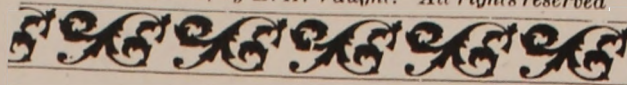
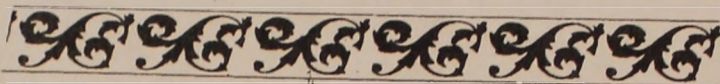


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# IAN ACULTY

man Motto: "E Pluribus Unum."



CHICAGO, ILL., AUG. 5, 1899.

10 cents per copy.



## HUMAN FEAR.

Localization of the Central Faculty of Fear with its Six Allies.

SEE PAGE 2.

## HUMAN FEAR.

Human fear is a fact. It may properly be denominated a fearful fact. Like all other human conditions, however, it has been treated in the most superficial and general way. When one does not know the *specific* and *fundamental* sources of a human talent, characteristic or feeling, he must necessarily proceed indefinitely, generally and dangerously.

The nature and sources of human fear are very simple to him who has a thorough knowledge of the forty-two fundamental human faculties. There is nothing more definite, distinct and comprehensible.

There is only one faculty of Fear. Only one faculty that *feels* fear. Only one faculty that *can* feel fear. Fear, then, may be "spotted." It may individually be understood. It may be exactly localized. It may be treated mentally in an absolutely *individual* manner. Its two brain organs may be treated physiologically in a very individual way. In other words, it may be localized and treated as individually as the specialist localizes and treats the nose. It is just as definitely located as the nose, and almost as easily seen.

On the frontispiece we have definitely located it. This faculty is Cautiousness. Without it no one can feel fear. It is as absolutely necessary for fearing as the eyes are for seeing, or the lungs for breathing. There the mental and physiological action takes place that constitutes fear. In this brain organ, by this faculty, the *sensation* of fear takes place. Without it we would be *insensible* to fear. At the same time what we are *fearful of* may be wholly determined by some other faculty or faculties. We are fearful *about* something.

There are *seven* principal kinds of fear. They are as follows:

- Fear of Death—Vitativeness and Cautiousness.
- Fear of God—Veneration and Cautiousness.
- Fear of Ridicule—Approbateness and Cautiousness.
- Pecuniary Fear—Acquisitiveness and Cautiousness.
- Parental Fear—Parental Love and Cautiousness.
- Superstitious Fear—Spirituality and Cautiousness.
- Spontaneous Fear—Cautiousness.

Vitativeness loves life, and when very large will call Cautiousness into action and produce great fear of death. Without Caution, Vitativeness will unite with other faculties and *resist* death, but without fight. All with these two faculties predominant should understand that they are *blind* feelings and cannot be depended upon at all. They exaggerate danger, and cause one to live in perpetual fear of *purely imaginary* dangers. They cause one to "borrow trouble."

Such people are all the time "going to die," but they don't, and the reason they don't may be found in the resisting power of Vitativeness itself. There are people with these two faculties strong who will live *fifty years longer than they expect to*.

Fear of death is one of the best indications of long life.

Examine your own head, reader, at the seats of Vitativeness and Cautiousness, and if these two parts of the head stand out very distinctly you may feel assured you have both strong, and very probably *too strong*. If so, give no heed to them. They are unreliable as guides.

Fear of God comes from Veneration in union with Cautiousness. While this is a higher and better fear than the fear of death, it is not the highest kind of regard for Divinity. It may be unreasonably strong. Strictly speaking, there is nothing in the Universe to fear. When one attains the necessary mental development *all kinds* of fear are discarded. There is nothing in existence that can injure one *mentally* if *fully understood*.

Fear of Ridicule is the product of Approbateness and Cautiousness. This is one of the most common fears, and perhaps the most miserable. It is the most frequent. Mil-

lions are slaves to it. How many dare to do *all* things on a basis of *merit and truth only*?

The way to get rid of this unhappy fear is to cultivate the two faculties of Self-Esteem and Conscientiousness. When these two faculties are at the helm of the mental ship, fear of ridicule *departs*.

Pecuniary Fear is the product of Acquisitiveness, and Cautiousness. This is a very common fear also. It is very oppressive. Many live in almost perpetual fear of losing their money, *wherever* it may be placed. It is a mill-stone around their necks. "Poor, deluded fellows! How much longer will humanity let *two blind, selfish feelings* overcome the ten magnificent higher faculties that it possesses?"

Parental Fear is the product of Parental Love and Cautiousness. This is a good kind of fear, if *any* fear can be called good. It may be greatly in excess of reason, however. Then it does more harm than good. Parents with these two faculties predominant suffer intensely when their children are away and unaccounted for. They distinctly magnify the dangers surrounding children. All such parents should know the reason why, and bear in mind that their excessive fear emanates from only two blind feelings.

Superstitious Fear is very general. It comes from the union of Spirituality and Cautiousness. All belief in malign influences, such as witchery, sorcery, obsession, devils, etc., starts in Spirituality, and if Cautiousness is predominant, result in all kinds of superstitious fear.

People who will not live in house number 13, nor sleep in room number 13, have these two faculties predominant. Even as high a faculty as Spirituality is unreliable in conjunction with very large Cautiousness, unless one has very strong faculties of Human Nature and Causality.

The seventh and only faculty of *fear of danger* is Cautiousness itself. When it is the strongest faculty in the mental constitution thousands of *fictitious* fears will *spontaneously* arise. Even the *dreams* will be abundantly interspersed with them. This faculty and large Alimentiveness are responsible for *nightmare*.

(Continued next Month.)

## FACIAL ARCHITECTURE.

A face that is smooth and beautifully curved has not been subjected to any very hard strain or mental discipline. Lines mean a great deal when in the face. The more tendency to straight lines, the more tendency to accurate or mathematical thought. Feelings and emotions never run in straight lines. Only strong-willed and definite thoughts run in straight lines. As is the mind so is the body. The mind is the designer and builder of the body. No mechanical architect stands so close to the building he builds and designs, as does the mind to the body. Effort always shows itself in a lowering and concentration of the muscles of the brows and mouth. Hope always lifts the features upward. Affection, joy and vitality round them. Artistic taste will nicely curve them. Aggressive force will project them, and especially the bones and their prominences. Set features indicate a set mind. Loose or relaxed features always indicate a swayable mind. It is true there are a few who are so great and strong that they do not have to make an effort, and hence one does not see the hard and tightly-drawn features that will be indicated in one who is very determined, but is in the *struggling* stage of effort yet. Great men and women are so easily great that they do not have tightly-drawn features, because they are so great that they do not have to make very strong mental efforts to do that which they do. Hence in the truly great, *strength* is seen in *reserve* instead of at the front.

If *any* tribe of the human family is uncivilized it is simply defective in some of the forty-two faculties.

# RANDOM SHOOTING,

OR,

## WHY DON'T THEY HIT IT?

### THE CENTER OF THE SOCIAL EVIL.



The social evil is a fact. Many good and learned people are trying to check, modify or suppress it. Their intentions are good. They shoot at it with tongue and pen. That is, they *suppose* they shoot at it. They shoot, but, unfortunately, they do not shoot any more definitely at it than if they stepped out of their houses upon a dark night when the moon was down, electric lights out, and shot into space in the hope of hitting a burglar. Why don't they draw a bead

on it? Answer: They do not know the *location* of it. They do not know the *nature* of it. They do not know the *source* of it. They do not know that it is a single *element* of the *mind*. They do not know *when* nor *where* to commence to correct it. They *ought* to know. They *can* know.

They can know *exactly*. They can know *very soon after the babe is born*. They can, if they will, learn the *location* of the faculty in the brain. Observe the illustration. Not

one of the marksmen has hit the "bull's-eye." Every shot has missed. What a deplorable waste of time, energy and arrows?

They have hit the *intellect* which is in front, the *moral faculties*, which are in the top head, *pride* and *vanity*, which are in the back crown of the head, but not a single one has even come close to the exact source of the evil. They have not even crippled it. How could they cripple it till they hit it? How can they hit it till they know where it is?

It is located in the little brain directly back of the two bony prominences that may be found and felt behind the ears. When very strong in child, woman or man this region will be decidedly full or convex in form. It is immediately below a fissure that runs horizontally above it, and partly separates the little brain from the big brain, or, in other words, the cerebellum from the cerebrum.

Its name is Amativeness.

We now have it "spotted."

We know where to look for it.

No longer is it necessary to shoot at random. We can now see it so distinctly and individually that we can hit it every time if we are good shots. "How to Handle It," will be very fully given in HUMAN FACULTY for September.

## THE FUNDAMENTAL SOURCES OF HUMAN VITALITY.

### Alimentiveness, Amativeness, Vitativeness.

All of the means in the world, all of the remedies, all of the theories of increasing or developing human vitality will principally fail if these three faculties are not specifically developed. Water does not rise above its level. We cannot have more than the source will produce. The original sources must exist before any improvement whatever can be made in these three faculties. These three faculties can very properly be called the three dynamos or generators of all human vitality. They are the causes of the human vital laboratory. If this laboratory does not exist certainly there cannot be conversion of any food into vitality. If we are not capable of manufacturing blood we are certainly, incapable of producing any vitality. Hence, the whole vital manufactory is logically, directly and necessarily dependent on these three primary faculties of the mind.

The second question is how to measure them. This is not a theory. It is simply a natural, anatomical, physiological and phrenological fact; and, being so, it gives us a complete physical basis for seeing, feeling and measuring the development of these mental faculties that are invisible themselves. We cannot see a faculty. We can see, feel and measure its organ. Faculties can do nothing without brain organs. These organs are material matter. They are always on the surface of the brain. They are composed principally of gray matter. They show themselves either in convex, straight or concave form. The ability to measure them, then, depends first, on determining the exact location; secondly, on determining the exact formation. When once exactly located and then carefully examined in regard to their shape they can be measured almost as exactly as a mathematician can measure the development or dimensions of a building. So it makes the question naturally practical. It is something that everybody can learn and use. They can apply it to self and apply it to everybody else.

The next question is the proper development of these three faculties for the express purpose of increasing vitality. Any faculty of the mind can be cultivated. It can only be cultivated, however, by the development of its brain organ. The first thing that is necessary is to exactly understand the function of each one of these three faculties. When the complete function of each is understood then one can go about the cultivation of each intelligently. The function of

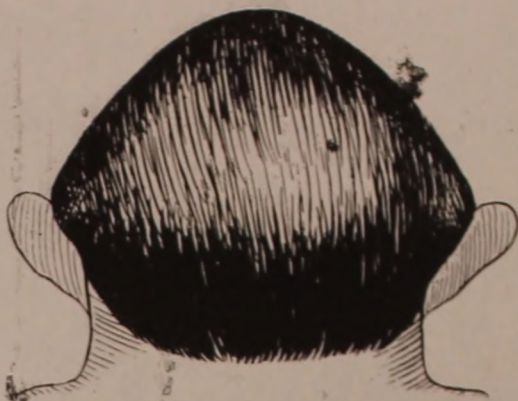
Alimentiveness is to interpret the conditions of the body so far as hunger and need of nourishment is concerned. Without Alimentiveness we could starve to death and never know that we were hungry, because it is the only faculty that gives us the ability to feel hunger, or, in other words, is the only faculty of appetite. Those who have it large have not only the sense of hunger, but a strong faculty of quickly reporting the conditions of the body. In other words, Alimentiveness very highly developed will take so much pleasure in eating that it will call the intellect's attention to the necessity and the time of eating. When it is very small it often lets the body go hungry, because it is not strong enough to properly report the fact up to the conscious intellect; and if other faculties of the mind are very strong and this faculty weak, there will be a tendency to overlook the natural needs of the body, and to even actually starve it. Hence, anybody with a weak development of this faculty can, to a large degree, cultivate it by understanding its exact function, and then intentionally going about its special direction. In other words, he can watch it. He can specially tempt it with inviting foods, and in that way, to a large degree, increase it. But if natural, it is not only usually strong, but in a majority of cases relatively too strong. It is not a development of Alimentiveness that humanity needs to increase vitality so much as the right or proper control of it. We either eat for the pleasure of eating, or eat mechanically, and therefore, do not begin with the right idea in regard to eating, which is simply the best nourishment of all parts of the body for the manufacture of the best blood to support in action the three systems of the body. The right way is to eat for a specific purpose. This will necessitate a knowledge of the ingredients of different foods. A mental worker certainly should not eat principally of the muscle-making foods, and vice versa. This will necessitate both a knowledge of foods and exactly what the food physiologically does to sustain the brain and body. If all had clear ideas of the exact purpose of foods in nourishing and building up and sustaining the entire body, then they would certainly eat as intelligently as they would feed an engine to get power. This can be learned from physiology and chemistry.

### A POSSIBLE SECOND SHAKESPEARE.

One with a very thorough knowledge of the faculties of the mind can proceed about mental culture and development just as definitely and with just as much certainty as a mathematician can proceed in the getting of certain definite results. Faculties are always the same. They never change. They are absolutely distinct in function. There is no vicarious atonement among the faculties. The ear is always an ear and never an eye. Among the faculties of the mind Causality is always Causality and never Benevolence. Faculties are fundamental. This is the reason why we can always get definite and absolutely certain results. If any human being will develop certain faculties he will have certain powers just as certainly as he gets these faculties in certain proportions and certain sizes. A Shakespeare could be made of these faculties if we knew just the faculties and the degree that he had, which would show just the kind and degree of genius that he had. All greatness is just a combination of these faculties. If these mental faculties happen to be inherited in the same individual degree there will be a second Shakespeare just as certainly.

Human Culture is forty-two times easier than it has been supposed to be.

To deal with any man, woman or child certainly, surely, definitely, fundamentally, safely in education, advice and training, is to know exactly prior to education, advice and training, the strength of each human faculty.



Destructiveness in the Head. From a back view.



Destructiveness in Head and Face. From a front view



Destructiveness in the Brows.



Destructiveness in the Nose.



Destructiveness in the Lips.



Destructiveness in the Jaw.



Destructiveness in Head and Face. From a side view.

## CAN YOU SEE IT NOW?

### DESTRUCTIVENESS FROM SEVEN STANDPOINTS.

A faculty is a distinct thing. It has a distinct function. It also has a distinct *location*. It ought to be distinctly distinguished from all other faculties, both in *function* and *location*. There is no need of *mixing* faculties in *any* way. In fact you *cannot* mix them. They will not mix. They are not mixable.

*Localization* is just as distinct. Destructiveness is located directly inward from the center of the top of the ear. Press the tips of the ears against the side head and you will be upon it. It is manifested in the face by stern, glowering brows;

a positive, convex form of the upper third of the nose; stern mouth with the corners turned down and a heavy, angular lower jaw. Its function is just as distinct from all other faculties as biting is from praying. Pure motor *force* is its function. It is the only faculty that can manifest malice, revenge, and desire to kill. In Human Faculty for June was a full description of it in action. No reader of Human Faculty should be confused about its function and location any longer.

# The Body That Mind Built, And How He Built It.

Composed by the Editor.

Illustrated by Edward Carey.



This is the brain that *mind built*.



This is the hair that grew on the scalp that covered the skull that *formed round* the brain that *mind built*.



This is the skull that *formed round* the brain that *mind built*.



This is the face that *came from* the head adorned with hair that grew on the scalp that covered the skull that *formed round* the brain that *mind built*.



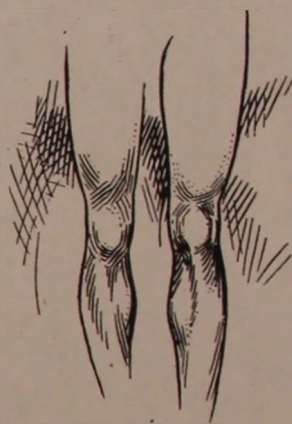
This is the scalp that covered the skull that *formed round* the brain that *mind built*.



This is the neck that *grew from the brain* and unites the body and well formed head adorned with hair that grew on the scalp that covered the skull that *formed round* the brain that *mind built*.



This is the trunk of the beautiful body that grew on the neck that grew from the head so beautifully formed and adorned with hair that grew on the scalp that covered the skull that *formed round* the brain that *mind built*.



These are the legs that grew on the trunk that grew on the neck which came from the head so beautifully formed and adorned with hair that grew on the scalp that covered the skull that *formed round* the brain that *mind built*.



These are the arms that grew from the trunk that grew from the neck which came from the head so beautifully formed and adorned with hair that grew on the scalp that covered the skull that *formed round* the brain that *mind built*.



These are the feet so shapely and long that grew on the legs that grew on the trunk that grew on the neck which came from the head so beautifully formed and adorned with hair that grew on the scalp that covered the skull that *formed round* the brain that *mind built*.

This is the body so wonderfully built by Architect Mind who *began* with the *brain* and formed round it a skull which he covered with a scalp adorned with hair then added a face and developed a neck from which grew the trunk on which he grew arms and then the legs and finished his instrument by adding two feet.

# HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties.

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

\$1.00 Per Year.

Foreign Countries in the Postal Union 5c.

Advertising Rates on Application.

Entered at the Postoffice at Chicago, Ill., as second class matter.

The road to Heaven is via faculty.

From alpha to omega—from 1 to 42.

Habits are formed by dominant faculties.

A mathematical equation—mind and body.

All habits are the direct products of faculties.

Pandora's Box—the forty two individual faculties.

You cannot *spell* nor *read* human nature any longer with only eleven letters. See?

Heads are formed by faculties. This is the reason that they correctly represent the faculties.

There is no way of knowing what a child's needs are except by an *exact* knowledge of the *degree* of *strength* of each of its forty-two faculties.

When you are slighted (and be sure about it) console yourself that *only one forty second* of you has been slighted and this small fraction the blind faculty of *Approbativeness*.

Everybody ought to know the location of the organs of the faculties as well as they know the location of the doors to their houses, the ears on their heads, the buttons on their trousers or the pockets in their coats.

## AN ENIGMA

There are forty two letters in *human nature*. What are they?

## THE DIVERSITY OF HUMAN NATURE.

Human nature is composed of distinct elements. This the world has to learn yet. The greatest psychologists do not know the alphabet of human nature. To the phrenologists we owe the discovery of the fundamental elements of which human nature is composed. There are diametrically opposite elements in human being. There is nothing more diverse than human nature. It is variegated unity. It is somewhat like a crazy-quilt. All this is necessary to enable it to get into conscious connection with the objective universe.

## LOOK FOR FACULTIES.

Do you know where to look for one's ears? Then you should know where to look for one's faculties. Faculties are not like fleas. You can put your fingers on them if you know where to look for them, and if you do not know you ought to feel so ashamed of your ignorance that you cannot sleep well till you learn where they are. Any body who would be ashamed to not know where his nose is, should be exceedingly more ashamed to not know where his faculty of *Destructiveness* is. *Learn the localization of the faculties* and then when you look at a head you will see something more than hair, scalp, scars, indentations, lumps and sutures.

## DON'T WAIT FOR THEM TO BLOSSOM.

Do not wait for a faculty to blossom before you see it: Ivy Crabtree the poisoner is a good illustration of the danger of *not* seeing what is inherent though latent. She seems to have an appropriate name. Such poisonous ivies should not be permitted to develop into full grown crabtrees before their defects are seen. All such ought to be seen in the "bud" and *properly* "nipped."

## NO RIGHT TO JUDGE WITHOUT BEING ABLE TO MEASURE THE STRENGTH OF EVERY FACULTY.

To judge any man, woman or child without a thorough knowledge of the forty-two human faculties, and just how these are developed is positively unscientific, unjust, and nowadays, unnecessary. The proper treatment of every individual, national and racial question is wholly based upon the constitution of the human mind and the imperfect development of the faculties that constitute this constitution in the individual, country or race. No theory, system, ism or ology can be but to a very small degree successful.

When a machine is injured and does not run successfully, every sane man and woman will say the proper and only thing to do, *for the machine*, is to *repair* it. When the *mental machinery* of an individual or people does not run successfully the thing to do is to *repair* it.

## HOW TO READ CHARACTER.

To read character at all definitely and certainly one must first understand the exact function of each of the forty-two faculties that constitute character. Next, each of these should be exactly localized on the head. Then the form of the organ very carefully examined to find out whether it is concave, plane or convex in shape. In this way the predominant faculties can be determined. Then one should confirm this by the physiognomy, quality, voice, etc. For instance, if one has a large, convex development of the organs of the faculty of Benevolence, he will almost certainly have little lines across his forehead, his quality of brain will be somewhat soft and tender, his voice sympathetic in tone, and the whole face animated with a kindly expression.

All should remember that this is *only one* faculty that goes to make up the many-sided human soul. Each faculty must be considered in character-reading, or one will be decidedly fooled. To definitely and certainly read character one must measure the forty-two faculties of which each human being is composed, just as they are developed, and then all else will follow.

What a grand science music would be *without any notes!*

No one can know *anything definitely* about human nature without understanding the nature of individual faculties.

A science of mind without considering fundamental faculties is just as possible as a science of arithmetic without numbers.

What is the use to build upon a foundation of sand, when one can build upon solid rock—the forty two fundamental faculties.

Not a single effort can be made by educators *definitely* in mental development without a clear knowledge of the fundamental faculties.

There is no way of knowing what an adult's needs are except by an exact knowledge of the degree of strength of each of the forty-two faculties.

*Anything and everything* that is written about human nature without a thorough knowledge of the human faculties is *necessarily superficial* and *unreliable*.



# A GREAT PROBLEM SOLVED!

## THE REASON WHY OF HUMAN DIVERSITY.

### THE NUMBER OF HUMAN BEINGS THAT MAY EXIST WITHOUT TWO BEING ALIKE.

#### A MATHEMATICAL SOLUTION.

According to Permutation, the forty-two individual faculties of which the human mind is composed may combine in 2,810,012,235,505,759,797,086,285,212,489,023,129,540,768,000,000,000 different ways, which will account for all the diversity of the human family in the past, at present and for a few hundred million years in the future.

2	958,003,200	2,177,738,900,836,704,321,536,000,000
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2	287,400,960	194,221,711,206,693,634,572,288,000,000
2	958,003,200	435,547,780,167,340,864,307,200,000,000
4	12,454,041,600	609,776,689,223,427,721,003,008,000,000
3	14	29
12	498,161,664,000	548,799,020,301,084,494,890,270,720,000,000
4	124,540,416,000	998,552,578,570,154,200,801,600,000,000
48	174,356,582,400	1,768,352,398,747,940,390,908,723,200,000,000
5	15	30
240	871,782,912,000	530,505,719,624,382,117,272,616,960,000,000,000
6	174,356,582,400	31
1,440	2,615,348,736,000	530,505,719,624,382,117,272,616,960,000,000,000
7	16	159,151,715,887,314,635,181,785,088,000,000,000
10,080	15,692,092,416,000	16,445,677,308,355,845,635,451,125,760,000,000,000
8	261,534,873,600,000	32
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11	18	167,878,502,160,216,118,100,330,807,296,000,000,000
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	486,580,401,635,328,000,000	123,997,775,596,633,739,155,999,810,562,784,000,000,000,000
	973,160,803,270,656,000,000	619,888,877,983,168,695,779,999,802,513,910,000,000,000,000
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	248,179,360,693,295,775,744,000	41
	31,022,420,086,661,971,968,000,000	163,183,056,649,579,546,869,122,253,919,221,782,544,000,000,000,000
	26	55,273,226,598,318,187,476,489,015,676,892,713,017,600,000,000,000
	186,134,520,519,971,831,808,000,000	66,905,053,226,327,614,216,340,124,106,881,503,084,304,000,000,000,000
	620,448,401,733,239,439,360,000	42
	806,582,922,253,211,271,168,000,000	133,810,106,452,655,228,432,680,248,213,763,006,168,608,000,000,000,000
	27	267,620,212,905,310,456,865,360,496,427,526,012,337,216,000,000,000,000
	564,608,455,724,788,981,760,000,000	2,810,012,235,505,759,797,086,285,212,489,023,129,540,768,000,000,000,000
	161,316,584,450,642,254,233,600,000,000	
	2,177,738,900,836,704,321,536,000,000	

# WHAT A FACULTY IS

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Perhaps not one in a million clearly understands what a HUMAN FACULTY is. This is the reason that systems of education, thought, psychology and human philosophy are so positively conflicting and unreliable. Hazy, Mazy, Muddy, Dim, Mystic, Obscure, General, Superficial, Indefinite, Vague, Elastic, Mixed, Chameleon, Theoretical, Fallacious, Transient, Empirical, Unconstitutional conceptions of faculty have obtained up to this time. Such are no longer necessary. Below we give a complete definition of Human Faculty. All should study it till they fully understand it. Then and not till then will anyone have a clear conception of the nature of human nature and a fundamental and unchangeable basis upon which to build any definite and reliable system of thought.

**A Faculty is a natural,  
individual genetic, funda-  
mental, indivisible,  
unchangeable, mental  
power.**

## THE GENETIC ELEMENTS OF WHICH THE HUMAN SOUL IS COMPOSED-

AMATIVENESS.  
 ALIMENTIVENESS.  
 APPROBATIVENESS.  
 AGREEABLENESS.  
 ACQUISITIVENESS.  
 BENEVOLENCE.  
 CONJUGALITY.  
 CONTINUITY.  
 COMBATIVENESS.  
 CAUTIOUSNESS.  
 CONSCIENTIOUSNESS.  
 CONSTRUCTIVENESS.  
 COLOR.  
 CALCULATION.  
 COMPARISON.  
 CENSALITY.  
 DESTRUCTIVENESS.  
 EVENTUALITY.  
 FRIENDSHIP.  
 FIRMNESS.  
 FORM.  
 HOPE.  
 HUMAN NATURE.  
 INHABITIVENESS.  
 IDEALITY.  
 INDIVIDUALITY.  
 IMITATION.  
 LANGUAGE.  
 LOCALITY.  
 MIRTHFULNESS.  
 ORDER.  
 PARENTAL LOVE.  
 SECRETIVENESS.  
 SELF-ESTEEM.  
 SPIRITUALITY.  
 SUBLIMITY.  
 SIZE.  
 TIME.  
 TUNE.  
 VITATIVENESS.  
 VENERATION.  
 WEIGHT.

### GOING IT BLINDLY.

Life is yet an experiment. Education is an experiment. Reform is positively an experiment. It is an impossibility to proceed definitely in any kind of culture or reform or education or development without a definite knowledge of the elements of the mind, and then of the developments and needs of a given man, woman or child.

### BUILDING UP A PSYCHOLOGY.

The human mind is made up of these forty-two positively fundamental elements. With these elements we can for the first time in the history of the human race, begin the building of a true psychology. Assured of the elements or factors, the second question is in clearly understanding the function of each. This is absolutely necessary to reliability of the superstructure. The third and most difficult part is to combine these. There is no question but that these primary faculties are the elements that produce all the different kinds of human life, talent, will, imagination. All life of the mind is life of the faculties, individually and collectively. When any action is made with the mind it is made with some of these faculties. When any thought is thought with the mind it is thought with the faculties. Every normal power of the mind, then, is the product of one or more of

these faculties. We are very sure that they are approximately all of the genetic faculties of the human being. We might put it another way and say that with these we can completely account for all kinds of normal human talent and character up to this time. With these all general powers of the mind become at once perfectly clear. By general powers we mean memory, thought, will, imagination, perception, conception, construction.

### MEMORY.

The secret of memory is *attention*. The secret of perfect memory is *perfect attention*. Perfect attention is both observational and understanding. If we give complete observation and understand completely we will just as completely remember. At the same time we ought to be *conscious* of all that we are observing or studying. We should be *conscious* that we are giving *conscious* attention. We should read to remember, think to remember, look to remember, talk to remember; that is, if we want to remember. Everything that we want to remember we should examine or study to remember. We should consciously go about it; in other words, we should remember, that to remember we should consciously begin all that we do to remember. Be conscious all of the time that you are to remember this. Suppose we take an ordinary object like a chair. To describe that chair to another when you are away from it requires a correct memory of it. This you could not get without *complete observation*. When you look at a chair to remember it you put down its size; you do this consciously; you consciously put down its shape; you consciously put down its color; you consciously put down the material of which it is composed; you notice how much wood and how much iron there is in it; you also notice whether it has a cane, leather or wooden bottom; you even notice how many rungs there are in it. You do this all consciously to remember it. If you only looked at the chair you would probably have only a vague memory of its size, build, color, etc., simply because you did not at the time consciously intend to remember all of its qualities. The principal reason that we forget our observations is because we do not *intend* to remember, and therefore we do not consciously put down things and make a note of these parts, traits or qualities. When we completely consciously put down things we will just as completely remember.

In reading, the reason that we do not remember is because we are too hasty; in other words, we do not attempt to accurately understand each word that the author uses to convey his ideas. If we would analyze each word that we do not perfectly understand, we would give the thought of the author the attention that is necessary to complete understanding and complete memory. That which we absolutely understand and intend to remember we will remember. We understand that four times three are twelve; there is no possibility of forgetting it, because we wholly understand it. We do not read to understand and to remember; at least we ought to distinctly separate, when reading, that which we want to remember from that which we do not care to remember, unless we want to remember it verbatim. If we want to remember a word we should thoroughly study that word until we understand its exact meaning and then consciously intend to remember it, and it will not be forgotten. *Complete attention* would be a *positive* action of every faculty that was necessary to *see* and *understand* every quality of the subject or object to be remembered:—form, color, size, place, order, number, value, beauty, purpose, relation to other things, by whom discovered, invented or manufactured, when, the elements it is composed of, its similarity, its character, etc.

There is no way of knowing what a human body needs, in any fundamental sense, except by an exact knowledge of the degree of strength of each of the forty-two faculties.

## MAGNETISM AND FACULTY.

By Prof. CHAS. D. BROUETTE.

It is self-evident that man is endowed with an instinctive recuperative power that tends to rebuild the system when it becomes impaired by action, disease or accident. While this power is as old as human nature itself, its nature is but vaguely understood.

The action of this vital principle is involuntary and unconscious; therefore it did not attract public attention until Mesmer's time, when he began curing diseases in a mysterious manner. A committee was appointed to investigate his claims. This committee reported that the cures were effected by the "patient's imagination," thus showing that they had not looked deep enough; they had only discovered the guiding principle, and not the healing powers they supposed. Later it was called Animal Magnetism, to distinguish it from the magnetic influence exerted by metallic instruments.

The term "animal magnetism" is well applied when used to designate the *healing* power without including the *guiding* influence, but the word animal is not sufficiently suggestive to give any definite indication of the nature of the directing forces.

Space does not permit a complete history being given, neither is it necessary. The one important fact remains that from that time to the present day attention has been given to the methods of directing this wonderful power, neglecting to consider its source, and, consequently there are to-day many magnetic healers, mental scientists and hypnotists, who are utilizing this power for healing diseases, with only partial success. This is due, in part, to the fact that they are unable to measure the strength of the remedy at their command. There can be but one source for a power indispensable to physical existence, and that is natural faculty. This faculty is Vitativeness, the instinctive love of life, the spontaneous preserver of the physical body. While it is quite true that it could not do this without the sense of hunger (Alimentiveness) to supply the necessary material, and that element (Amativeness) which stimulates the assimilation and concentration of that material, yet without Vitativeness there would be no recuperation whatever. This is easily demonstrated by observing those who have the faculty of Alimentiveness strong with Amativeness and Vitativeness weak. It will be found that a certain kind of vitality is accumulated which is characteristically bulky. Its wearing quality will be illustrated further on. Now observe those who have Amativeness strong. The vitality is then converted into a more compact and substantial condition. It is more evenly distributed to the different parts of the body, giving it a more symmetrical and stronger, enduring quality. But it is, as yet, without that lasting quality that condensed, wiry condition, to be found in many persons. Those who are weak in Vitativeness are deficient in that power that gives the cat nine (?) lives and that proves to be the most powerful antagonist to chloroform and ether. This comes from Vitativeness.

To illustrate the wearing quality of the vitality produced by each of these three faculties, a comparison will be made with three kinds of material used for fuel: straw, wood and hard coal. The vitality of Alimentiveness is very much like straw, being bulky and quickly consumed. That of Amativeness more like wood in density and lasting quality, and that of Vitativeness like hard coal, firm, compact and very durable.

Investigation along this line will prove beyond a doubt that Vitativeness is the primary source of the vital principle called Animal Magnetism. Its effect on the body can hardly be estimated. Recent investigation has thrown enough light on the subject to make it unwise to attempt to indicate its limitations in curing disease. Experience has demonstrated its power in curing or relieving the following diseases,

namely: All rheumatic affections, nervous prostration, paralysis, asthma, neuralgia, hay fever and many functional disorders. These are sufficient to show the value of this power, when properly directed.

The development of Animal Magnetism means the development of the faculties Vitativeness, Alimentiveness and Amativeness. Positive suggestions should be given to develop a healthy, normal appetite, and its action guided by good judgement; further suggestions to develop a natural love of the opposite sex, one that is pure, strong and under control of the normal faculties; lastly, those suggesting a powerful love of life—for life itself—considering the necessity of life as a basis for all present and future happiness; this will arouse the faculty, cause growth both mental and physical. The suggestions should be sufficiently strong and frequent to produce systematic and persistent action of the faculties.

These being developed to a strong degree the accumulation of animal magnetism is inevitable.

The directing power not being a product of the animal propensities, will be considered under the head of Personal Magnetism.

## MENTAL ADJUSTMENT.

What the human race needs most is mental adjustment. Proper mental adjustment will necessarily and unavoidably produce all other needed adjustments. What we mean by proper mental adjustment is the proper adjustment of the forty-two faculties that constitute the mind. There are specific faculties that need to be *dominant* and then there will follow inevitably the most positively happy, healthy and successful results. There is nothing in mechanics or mathematics more absolutely certain than this. It is just as certain as twelve ounces will tip eleven, and this, too, *regardless of any and all environment.*

Happiness, health and success are not based upon *general* objective, external, social, political, educational, religious and governmental conditions. They are based wholly upon the proper mental adjustment. When the fifteen good faculties are *positively predominant* in anyone he will be not only *internally* adjusted, but externally, also. In other words, he and the Universe will get along healthfully, happily and successfully *together.* In conclusion, we affirm unreservedly that when the proper faculties are predominant in anyone, *everything desirable will follow.*

There is nothing more *logically* and *necessarily* true than this.

## THE BEGINNING OF EDUCATION.

The beginning of the acquisition of knowledge is in the faculty of Individuality. This is necessarily so. The function of this faculty is to consciously recognize the individuality of matter. In other words, it recognizes individual things or thoughts. It gives us the idea of individual existence. It may be called the microscopic faculty. It gives us not only the ability to observe, and mentally take note of individual objects, but also a desire to go beyond the penetration or power of the natural eye, and by use of the magnifying glass see and recognize single and simple cells or the atomic division of matter. One who has it very strong can much more clearly conceive of the entire universe being made up of individual cells. When it is small and Ideality, Spirituality and Causality are large, conceptions are formed that are very broad, but at the same time very vague. One then sees things in the mass, instead of in the last or ultimate division into parts.

If any human being is a rogue, he is so because of some defect or deficit in his mental constitution, and this mental constitution is composed of forty-two faculties.

### TRAINING HUMAN NATURE.

He who claims to be a trainer of Human Nature without a knowledge of these elements, is simply an experimenter. It not only requires a thorough knowledge of each one of these faculties, but it requires a thorough knowledge of a *given individual*. The only way to give human advice intelligently and certainly is to find out what a human being needs. The only way to find this out is by a scientific phrenological examination. We repeat, there is no other way. Human nature being composed of certain faculties common to each one, it is overwhelmingly evident that to deal with Human nature in any individual case is to simply deal with established faculties that are as distinct or individual in their nature as the five senses. We do not mix or confuse the senses. The sense of smell is not the sense of sight. The faculty of Constructiveness is not the faculty of Acquisitiveness, although they are located side by side in the brain. There is no more similarity in nature between these two fundamental elements of the mind, than there is between the sense of taste and the sense of hearing.

To have self-control is to have dominant certain definite faculties just as necessarily as it is to have a larger number of ounces on one side of the scales to tip the other. Self-control means something in *elements*, just as muscular development means something in *muscles*. The only way to have a predominance of the muscular parts of the body is to develop them until they are relatively stronger than other parts. The only way to have self-control is to develop the faculties of self-control until they are predominant; and these faculties are the same in each human being, in each race and nationality, or, in other words, they are absolutely common to each one of the human race. The faculties that will give the Indian self-control in the highest and truest sense of the word, are the identical faculties that will give the Irishman or the Englishman self-control.

### INDIVIDUAL SUCCESS.

Every human being is good for something. Every one can succeed in something. Every one can succeed in some *honest calling*. Every one should be properly *respected*. This world is big enough for all to live in happily. God never intended that any individual's life should be a failure. Life is *not nearly as hard* as many think it to be. Many are born with a despondent disposition. What nearly everybody needs to know most is *self*, to know the faculties of their own minds. Take two boys just starting in life: One is full of courage, hope and self-reliance; the other, with just as good a degree of native ability, is timid, despondent and wanting in confidence. One becomes easily discouraged and gives up the battle of life. It's the way we look at anything that makes life hard. One needs encouragement. Another needs education. Another needs a little stirring up. Another needs to be more patient. But above all else we all need great self-respect. This will save us from everything. When a young man says "I will be a man," then he has respect for self. When he says "I will respect myself," he is safe. What is a human being? Certainly not merely an animal. Do you know that you have the same number of faculties of the mind that Gen. Washington had, that Abraham Lincoln had, that Wm. E Gladstone had, that President McKinley had?

### ITS COMPOSITION.

There is but one way to understand human nature, and that is to understand the *elements* of which human nature is composed. Human nature is composed of *exactly* the same elements in all races. Its *composition* is just as definitely made up of *individual faculties* as the *word composition* is made up of c-o-m-p-o-s-i-t-i-o-n.

### THE NECESSITY OF SELF KNOWLEDGE.

You are interested in yourself. You want to make a success of some kind. You would like to get healthy. You want to realize some ambition. You would like to make money. You would like to marry happily. You would like to read human nature. You would like to have a good memory. You would like to be physically strong. You would like to be magnetical. You would like to make every effort tell.

Now, if you do not succeed as well as you desire to, you are *wanting in self-knowledge*. To succeed *certainly and permanently* requires a great deal of *self-knowledge*. What do we mean by self-knowledge? We simply mean a knowledge of *one's own faculties*. Self is composed of faculties. Each human being is composed of 42 faculties. These constitute the man or woman. To guide and handle these is the problem of each man and woman. These 42 faculties make our happiness and unhappiness, our health and disease, our heaven and our hell. All that we do is done with these faculties. Every temptation that we have to wrong of any kind is a temptation of some of these faculties. If we have a desire to steal, it comes from a definite faculty. If we have an ambitious desire it comes from another certain faculty. If we have a desire to drink, it comes from another definite faculty. If one is despondent, certain faculties are defective or he could not be despondent. No one can be despondent when the proper faculties are in the lead. If one is nervous, certain faculties are predominant. There are faculties that all might have in the lead that will give them health and prevent nervousness. There are other faculties that will produce worry; we should not live under these. In the first place we ought to know each faculty that we are composed of, as we know each letter of the alphabet. We ought to know just what we are composed of. We ought to know the source of every passion, emotion, ambition, talent, hope and imagination. Until we know this we will have to proceed blindly. The whole human race to-day is proceeding blindly. Life is experimental. It need not be. We can know ourselves. We can get a thorough knowledge of each one of our faculties. Each man, woman and child should have a candid and skillful phrenological examination, or, in other words, have his *faculties measured*. A true phrenological examination is an *inventory of one's mental goods*.

This will be the beginning of *definite self-culture*.

### ONE WHO WILL NOT SETTLE DOWN.

No one has any attachment for a special place without the domestic or social faculties which occupy the back brain. Hence, if one has a very undeveloped back-head it may be relied upon with absolute certainty that he will have no trouble in changing places. If he is depressed in the central part of the top head he will have no reverence for any special place or building and hence will not be held to it by this faculty.

Then if Cautiousness is small and the perceptive faculties large there will be a roving disposition of the most positive degree.

### EVERY HUMAN QUESTION IS A QUESTION OF FACULTY.

To study human nature without a knowledge of the fundamental faculties of which human nature is composed is as indefinite, unscientific, unsubstantial and unreliable as to study *mathematics without principles*.

### HUMAN MOTIVES.

A human motive starts in a single faculty. There may be forty-two distinct kinds of motives in a single individual. The only way to *not* understand human motives is to not understand the nature of the forty-two human faculties.



### HUMAN GOODNESS.

(Continued from July Human Faculty.)

The top head is the seat of the larger number of the faculties of human goodness. No one can be positively reliable without a strong development of Benevolence, Hope, Veneration, Spirituality and Conscientiousness. These fill out, or more correctly round out the top head. It is not enough for the head to arch beautifully when looked at from a side view. When looked at from a front or back view it may be conical in shape. If so, the faculties of Conscientiousness, Hope and Spirituality will be comparatively weak; hence people with such heads will not be perfectly reliable.

In the center of the frontal half of the top head is located the faculty of Benevolence. The illustration shows the location and a strong degree of the faculty.

Be very careful to locate it correctly, and then judge of its development by ascertaining if the head is convex, plane or concave at this location. In a few cases it may be found so much stronger than the surrounding faculties that it will stand out alone very much like the half of a sphere. It affects a frontal muscle that covers the forehead until it makes little horizontal wrinkles across the forehead, as may be seen the illustration.

It may properly be called the kindly feeling. It is the opposite of Destructiveness. It is the most tender element of the human soul. It counteracts human selfishness. It is one of the human civilizers. It is the chief element of generosity, charity and humanitarianism. If this section of the head is low and flat there will be little kindness manifested and practically no humanitarianism. It is the opposite of hatred, revenge and ferocity. Faith, hope and charity, but the greatest of these is charity.

(Continued next month.)

### FALL TERM.

The Fall Term of the Chicago Institute of Phrenology begins September 4th. All who want a thorough preparation for professional work and others who want a thorough knowledge for any good purpose, are wanted. Others will not be admitted.

Imperfection is imperfection of faculty.

### A PERMANENT EDUCATIONAL BASIS.

The time will come when Phrenology is the basis of education. In fact, no system of education can be formulated that will stand, unless it is in harmony with Phrenology. We do not say this because Phrenology is anything of itself. It is simply a name given to a true system of psychology. When we say a true system we mean that it is a natural system. In other words, it is not a man-made system. It is a wholly discovered system. It is not in any sense necessarily theoretical. The reason it is a natural system, again, is because it deals with the elements of the mind. Phrenology is not at all responsible for the existence and functions of these elements. It may be somewhat responsible now for their right definition and complete combination into general powers. However, this is the work for the true Phrenologist to do. The constitution of the human mind that has been discovered by Phrenologists is perfectly natural, and what is much more, it is the constitution of all races. The physiology of the human body is common to all of the races in all of its essentials. The vital system of the human body is the same in a Filipino as it is in an American. In other words, there is no more variation in the physiology of the human body than there is of combinations of faculties. This variation is one of strength only. It is not a variation of fundamental nature. Hence, when we thoroughly understand the constitution of the human mind we have a permanent and racial foundation for education.

### THE RIGHT CONSTRUCTION.

It is the construction of a human soul that decides its happiness, health and success. Development should always precede training. With right development one can be almost wholly left to self-training. When these forty-two faculties are properly proportioned right training will necessarily ensue.

Each child has at birth all of these faculties. They are common to each race. They are common to each sex. They are inherited in different degrees of strength, ranging in a given child all of the way from very weak to very strong, or from idiocy to genius. This is a fact of tremendous importance. In a special human type certain of these forty-two faculties predominate. This predominance is the cause of the type.

The question of happiness, health and success is the question of a predominance of certain of these forty-two faculties. This cannot be put too strongly. All of the efforts of state, church and home; reformer, philanthropist and humanitarian, up to this time have not only been indefinite, but positively empirical.

This is the reason of their comparative failure.

After many years of special observation and scientific study we have succeeded in discovering these natural faculties that when predominant in the mental constitution will make any man or woman happy, healthful and successful. —(See "Human Goodness.")

### A POINT REGARDING MARRIAGE.

Have you any special ambition? If you have you ought to wait until you know distinctly what that is before you marry. If you are ever going to have an ambition you ought to know distinctly what it is, because, if you do not, you may marry one that will agree with you at the time, but if you have a latent ambition that comes out later, it may be the cause of a great deal of trouble. You must know yourself as you will be when you are ripe. If you do not know what your predominant nature will be when you reach true maturity you will not know what you want as a wife.

Everything is a question of faculties, and marriage is a marriage of faculties without a question. Suppose we try to consider the first as a basis. There are 42 faculties, but

the fact which you ought to remember is that they do not ripen at the same age. If they did there would not be so much trouble and so many mistakes. If they were all ripe you could make a sound decision. The reason this is so true is, if there is to be any companionship of the faculties in marriage it should be a companionship of the faculties that constitute the strongest character of the individual. The first faculties of the mind are the faculties that constitute the character principally and they should be in harmony with the faculties of your companion. Before you can make an intelligent choice you must reach something like maturity; before you can tell what you want you must have these faculties in the lead. What you want is what these faculties want—the faculties that will constitute your character when you are fully matured mentally.

### MIND AND BODY.

Head and face will show the truth about any normal human being. There is no need of a human being passing for more than he or she is worth. Every pretender in the world can be unmasked. All of the talents and tendencies and intentions of a human can be read. Never was there a man or woman in mind that did not wholly show what they were in face, head and body. No human being is any better or any worse than his body, if this body is not malformed. Neither is he any more intelligent or less intelligent than his body. The human body is an absolutely perfect representative of the mind, or soul, or spirit. All that is necessary is to know what all kinds of human formations mean. There is not a fraction of chance in human physical formation. Cause and effect are absolutely seen in the relation of mind and body. The mind is the cause. The body is the effect. This is absolutely true. Some may ask, What about Nature? All the nature in the human is human nature, and all human nature is nothing more nor nothing less than human mind, and human mind is nothing less than the forty-two faculties. In whatever way, then, one may look at it, to read human nature is to read human mind, and to read human mind is to know the primary faculties of the mind, and to know these we have to go to the science of Phrenology. There is no escape. It is an inevitable, unavoidable necessity. If these forty-two faculties of the mind were taken away from any human being, he or she would be a Total intellectual, moral, esthetic, social and selfish idiocy would be the result. The entire will, intellect and feeling would be totally destroyed.

### MORE ABOUT WILL.

Will starts in desire. Desire comes from most any faculty. At the same time we cannot have a strong will without certain faculties, for faculties are very individual and distinct things with distinct functions and we can only get certain kinds of mental power from certain faculties. This ought to be universally known and recognized. Then we would not look for something of a distinct nature from a general source. True psychology is as distinct and unchangeable as mathematics. No one can have a strong will without the faculties of Firmness, Combativeness and Destructiveness. No one can have these faculties without they show their development in certain parts of the brain and on the head. Desire remains almost wholly unexecuted without these faculties. We cannot put into force without them. To make anything like a strong action of either mind, voice or body these faculties are necessary. If we did not have them we would never have developed bone and muscle to a strong degree so that if we had to make a mighty effort and had not had these faculties we would not be ready. Without these three faculties all of the other faculties would be in a state of mental paralysis. Hence, these faculties must unite with the thirty-nine others to give a strong will of any particular kind.

I ONLY SEND MY HEAD OUT IN BOOK FORM.

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