of the other faculties combined.

Approbativeness when not known to be a faculty by the individual who has a small faculty of Human Nature, will cause him to imagine, without any basis whatever, hundreds of slights, insults and neglects on the part of others. This faculty is on the alert, when predominant, for smiles and frowns. It will mistake either. It, therefore, is one of the most unreliable, unhappy, misery-making faculties of imagination that the race possesses.

Spirituality, although one of the very highest in rank in the mental constitution, is, by itself, or when it is predominant, productive of the most absurd, unreasonable and impossible imaginations. There is no limit to what it can make one believe. In fact it believes in an infinity of spiritual possibilities. It has deluded more people than any faculty, or we might properly say, than all of the other human faculties combined. It is all very well, in a sense, that this is true. We are not complaining. It may be well that these delusions exist. We do not believe that it will necessarily always be well. We consider the Universe a success, and the human race on this world a success, because it is a part of the

universe. When it is best and possible for us to get out of all of these delusions, we will get out. The way in which this faculty deceives in its imaginative action, is by causing one to exaggerate all kinds of impressions.

In conjunction with Constructiveness, Comparison, Form and so on, it will picture out Heaven or "over there." With Ideality it will beautify this Heaven. With Sublimity the view is made sublimely grand. Now while we all hope this is true, we cannot know that it is true, simply with these faculties. As far as we can know at all in this regard, certainly, is the conscious fact of the existence, of something spiritual. This far we can go in true consciousness, but the moment that we leave consciousness and enter into constructive, spiritual imagination, we leave the absolutely reliable.

Imagination is all right if one understands it. In fact a great deal that we possess to-day of literature, poetry and philosophy, is the product of constructive imagination. Many of the greatest inventions made may be properly ascribed to constructive imagination. The same can be said of the great musical compositions. Milton's "Paradise Lost" and Dante's "Inferno" are great specimens of literary moral, poetical, imagination. Strictly speaking, there is no central faculty of imagination, unless we commence with the faculty of Individuality. By means of large Ideality in conjunction with other faculties we can form ideals that are far beyond realities, and in this way so arouse our forces and ambitions to attain these ideals that we make great progress. In the right combination, Ideality, therefore, is a very progressive faculty. If Ideality and Spirituality, however, get the mental reins in their own hands they will hitch their ideal to a star and sweep over everything concrete, material and practical, and land in pure nothingness. This kind of idealism may be carried so far that what the individual really believes to be true is ninety per cent untrue. There may exist a great deal more truth, even an infinite amount more, than he conceives in his ideal imagination. But his kind of imagination is not that which perceives this truth. In other words, it is delusion. It is akin to insanity. It is not healthy. It is unsound. It is not reliable. It is not development, even. It does not lead to development. It is retrogressive instead of progressive. It is destruction instead of growth. Nothing that is unnatural, abnormal, pathological or insane is reliable. That which is healthy and results in progress must be normal. What we should do is to draw the line very sharply between normal and abnormal imagination. The only way to do this is to clearly understand the nature of each faculty. When this is clearly grasped, the moment one goes outside of this natural perception, conception and imagination he will be somewhat conscious of it. If he has very strong faculties of Individuality, Comparison, Human Nature and Causality, he will be capable of keenly analyzing his own imagination. Without these four faculties he could not do this. Even without a strong degree of Human Nature he will be very easily fooled by his own imagination. Human Nature is a great saviour. It is a great detector of the faults, whether in self or in others. It makes no matter how great one may be intellectually, if he is deficient in this faculty he will be easily fooled by some of his other faculties.

There are many kinds of imagination. All of these kinds can be definitely ascribed to the action of certain faculties. This is true from the lowest sexual and sensual imagination, up to the highest moral and spiritual imagination. There could be no vulgar, obscene, sensual imagination without the faculty of Amativeness. Neither could there be any bloodthirsty imagination without Destructiveness. Ambitious imagination would not be without Approbativeness. No inventive ambition without Constructiveness. One cannot form any imagination of the universe acting in accord with law throughout, without a large degree of the faculty of Causality. Neither can one form in imagina-

tion a great figure of speech without the faculties of Form, Ideality, Sublimity, Individuality and Constructiveness. Fertility of imagination is dependent upon many faculties. In fact one should look all over the head for imagination. The affections in conjunction with the intellectual faculties in a young man or woman during courtship and before marriage enables him, or her, to imagine a great deal of prospective, matrimonial, affectionate happiness and pleasure of a domestic kind. A young mother with Parental Love strong, will have an unlimited degree of prospective imagination about her unborn child. In the same sense Acquisitiveness gives one, in conjunction with the intellectual faculties, commercial imagination that runs into great commercial enterprises and wealth. What we need, therefore, is a thorough comprehension of the nature of each one of the natural faculties that we are composed of. In this way only can we cure imagination. There are many so endowed with an extreme development of a few faculties that they will be carried into a mania of some kind. This could all be corrected by a full knowledge of their faculties. It is an impossibility for one to become mentally deranged, except by accident, who is master of the nature of human faculties.

One should know by means of these faculties the origin of all kinds of imagination, whether it be a dream or an impression, or anything of a vicious, revengeful kind. If one permits them, who has the faculties large, Amativeness, Destructiveness and Combativeness, will imagine a great deal of the lowest, brutal, sensual scenes and conditions. Imagination can be directed. It can be intelligently guided. It can be *absolutely handled*. It can be let loose, but not like the balloon that is cut loose, but like the one let loose with a *strong rope* firmly secured to something substantial. One ought to handle it as boys do their kites. Hitch it to a good strong cord and let it out as far as the cord will go, but manage to keep a good grip on the cord so that you can *draw it in whenever you wish to*. Otherwise it will carry you away. Handle it very much as the engineer pulls the lever and lets the engine loose, but still keeps his hand on the lever and regulates it. Let us even revel in imagination, but let us, at the same time *fully know what we are doing by a full knowledge of the nature of all of the faculties engaged in this imagination. Then, and then only, will we be free from being destroyed, Sampson-like, by our own imagination.*

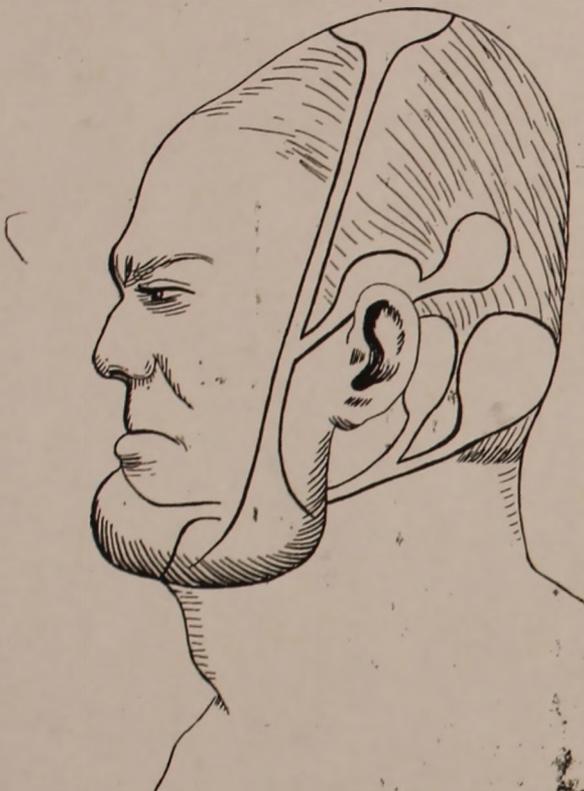
#### JAW BUILDERS.

Jaws, like the nose, are built. They are built by definite faculties. The five leading faculties that form the jaw are Firmness, Destructiveness, Combativeness, Vitativeness and Amativeness. These five faculties may all be seen very distinctly in the jaw. We have reference to the lower jaw. Firmness, Destructiveness and Combativeness build the hind or posterior part of the jaw. The illustration shows about what these faculties cover. They set the jaws. Being the principal parts of a powerful will they have to do to a great degree with the formation of the jaw. This is true of the animal kingdom. All carnivorous animals have heavy jaws. They must have. They must not only have jaws, but faculties. A lion would not be a lion without Destructiveness and Combativeness. Take these two faculties away from a lion and he would be even more gentle than a lamb. To live upon the flesh of others requires, first, destructive mental ability, and second, destructive physical ability. The physical in all normal cases is built up for the distinct purpose of enabling the mental to successfully manifest itself. A lion without jaws would not be much of a lion, either. These faculties largely shape the lower jaw. They cause it to form somewhat like a right angle.

The frontal part of the lower jaw is more nearly built up by Amativeness and Vitativeness. Amativeness is a mascu-

line faculty. It has a tendency to build a large neck and comes out in the jaw in thickness downward at the back part of the chin. In fact it has a great deal to do with the whole chin.

Vitiveness in conjunction with Firmness comes out in the anterior projection of the bone of the chin. When one has a great deal of sexual vitality in conjunction with great



#### JAW BUILDERS.

FIRMNESS, DESTRUCTIVENESS, COMBATIVENESS, VITIVENESS  
AND AMATIVENESS.

tenacity of life, he will have some kind of a strong chin. If these two faculties are added to the three first mentioned, then there will be a strong, motive, vital constitution. This would manifest itself in great physical strength and large bones, muscles and sinews.

Therefore, if one will take these five faculties and carefully study their manifestation through the lower jaw he will have a very interesting and instructive experience. In other words, he can see sensuality, tenacity of life, physical, courage, destructive force and stubborn will, all in the lower jaw. Firmness, Destructiveness, Combativeness and Vitiveness are principally represented in the bone, while Amativeness is more nearly represented in the muscle and fatty tissue.

By means of the above illustration, and this article, one should be able to henceforth largely understand character as it is expressed in the lower jaw. When you read character remember that it is composed of faculties, and that you ought to be sure that you clearly understand the alphabet of character as a basis to trace physiognomical manifestations to a definite faculty. Otherwise you are only a superficial reader of character.

#### A FUNDAMENTAL GENERALIZATION.

As is the mind so is the body. This is absolutely true in an anatomical, physiological, temperamental, qualitative, biological, physiognomical and pathological sense. If the faculties of a man, woman or child are measured correctly, there

will be found a perfect correspondence between these faculties, just as they are in their individual and relative strength and the body, in all of the ways and conditions above mentioned. This is the only reliable basis on which to work so far as a scientific explanation and solution of character and talents are concerned. All other methods are, to a greater or less degree, unreliable and superficial. To this there are no exceptions. One with sufficient intellect and knowledge of the faculties can understand this to be a self evident truth.

Those with defective Causality and general mental power may be incapable of grasping such a generalization, but this does not make it untrue. There are those who cannot grasp a complex mathematical problem, but it is true, nevertheless. It is just the same with this. Any Phrenologist who finds exceptions is simply limited in comprehension and knowledge of the science. There cannot be a natural exception. Nothing is produced without a cause. Unless one is illogical enough to accept a result without a cause, he cannot find a fraction of an exception in a single man, woman, or child. This is a very overwhelming self evident fact. When one builds on a basis of effect instead of cause then he can find all kinds of puzzles. The majority of the human race are not sufficiently free from prejudice to even look for truth impersonally.

#### HUMAN SUCCESS,

Human success is a question of faculty. In anyway this can be thought of it is a question of faculty. It is directly a question of having certain faculties sufficiently strong to do certain kinds of work, and then the right combination of these to give the judgement, will and health to make a success. Certain combinations will succeed in any climate at all times.

The greatest mistake of the human race is to look for success outside of self. No city, no country, no government, no divinity, no muse, no inspiration, no friends, no kindred, no education will enable one to succeed nearly so much as the right faculties properly combined.

The time is here, not coming, when human engineering can be practiced just as successfully as any other kind of engineering. One can so understand his own mental machinery that he can direct it to certain success. If any one complains of failure he should ascribe it to some defect of his own mental structure. This is true in all cases. Suppose one is burned out, or has his property destroyed by cyclone, or lost in any conceivable way, he is not yet a failure. If he has the proper faculties he will immediately try again, and his loss may be his greatest gain. There is such a thing as having faculties to learn more from a loss a hundred times over, than the value of the loss. At the same time others, without certain faculties, would be defeated simply because they have not the right faculties to sustain them in the first place. No one living under the right faculties will fail until old age comes, and by this time, if he has been living under the right faculties, he will have prepared for this in such a way, that even then there will be no failure.

It is high time that every conceivable kind of human failure, disease, unhappiness, weakness, defect, crime, vice and insanity was directly located. The location is no where else but in defective mental constitution. The source of everything, good and bad, that the human race has to do and produce, is nothing else but the 42 or more fundamental human faculties. These are headquarters for all human productions and conditions. Never, until we go directly to the source and change it, will we have made any permanent change at all.

The efforts of the human race in the correction of all diseases, intemperance, vice, crime, unhappiness and imperfection, are well nigh a total loss on account of not knowing what to do. No effort can be made that is definite and cer-

tain unless it is made from a thorough knowledge of the constitution of the human mind. This constitution, all should remember, is something that can be understood. It is not something mysterious. It is something that can be as definitely studied as a mouse trap. There is no need of there being any more indefiniteness about psychology than there is in being indefinite about the make-up of a mouse trap.

The questions of human vitality, nervousness, memory, will, thought, selfishness, criminality, sensuality and so on, are questions that can be as clearly understood as any body on the face of the earth understands the word cat. This is the most absolute fact knowable. There is no need, whatever, of the race living in a dark, blind, mystical condition when a knowledge of the fundamental elements of their nature can be obtained, and all made as clear as the clearest day that the sun ever illuminated.

### HUMAN WILL.

(Continued from Fourth Page.)

kind of will. Another might have a large faculty of Acquisitiveness, to unite with Firmness, Destructiveness and Combativeness, and have a strong degree of commercial will.

Without the faculty of Acquisitiveness, he would not have this kind of will. These are mere illustrations, but show that will is a compound of certain faculties.

One could have these faculties all strong and have no moral will. Conscientiousness, at least, must be added to these to give any strong moral will. While intellect is not will, it is a great assistant of will. When one fully understands what to do, he can intelligently guide these blind elements of will. In this way he can logically, purposely and knowingly carry out. In other words, he can put into execution what he intellectually understands. To make it still more plain, he can plan and execute.

There is another foundation of will in a sense that is important. For instance, all of our mental and physical efforts are dependent upon vitality. No vitality, no execution of will. One might have the faculties already named and have a powerful mental will, and yet be so defective in vitality that he really could not make a great and long continued will effort. While individual will power is almost without limitation when looked at in its possibility, at the same time we must bear in mind, that all will must necessarily have a vital basis. No action of any kind, mental or physical, can take place while in the human body without some kind of brain action. Brain action is absolutely necessary to mental action. Brain action is based wholly upon blood supply. Therefore, a good vital temperament, is the foundation, in a large degree, of executive will. There are those who believe that we are only tools, as it were, in the hands of the universe. That we have no individuality. That we cannot do any other way. That all is a necessity. There are those who ascribe to the planets so much influence over us that they fail to develop much intelligent individual will. Then there are those who believe that we should subject our wills to guardian angels. That we ought to have muses and spirit guides. Again, there are those who believe in environment. They believe that environment is almost everything, and individual will insignificant. Again, there are those who think that the social and political conditions of the country are against one. All of these, no doubt, have a certain degree of influence. We do not deny the effect of either or all. But, notwithstanding the combined opposition of universal nature, including the planets, climate, the spiritual world, the devil and monopoly, there is today that freedom of will that will enable anyone who understands his faculties, to make everything outside of himself, subservient to his will. In other words, the universe is so constructed, that one can individually master for a time, circumstances, be they what they may. This is overwhelmingly true, and all who are des-

pondent, discouraged, and negative, should simply search their own mental constitutions to find out the reason why. There is really nothing to complain about so far as ones individual self is concerned. Opportunity is before us, and when all understand the possibility of individual development, and that it is simply a weakness of some of their own faculties, and when they say that circumstances are against them, they should overcome the circumstances by properly developing their own inherent faculties. If one will *get under the right set of faculties*, life will not be a struggle, but a pleasant, joyful, happy, successful, healthful pursuit.

### START RIGHT.

Start right for health. This means to start under the right faculties. All will have health if they get under the right faculties.

Start right for success. All will have success if they labor under the right faculties.

Start right for memory. All can have good memories if they use the right faculties.

Start right for self control. All will have self control when they get under the right faculties.

Start right for happiness. It is merely a question of what faculties predominate. Get under the right faculties and you will unavoidably be happy.

Start right for beauty. The best facial artist is a properly proportioned mind. Get under the right faculties and they will make the face all right.

Start right for a good body. Develop the right faculties and you will necessarily develop a strong body. Physical culture is of little value that does not develop faculty.

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Our Life Guides are the most valuable things, considering the cost, ever given to humanity. They contain complete instruction in regard to everything that an individual needs to make the greatest degree of success possible.

Start right.

Educate right.

Get under the right faculties.

Human Faculty is marching on.

Self engineering is a practical possibility.

To know yourself is to know your faculties.

Faculty organized the body, and faculty operates it.

To know anyone is to know the faculties of which he or she is composed.

Faculty modifies, conditions, energizes, depresses, repairs, softens, refines, condenses and vitalizes the body.

If our readers will send us names of parties that they would like to have make the acquaintance of HUMAN FACULTY we will send specimen copies.

All systems of mental therapeutics not based upon the fundamental elements of the mind are, at the most, very general and not necessarily applicable to an individual case. The fundamental make-up of any one is the only definite foundation upon which to apply any instruction, medicine or suggestion.

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# START RIGHT.

## ALL EFFORTS OF THE HUMAN RACE HAVE BEEN EXPERIMENTAL.

THIS HAS BEEN TRUE EDUCATIONALLY, THEOLOGICALLY, THERAPEUTICALLY POLITICALLY, REFORMATIONALLY, ECONOMICALLY AND SOCIOLOGICALLY.

No one can start right concerning any human question without clearly understanding the elements that constitute a human being.

THIS FACT IS, AND OUGHT TO BE, SELF EVIDENT.

The natural, mental constitution of a human being is the only reliable criterion for the formation by man of any plan or system by which to treat, educate and reform.

**TO START RIGHT, then, in the consideration of any human question, is to first fully understand the elements that constitute the human.**

**ALL OTHER WAYS ARE NOT ONLY HARHAZARD BUT DANGEROUS.**

The cart has been placed before the horse to a great degree in the consideration of human questions. This is almost wholly true medically. Educational systems are unconstitutional because they are not in accord with the human constitution. Theological systems are just as unconstitutional because they are not in accord with the mental constitution.

The laws of human life are all inherent in the human mental constitution. This constitution should be respected. It is the chief thing to be considered. It is the CORE of all human questions. It is the SOURCE of solution of all of these questions. It is the STANDARD of measure of all human systems.

All things are UNCONSTITUTIONAL to the degree that they are not in accord with this fundamental genetic, natural, unchangeable mental constitution. All is unreliable that is not in accord with it. It is the only standard of measurement of ANY and ALL human questions.

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(Continued Next Month.)

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