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VENERATION
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SUBLIMITY
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A TRINITY OF TRAITORS.

Human Treachery is a fact. Fortunately, it is not a very common fact; yet it has occurred. Probably all of our readers have had a little taste of it. Three of the forty-two elements of which human nature is composed may be called treacherous. Either of these three will go back on acquaintance, friend or kindred. When they are fully understood, one understands the very foundation of treachery. They are Amativeness, Acquisitiveness and Approbativeness. Either one may be treacherous when in the lead. Amativeness has proved treacherous thousands of times in love. Those who have this faculty positively predominant are very treacherous, so far as constancy and reliability are concerned in association, love and marriage. The flirt, the sensualist, the bigamist and the seducer are living examples. In itself this faculty has no regard for the welfare of the one in which it is interested for the moment. Remember it is only interested for the moment and not interested in a helpful way.

There is no desire to help another. It is purely selfish or one sided. Only when it unites with some of the higher faculties can it be helpful. Therefore all who depend upon this kind of love or this faculty in association, companionship, courtship, prospective marriage and marriage itself will be positively disappointed. It is not reliable unless sustained by higher faculties like Conjugality, Friendship and Conscientiousness.

Again, Acquisitiveness is treacherous. How little it takes sometimes, of money, to prove unreliable. How many will sell their souls for a "mess of pottage." Some can even be bought for a dollar. Acquisitiveness itself is positively selfish. It looks out for No. 1 wholly. If money is the root of all evil, this faculty is the root of all evil. It is the only faculty that loves money. When sufficiently strong it will go back on friends, kindred and country. It will prove traitor to every obligation and all kinds of domestic and civil responsibility.

Again, Approbativeness is treacherous. It is the center of ambition. To attain fame and excel somebody for the sake of the plaudits of the world, this faculty makes thousands treacherous. Some politicians are treacherous. This is the center of selfish politics. If this faculty positively dominates there is no certainty of honesty and reliability. It makes many untruthful. It causes them to use all kinds of deceit. It is altogether the most deceitful faculty of the forty-two. It is the most pretentious. It is the center of affectation, false modesty, false pretenses and false everything.

These three faculties can be spotted. The traitors of human nature can be distinctly known and distinctly located. The other thirty-nine together have probably never done 1-100th. as much treacherous work as these three have. Nearly all human treachery can be traced to one or more of these three faculties.

All should understand what they are where they are and how to detect them in the human head, face and in action. We advise our readers to specially study them. They ought to be checked. They are great deceivers. All of those who meet these faculties not under control of the moral and higher faculties in general will realize the truthfulness of what is said in this article. They are a great trinity of traitors.

INTERNAL WAR.

Little wonder that souls are not better directed. Made up as they are of so many absolutely opposite elements with no sympathy or affinity for each other, and each individually and instinctively trying to gratify itself, makes the running of a soul the most difficult matter. It is a herculean task. If 42 different nationalities were put into one room together there would not be any more difference and disagreement than there is among the 42 elements that constitute the human soul. In such a case, one can see that there will be the most absolute difference of opinion, antagonism, contention, and positive conflict. So it is with the fundamental, genetic, individual, specific constituents of human nature, as embodied in some kind of a way in the human intelligence or soul. These, bear in mind, constitute a human being. Little wonder that they contend. Little wonder that it takes years to train them so that they will act passively well together. Little wonder that there is so much individual, internal war. Very few of the race can even say at their maturity—I mean at their highest maximum of development before decadence—very few, I say, can say that they have control perfectly of all of the elements of self.

A human being, then, can be called the most peculiar compound ever compounded. He is the most phenomenal combination of heterogeneous elements that ever got to-

gether. When one uses the pronoun "I," without a knowledge of what he means, he is talking in either the most ignorant or innocent manner, or both. Never until we understand the composition of "I" will we be able to proceed at all intelligently in dealing with "I." We very glibly use this word "I." The majority use it without knowing clearly one-millionth of what "I" is composed of. They know that this "I" in some way has feelings; they know that in some way it thinks; in some other way imagines; in some other way wills; they know it is capable of enjoying; they know that it has passions. But they do not know what all of these conditions are composed of—that is, they do not know the elements of this wonderful organism called "I." Therefore, they do not know the nature of their own internal troubles. Not knowing self, they have labored almost absolutely in the dark. They have ascribed much to things, forces, sources objectively that are positively the products of their own internal elements. This "I" is both black and white, as it were; it is red, green, blue, yellow—in fact, composed of all kinds of colors. It is a veritable chameleon. It can change colors a thousand times more quickly than a chameleon. It can change more frequently than a kaleidoscope. It can ebb and flow more strikingly than the tides. It can be as dark as midnight and as bright as mid-day all in 24 hours. It can raise the hand to strike with murderous intent, and at the same time raise another hand to grasp and prevent the murderous hand from striking. It is so organized that one element of it will instinctively reach out to break one of the ten commandments.

It may be that the individual at the same time will have other and better elements that will pounce upon this element that wishes to take what does not belong to it and not only prevent it but "down" it and give it a severe thrashing. All of this is going on in a well organized man or woman. To be well organized mentally is to be endowed in a strong degree with all of these individual elements; to be "full orb'd," as Joseph Cook said; to be a rounded man or woman; to be a complete man or woman; to be a whole number; and, by the way, no one can understand human nature and be a teacher of human life without having all of these elements of human nature rather highly developed. To be a savior of mankind is to know consciously, personally, by the most terrible experience, the temptations of a single soul. There are goody, goody people—without passion, without appetite, without propensity to any great degree, that know not what it is to be a whole man or woman and master by force of the higher elements the lower ones and therefore understand what lower humanity has to struggle against. A terrible conflict is going on in the majority of human beings for the mastery. It is a case of dominance. Somebody must be master in the mental make-up. It is

either a mastery or a perpetual see-saw, up and down, indecision, a state of suspense. The majority of human beings are on the fence. They are neither positive nor negative. They are simply between the devil and the deep, deep sea. They are being ground to death, as it were, by the conflict of their own forces. Happy is the man or woman who has attained that degree of predominance or tendency toward one side, that will give sufficient authority to become one thing or the other. Still happier and more fortunate is the man or woman who has enough of the higher intellectual and moral elements to master at least in part the lower elements, so that his actions, his struggles, his internal contentions will enable him to rise instead of go down.

PERSONALITY.

BY PROF. WM. N. HOLMES.

In order to get at the meaning of the word "Personality" it is necessary to make some very close distinctions, and I do not know whether I can make these distinctions definite.

In the dictionaries I find various definitions. One is, "Personality is that which constitutes a person." Now, what is it that constitutes a person? To use other words for this definition let us say: It is that of which a person is composed, or framed, or formed, or constructed, or put together mentally. It is obvious that personality relates to mental construction. In order to put anything together we must have parts; we might say that man is made up of emotions, intellect, will; but this is too indefinite. Phrenological Psychology says man is made up of 42 faculties of the mind, each faculty having its distinct function or work to do, which function is easily understood and can be comprehended even by children, making it a psychology which can be put to practical use in the home, the school room, in business, professional and every other kind of life. "Personality is, then, the combination of the faculties of the mind in an individual." I do not think this definition is pointed enough.

Another definition is, "Personality is the conscious separate existence as an intelligent and voluntary being." In other words, one is a personality when conscious that he exists separate and apart from all other beings, that he is intelligent and that he has the power of free will. This would mean to a student of phrenology that he must have the faculties of Causality, Human Nature, Individuality and Firmness large. We cannot be conscious of our existence without Causality and Human Nature; we cannot see our separate existence without Individuality, nor can we be certain that we have will power without the faculty of Firmness.

To be a personality, then, we must do some introspective studying, and in this way become conscious that we have a separate, intelligent, voluntary existence, and it is impossible to become conscious of this even with the faculty of Human Nature large, unless we have the faculties of Individuality, Causality and Firmness developed. To make this plain, we cannot use any faculty separately, and whenever we use any faculty we use it in combination with one or more others. For instance, I say Human Nature cannot become conscious of one's will without the faculty of Firmness. With the faculty of Firmness small and inactive we have no will, and it would have no power to connect its sensation with the faculty of Human Nature; the latter faculty would also be unable to read the manifestations of Firmness in other people. This is the reason why it is so easy to see our own faults in other people; we are so well acquainted with them

through ourselves that we recognize them in others without effort. With the faculty of Firmness very large we are aware of its existence immediately we turn inward to study our nature. But this second definition is not definite enough.

Another definition is, "Personality is the attributes taken collectively that make up the character and nature of an individual." Attributes are inherent qualities; mental faculties are inherent qualities, so we will change the words and say, "Personality is the faculties of the mind which taken collectively make up the character and nature of an individual." I think this is nearest correct, but not quite exact enough.

To make it plain I will give my idea of the difference between the words personality, character, nature and individuality.

The word Individuality can be applied only to anything which exists separately; anything which has a separate being, a separate life, a separate nature. I do not think we can say it has an Individuality, but it is an Individuality. That is an individual stone; that is an individual chair, etc.

The word Nature can be used only in the sense of meaning the qualities which we inherited: that which is innate or inborn. It is the nature of the oak which builds the oak; it is the nature of the lion which grows it into a lion; it is the nature or the faculties of the mind which grow us into men and women.

The character of anything is due to its nature, because character denotes a peculiar or distinctive quality. A man has a certain character; he is spoken of as having an ambitious character; he cannot correctly be spoken of as having an ambitious character, although we can say that by nature he is ambitious. That is, a part of his nature is ambitious, and this part of his nature makes his an ambitious character. Through the faculties of our mind, which are our nature, we mold our character. We may have some faculties which are in a latent or unused state, which with effort would become positive. Before we use them positively they are a part of our nature, but have little to do with the formation of our character.

The word "Personality" I think can be applied only to man and man's highest conception, God. A person is a living human being, but I think all human being are not personalities. I would say, "Our personality is the result of the action of the strong, predominant faculties of our mind."

Nature has made us individuals, our nature in *toto* has built our character, our positive individual nature makes us each a personality. Our character is made up of positive and negative faculties in their combined action and non-action; our personality is the result of the action of our strong, positive faculties—that is the distinction I would make.

A strong personality means the faculties of Destructiveness, Combativeness, Firmness and Self-Esteem predominant; a man of this combination would impress you with the idea of power; you could say that he is a strong personality.

If we add to these the vital faculties, Amativeness, Alimenteriveness and Vitativeness, we have a personality that is strong and magnetical, or strong and vital; a personality of physical and vital strength.

I think these eight faculties form the basis of what we usually term a personality.

The faculties of Human Nature and Causality give us a conscious personality; Conscientiousness a moral personality; Spirituality, Veneration and Hope, a religious and spiritual personality; Parental Love, Friendship, Conjugality, Inhabitativeness and Amativeness a social personality. To whatever degree one possesses a faculty or faculties, to such a degree and in such a direction one is a strong personality.

In conclusion I would say, whatever the correct definition is, it must inevitably be based on the inherent, fundamental faculties of the human mind.

ENERGY.

The word energy springs from *ev*, in, and *epyov*, work—in work, or from the Latin word, *energia*. This, however, is only the birth of the word, but not of that force which we call energy. Energy is that power and force by which anything acts effectively. It is power in motion. It is potency, vigor, force and efficiency. We have active powers, and also passive powers. That force, which impels to action, and energizes the possessed powers, we recognize as energy. Therefore power and energy are not the same; although great power when energized leads to great energy. According to its various forms of expression, this force has received various names. We speak of physical energy, mental energy, vital energy, natural energy, destructive energy, kinetic energy, potential energy, electric energy, molecular action, conservation of energy, motion, action, velocity, activity, intensity, etc. All these terms have a meaning as true as *life itself*, and are living proofs of the *existence* of that force, which we call energy. This force exists everywhere throughout the entire universe, from the smallest molecule that the microscope can detect, to the largest celestial orb in the blue heavens. Every leaf and plant, every animal organism, every blastodermic cell, and everything that relates to the universe, whether in the world of matter or in the world of mind is moved, is acted on, is energized and put in motion by this universal force which we call energy. Wherever we turn we find nothing but energy, life, motion, elemental action, force and tury. What are the volcanoes but fiery energy at work in the bowels of the earth? What else was the Texas disaster but the same force at work in another form? What are the ocean currents but energy in action? It has been estimated that the gulf stream carries past Florida the enormous amount of 436 trillion tons of water. The sun, what is it, but a central source of energy. An energy which find expression upon the surface of the earth in the forms of light, heat and life itself. Through its prodigious power and energy it controls and guides the entire solar system. It has been estimated that the solar energy or heat, lifts annually, by evaporation, 159,731,477,920,000 tons of water from the surface of the earth, which it returns in the form of rain. The motion of the planets is nothing else than active energy. The huge and unwieldy planet Jupiter, whose diameter is 88,000 miles, and its volume 14,000 times that of the earth, travels through space at the energetic velocity of 500 miles per minute, completing his journey of 3,000,000,000 miles in twelve of our years. The very birth of this earth itself was caused by the action of this force. Truly has Hudson Tuttle said in that wonderful book "The Arcana of Nature." "Grand and awful was the scenery presented during the infinite period in which the forces of radiation and segregation worked on to their destiny. The lurid firmament glowed with the internal fires. The blue sky and the mild beaming enlivened not the scene of wild commotion; but the terrific forces of the conflicting elements of the new-born world labored on in convulsions of fire." The human being is said to be an epitome of the universe. A microcosm in miniature, and being an expression of organized, concentrated elements, an evolutionary creation of the forces of nature, he should be no exception to the presence of this force which we call energy. Nor is he an exception. He has it incorporated into his very soul. He has recognized it. He is cognizant of its presence; its forms of expression; its power and intensity. He has named it, measured its strength, studied its laws, utilized its power and regulated its intensity. He is a living proof of its existence. It is a part of him, a forty-second part of him, if you please. He has it in his very brain. He has localized its cortical center, measured its cerebral area, estimated its dynamic capacity, ascertained its mental function, given it a name, taught its uses and abuses, its direction and

cultivation, its cerebrotional combinations and mental idiosyncracies. The mental faculty of this force with its brain organ, has been and is now, called Destructiveness, a very improper and unscientific name, indeed, but to philosophical phrenologists this faculty represents, nevertheless, that force which we call energy, and which, as we have seen, is represented by various names, according to its different forms and expressions. The cerebral organ, of the mental faculty of this force is situated anatomically in the inferior temporal convolution of the brain, above and immediately around the top of the ears. Phrenologically speaking, this faculty may be called the dynamo of the mind. It is the ballistic engine of the faculties. It is the caloric element, the pressure, the force, the push and the heat of the soul. It is frictional and voltaic in its nature. It is capable of mental ignition, so to speak. It can be ignited by the other faculties to a high degree of action. This mental action and degree of mental action we have given various names, such as executiveness, temper, hatred, violence, extermination, indignation, severity, revenge, fury, etc., depending on the combined action of the other faculties. Thus, when this force acts with the faculties of Combativeness, Firmness and Self-esteem, we have force of character and resolution of some kind. When it acts with Conscientiousness, we have moral force, and if the faculty of Conscientiousness is displeased or pained by some wrong action, and acting with this faculty, we have moral indignation as a result. If the faculty of approbateness has been outraged, our honor involved, our name injured and our reputation slandered, the faculty of Approbateness experiences painful feelings, this calls the faculty of Destructiveness into powerful action, and we feel anger and a desire to retaliate. Add to this combination the faculties of Causality, Combativeness and Secretiveness and this feeling arouses those faculties to action, giving rise to destructive plans, military strategy and courage. Here we have a fourfold energy, viz. . Ambitious, courageous, strategic, and cogitative, of a revengeful kind. When the religious faculties are in the lead, and are served by the forceful faculty, we have energy in the direction of administrative Justice, philanthropy, religion and ethics. Combined in action with the intellectual faculties of Ideality, Causality and Spirituality, it gives energy in the direction of idealism, speculative philosophy and occultism. Large Destructiveness with the eating and drinking appetites give us grogshop and slaughterhouse energy, cannibalism and carnivorousness, especially is this the case in low and coarse people and animals. In combination with the faculty of Acquisitiveness, the energy is manifested in the direction of plutocracy, monopoly and gain. Coupled to the Perceptive faculties and the faculty of Constructiveness it energizes in the direction of the concrete sciences, architecture, electricity, etc. Add to this combination strong developments of the faculties of Ideality, Imitation and Acquisitiveness and we have industrial and artistic energy combined with force and action in mechanics, statics, industrial arts, etc. If we join the faculty of Destructiveness to Combativeness and Inhabitiveness, we have what we may call patriotic energy. If joined to the faculty of Language, there will be an energetic desire to express ourselves. I do not mean to say that the faculty of Destructiveness is all there is to energy, since each faculty possesses a certain amount of individual, inherent power of a potential passive kind, which we may call passive impulse; but I mean to say that the faculty of Destructiveness is the center of energy, the dynamic nucleus, the voltaic battery which energizes the whole mind. And I sincerely believe that if this motor center was entirely blotted from the mind, that there would be but little action in any direction. The mind would be a bundle of dreaming, sleeping, dormant and passive impulses, unable to act energetically and vigorously. This faculty, therefore, phrenologically speaking, is identical with that force in nature which

we call energy. It leads to effective action, to force and energy, to vigor and potency, in the world of mind, as well as in the world of matter. The direction it takes depends altogether on the other faculties. It may lead to hatred, cruelty, murder, incendiarism and devastation or it may lead to active charity, executive justice and religious enthusiasm. But it is always a battery of force, vehemence and pressure in any direction it may be used. All it needs is proper guidance, moral direction and intellectual discipline. Then and then only will it be a force for that which is good and beneficial to every creature.

WHO SHOULD BE CAPTAIN OF THE MENTAL SHIP.

Fort-two faculties make up the ship of mind. Each is for itself. Each one tends toward instinctive independent action. Even Benevolence, which is the highest, can do no more than to sympathize with some of the other faculties in their troubles and disappointments. Suppose Approbativeness should get hurt by some failure, or get slighted, Benevolence could sympathize with it, that is all it could do. It would have no power to rectify the real or imagined injury. These forty-two elements constitute a remarkable family. They make up the individual.

And yet there must be some leadership. All the faculties cannot be at the head. Some are more naturally endowed with leadership than others and should take the lead. One may not be capable of absolutely determining the faculties that should be at the mental helm but a study of each one will enable us to approximately reach the truth as to which ones should lead in order that we may attain the highest degree of happiness, success and progress. Certainly some of these will defeat us if we follow them. Others will degrade us. Many of them will hold us back. Some tend in a sense downward.

Alimentiveness is not inclined to lead upward very much. Neither is Acquisitiveness. Destructiveness does not look forward very strongly. One can, however, by a study of the faculties come to some conclusion at least that is rather specific. We would not advise anyone to simply allow the moral faculties as a group to lead. It is not exactly safe to do so. One may be dominated by them until his reason is destroyed. The highest life certainly does not mean the dwarfing of the intellectual faculties. If any faculties ought to be at the helm, to enable us to reach the highest degree of contentment, self-control, purity, integrity, good judgment, happiness, health and success, we might say that the two divisions, the intellectual and moral, should be there. This is only a general statement, however. Let us make it more specific. Suppose we take Causality, Comparison, Human Nature and unite them with Benevolence, Spirituality, Conscientiousness, Friendship, Parental Love, Conjugality, Self-esteem and Firmness, we certainly would have faculties that would in their very nature lead one to the highest kind of life. These faculties would make one rational, moral, spiritual, self-respectful, honorable and positively social; in other words, he would be a lover of his kind and respect both himself and all others.

He would so live that he would make all around him better and at the same time unavoidably advance himself.

THE FIVE BEST ANTIDOTES OF EVIL TENDENCIES.

While every element of human nature is in itself good, at the same time some are of such a nature that they may be used in a selfish sense, or in that way that injures others. There are five of these that may produce positive crime. There are only five positive sources of crime. This is unquestionably true. These five sources are Ama-

tiveness, Destructiveness, Alimentiveness, Acquisitiveness, and Approbativeness. Not a single crime of a positive kind could be committed by anyone without having one or more of these faculties strong. They are the sources of nearly everything that is evil so far as human nature is concerned. They are fundamental and specific sources.

Fortunately there are five opposite faculties that may be called the antidotes of these five more selfish ones. They are also fundamental and specific. They are Parental Love, Friendship, Self-esteem, Conscientiousness and Benevolence. These five fundamental faculties are capable of balancing the five other ones and largely preventing them from bursting out into wrong doing. If I were to advise anyone to look for anything in human nature that is good I would advise him to look for these five faculties. If they are negative or neutral in one's mental make-up it can be affirmed positively that such a man or woman is not positively good. In fact no one can be reliable without a rather strong degree of the majority of these five faculties. The sources of positive good are in them. It matters not how strong the other faculties may be, no human being will be good without these in a strong degree. A human being without kindness, conscience, self-respect, friendship, and love of children, cannot and will not be good. All ought to get at the specific sources then of good, and if these sources are found deficient in anyone a specific effort can be made at developing them. In this way special education can be made effective. In this way these five good faculties may be so developed that they will antidote the five positive evil tendencies in anyone.

To antidote and regulate the tendency to sensuality, to intemperance, to avarice, to murder, and to jealousy means a great deal. To do this, and in that way that it will amount to something, is to positively develop the five opposite faculties above named.

This makes character building positively specific in the sense of moral self-regulation. To build up one so that he will regulate the five selfish tendencies toward evil and become a self-controlled, honest, humane, lover of his kind rather than one who injures and degrades his fellow man is to positively develop Parental Love, Friendship, Self-esteem, Conscientiousness and Benevolence.

DANGER OF NOT UNDERSTANDING IMAGINATION.

One may be tossed to and fro by the different kinds of imagination that spring up in his own mental constitution. He may be, if he is unacquainted with his own mental make-up, as helpless as a ship at sea without rudder or captain. He does not know the origin of these imaginations and without self-directing, determining force he is simply their subject. He is carried this way and that without any certainty as to where he will land. In fact he is in danger continually of being wrecked. The majority of human kind are not more safe so far as normal, healthy life is concerned, than a boat at sea without anyone at the helm. They are so principally because of a want of knowledge of the composition of their own make-up. The greatest need of the human race, is fundamental knowledge of the elements of human nature. Nothing is more needed than this knowledge to make people healthy, happy, sure, normal and successful.

"The Mental Constitution is
no Organized Lie."

THE INSIDE AND OUTSIDE OF HUMAN ACTION

There is an inside and an outside to all kinds of human action. There would be no outside if there were no inside. Human actions have sources. They come from somewhere. They do not come from some general where. They come rather from some specific where, and I think that we might leave out both God and the devil so far as actions are concerned. If we would find out where all of our own acts come from it would be enough without going any farther. We might find out when we learn this that all of our actions of good and evil spring from fundamental elements of our own nature. In fact, I here affirm without any modification that human acts have definite sources and that these sources are now known. They are not only known but their locations are known. One may not only understand what he is but where he is. He may know how to trace home every kind of outside human expression and action. A human being is many-sided. In fact he is in himself a veritable paradox. In another sense he is a Pandora's box. He is a harp of 42 strings at least. He is fearfully compounded. There never was gotten together so many heterogeneous elements as are found in the make-up of a human soul. There can be absolutely antagonistic elements in human nature; I mean in a single human being. The constitution of human nature demonstrates this. It is made up of elements that are wholly unlike each other. It is made up of the most selfish elements that the race has manifested and at the same time side by side with these may be found the most beneficent elements.

Good and bad keep close company in the make-up of a human being. The only way we can have the innumerable number of individualities of which the human race is composed without any two being alike is because the human mind permits it. I mean that this make-up is so complex that it permits the variation that is well known. This might be called the greatest expression of the inside or inherent. I mean the expression that is visible. In the first place the physical body is the total expression in a tangible, concrete, material sense of the inside or individual nature. A human body is the outside of a soul. It is the grosser covering. It is the totality of physical expression. It is simply the representative of the soul. It means just as much as there is invisible and inside. There would be no body if there were not first inherent nature, soul, mind or spirit. There cannot be any question about this fact. It is the inherent nature in the acorn that causes the tree when it unfolds to be an oak tree instead of a cottonwood. There is nature there. This hidden, inside, innate, invisible nature in the human is nothing but the aggregate of 42 elements. When one understands the inside and the relation of the inside to the outside he may understand all kinds of human physical actions. But in the first place, no action can be distinctly physical.

Our walks are not merely physical. They are mental physical; they are the actions of mind and body. No mind in action no body in action. No one can move his body without moving some of the faculties inside. To get a move on ones self is to use certain faculties. No one could get a move on himself by simply thinking. He could not get a move on himself by simply wishing. He could get a move on himself by trying; in other words, he can get a move on himself by using his motive faculties. He can get various kinds of moves on himself by using these faculties.

The complex nature of the mind demands just such a complex organism as we have. The human body is so complex that it can be used as it were for a thousand purposes. It can be used all along the range of mechanical work, from the simplest to the highest engineering. The mechanic who does simply the smallest kind of piece work, without regard to construction or operation, is expressing some of his inside faculties through his muscular system, but the engineer who sits with his hand upon the lever and operates his engine is

a more complex mechanic. He is uniting a larger number of the inside and the outside powers. He connects with his muscular system the higher set of faculties.

Again, all instrumental musical expression, whether through the jewsharp, mouth organ, or piano is performed through the nervous and muscular systems by means of inside faculties. The manifestations of music instrumentally must necessarily come in this way. At the same time we must have a definite source. No one can operate his hands definitely without having definite faculties. It would be the highest folly to think of one being a musician, even with Tune developed inside, who had weak faculties of Individuality, Weight, Destructiveness, Combativeness and Amativeness. If these faculties were weak inside there would be no muscular development and co-ordination of muscles to enable expression on the outside.

Again, one can have inside, thought power. He may have ability to think. He may think a great deal. He may meditate. He may reflect. He may have fine thoughts, but they are all inside. They are hidden. He does not give them to the world. They are not connected with outward expression. He is weak in Language. Weak in Self-esteem. Weak in Combativeness. Weak in Destructiveness. Weak in force. He has not power to bring out and project what he has inside. He cannot give expression to the inside. We might go on in this way, using illustration after illustration.

What I want to get at to-night is the sources of nature and all kinds of outward actions as they take place. Voice is outward action. Walk is outward action. Posture is outward action. Gesture is outward action. Speech of all kinds is outward action. Laughter is outward action. These all come from distinct faculties.

For instance one might have considerable general eloquence, might have the feeling and the thought—and be so defective in Human Nature that the practical effect of his speech would be reduced one-half. For anyone to be quick, ready, skilful and easy, where both hands and feet are required, without the perceptive faculties, Destructiveness, Combativeness and Amativeness, is also an impossibility.—
Part of a Lesson in the School of Human Nature.

WORTH WHILE.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one who will smile
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praise of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue,
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day;
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage of earth,
For we find them but once in a while.

Ella Wheeler Wilcox.

WHAT CHANCE HAS A MAN AT FIFTY?

The question here advanced has lately received the attention of Senator Beveridge, the able young expansionist from the West.

Mr. Beveridge thinks several interesting things, but it would be unfair to recite them here because he offers them for sale in another publication.

We shall consider the question on our own account.

The critical age in the life of a man is certainly fifty. At that age man really reaches his maturity. His mind, having spent half a century acquiring knowledge of the world, ought to be in condition to do its best work. His body should be as vigorous as ever, and more than ever free from illness or other troubles that go with youth.

At fifty man is either hopelessly gone to the bad or he has recovered from his foolishness, got over experimenting with folly on his own hook—as we all do—and has begun to live the serious life that was mapped out for him in the earth's planning.

A few freaks in history have achieved their great success long before fifty and are old at that age. But of the world's great men a majority have begun to be something only fifty years after birth.

Modern life has two ways of looking at the man of fifty. The successful man is the "wonderfully successful man, and so young too." Mr. Bryan, nearing fifty, is called a "boy orator." Mr. Chamberlain, past sixty, is a considerable English statesman, "considering how young he is."

A man not successful is seen at fifty in a sadly different light. When he wants to work, there is nothing against him except that a "young man is wanted." If he seeks work as a mechanic, or on a railroad, he is afraid to take off his hat, lest the thin hair turning gray be noticed.

Hair dye, almost unknown now in barber shops frequented by prosperous men, is sold extensively in cheap little shops—men of fifty dye their hair to get work.

There is no reason why any man who has lived sensibly up to fifty should not be at his best when fifty comes. There is no reason why a man should not at fifty take a new start, if he has the mental energy and hopefulness to do it.

The trouble with the average man past forty is this: He thinks he is old. He allows himself to sink down and begins looking backward. The elasticity dies out of him, and elasticity means success in a man as it does in a sword blade.

Human beings are largely made by auto-hypnotism, or unmade by the lack of it. We hypnotize ourselves. We believe that we can do a thing, and then we do it.

Ask a young woman to break down a certain door, and, without hesitation, she says that she cannot do it. She THINKS she cannot and therefore she cannot. But let the house be burning and her child on the other side of that door. A different story may be told. She thinks she can burst open the door. She feels that she MUST and WILL. And, hypnotized by her own will power, she performs marvels almost incredible.

So it is with men and women at all stages. While the determination and will power are there, they are young and capable of successful accomplishment, no matter what their age.

Success keeps us confident, and the successful man at fifty works well—better than ever.

Lack of success weakens confidence in one's self, and that weakened self-confidence accounts for the sad and unnecessary failures of many middle-aged men.

A man of middle age—if he has not wasted his force in dissipation—is as good as any younger man, and usually better. But he must BELIEVE that he is good, he must feel confidence in himself.

One good thing for a man of middle age to do is to read the lives of successful men. Read of Admiral Blake, who

saved England's naval reputation, yet never went to sea in command until past middle age. Read of almost any of the world's great successes. You will find that success comes late.

Of course, it MUST come late, in the natural order of things.

The man who succeeds must surpass others. No matter how able he may be, he must learn what others know, and that takes time. It usually takes about fifty years. After spending one-half of his intellectual life getting even with other men of ability, acquiring his supply of knowledge, the successful man goes ahead and beats his fellows in the race.

The great thing is not to be discouraged—discouragement means failure inevitably.

Another very important thing is to remember that middle age is really youth, or should be. Therefore, let the man of fifty not be ashamed or hesitate to do at fifty the work that he would do at thirty or twenty.

Let the middle-aged man simply say to himself:

"I am NOT old, and I'll prove it. I'll take the work that comes. I'll succeed in it better than the very young because of my steadiness, and, although I am beginning now where I should have begun ten years or more back, I'll not let that fact discourage or handicap me. I'll succeed now, and think of other things later on."—*Chicago American*.

STOP AND DIGEST.

A great many ought to stop and digest; that is, they ought to stop the muscular or the nervous system, as the case may be, principally, and let the digestive system have the reins. Very few have the digestive system sufficiently strong to thoroughly digest a good meal and at the same time run the nervous and muscular systems. A great deal of injury is done right here. Many could stop to a certain degree at least. We advise our readers who are defective in nutrition to as nearly as possible follow this plan. It is not so much when you eat or how much you eat as how you digest it that tells. Give up to the digestive system as much as possible. One can do this for at least thirty minutes. One need not lie down, but can gently recline in a chair.

One can so regulate his digestive system mentally or by the use of intelligent will that he can help himself very much in digestion. Simply give your mental and vital forces to the digestive process. Try this. Many will be benefited.

WHERE TO LIVE.

How to live has been given more study than any if not all other questions combined. It has been the foremost question for at least 6,000 years. *Where* to live has received comparatively little attention, unless one considers climate. Considerable attention has been given to geographical and climatic conditions, so far as living is concerned. After all, it may be affirmed as a positive fact that *where* to live and *how* to live so far as climate is concerned are very secondary to *where* to live in another sense. The range of human nature is so great that people live all the way from disease to health, from sensuality to spirituality, from animality to humanity, and from misery to happiness. The reason they live in these ways is that they live in certain faculties; in other words they live under the domination of certain faculties. Strictly speaking they can be said to live in and under certain faculties. When they live under certain faculties they will necessarily be unhappy, unhealthy and in many ways unsuccessful.

In the center of our civilization is a little child. Take wise and loving care of that child, and all human interests are secure; neglect that child and all human interests are in jeopardy.—*Dr. E. E. White*.

NATURAL RELIGION.

BY PROF. JNO. P. GIBBS.

Religion is a very delicate question to handle. Being composed of sentimental faculties, it is in its very nature emotional. When swayed entirely by the religious faculties, to the exclusion of all others, they are as unreliable guides, as the selfish, social or ambitious faculties of the mental constitution.

Religion has played its part in the history of men and nations. A great many times in the past the holy cause of religion has been used for a base and sinister purpose. Many a despicable project has been hidden behind the cloak of religion simply because the people were credulous. The leaders knowing this, took advantage of this condition in the people to serve their insidious ends.

Outside the religious faculties, there is no such thing as belief, credulity or faith. It is their function to raise mankind to a higher plane without him asking any questions. As soon as there is a doubt, a question is the result, or a downright denial.

To be religious certain faculties are prerequisite. How much religion would an individual have with weak faculties of Spirituality and Veneration; Spirituality to give one belief in a hereafter, faith in the ultimate outcome; Veneration to respect and revere the Deity. It is these two faculties that enter largely into the Presbyterians' confession of faith. Being strong Trinitarians, they must have in connection with these Parental Love, Benevolence, Causality, Firmness, Combativeness, Self-esteem, Hope and Conscientiousness, and last, but not least, Vitativeness. This faculty, when in harmony with Spirituality, gives that abiding faith in immortality. No one would be afraid to die with these two faculties large. But when Cautiousness is added to Vitativeness and Spirituality, then the individual does not want to die; he is afraid to die until he is dead, then he will wonder why he was so frightened, the transition was so easy and brought about with so little pain.

In this, the material or carnal existence, there is no such thing as death. Scientists tell us as much; in fact scientists started out to disprove that there was such a thing as mystery attached to our personal existence, only to come to the knowledge, by their profound researches, that a deep mystery pervades all life.

They concede that matter is indestructible. If matter will not permit itself to be annihilated, why should man? Man is the highest type of intelligence known to man; through whose intelligence matter is as plastic as the brain that records this fact.

Man is able to prove that that which he is composed of, that which has been created by certain faculties of the mind, is indestructible. If this be true, does it look at all reasonable that the creator should create a thing that was more powerful than he is. Is the fact that we are alive greater than the principle that all is life? This I leave for you to answer according to your own best judgment.

It is only through the religious faculties of Spirituality, Benevolence, Hope, Veneration and Conscientiousness, that we are able to get a glimpse into what some are pleased to call the other life. (Which I am inclined to believe is nothing but a continuance of this.)

A person with large Selfish, Social and Religious faculties, will pray for the salvation of his family, and if he has large Destructiveness is liable to damn to perdition all who oppose him.

This brings to my mind Martin Luther, who was willing to destroy any one who opposed him. He had grown out of the mother church and form of religion, and he did not believe in confiding his little secrets to a second person, simply because he had enough Secretiveness to keep it to himself. He did not believe it right to fast when there was plenty to eat, because his large faculty of Alimentiveness

would not permit him to do so. It said it is time enough to fast when there is nothing to be had. He did not believe in celibacy; otherwise he would not have married to gratify his faculties of Amativeness, Conjugalility and Friendship. He had large Firmness, Self-esteem, Approbativeness, Destructiveness and Combativeness to carry him through the fight he knew would inevitably follow his denunciation and excommunication. In all this he used his intellect—or rather these faculties pressed the intellectual faculties into the service.

These faculties I find prominent in the Lutherans of today. Some time since I visited a person who was a member of a Presbyterian church. I looked at her and said, you are more of a Methodist than a Presbyterian. Where upon she answered, "Is that so?" Then she said she liked the Methodists better than the Presbyterians, especially their entertainments. "You get more good things to eat there than at my church." She had the vital, emotional faculties which carried her more into the Methodist ranks than the Presbyterian.

Let us take the Omish sect of Pekin, Ill. It is a crime against God—according to their Ritual—to show any affection for your family. This is the result of weak faculties of Hope, Self-esteem, Combativeness and uninstructed intellect, with large faculties of Cautiousness, Approbativeness, Vitativeness and Destructiveness.

In conclusion permit me to say, I regard the religious sentiments as something to be cultivated, not in darkness, but in the light of the intellectual faculties.

I shall undertake to illustrate what I mean. I shall endeavor to paint a word picture.

In the foreground is Veneration as the rock of ages, in shape of a pyramid, upon the apex stands Spirituality in a flowing robe of spotless white, on the right, but a little lower down stands Benevolence, with the smile of the good Samaritan on her face, on the left in the same position as Benevolence stands Hope, all radiant with expectancy, these two supporting Spirituality. Above Spirituality is a halo, this is Conscientiousness, to crown the picture. Spirituality, Benevolence and Hope have reason beaming from their eyes. They are watching the rising sun dispel the mists of unbelief. How soon the sun of intellect shall cast its unobstructed rays of enlightenment upon a moral and intellectual religious Humanity is yet to be solved by us.

GUARD THY TONGUE.

If you're told an ugly story,

Let it drop.

No good thing can come of evil;

Let it drop.

Ill words are just as harmful

As evil deeds,

And keep the soul from growing—

Only weeds.

Let the Christ within you whisper,

"All is well."

If you know a friend has fallen,

Do not tell.

Follow straight the golden rule

That Jesus taught;

Live good, talk good, and thou canst do

The miracles he wrought.

There is so much of beauty

To talk about

In this great world of ours—

Put lies to route.

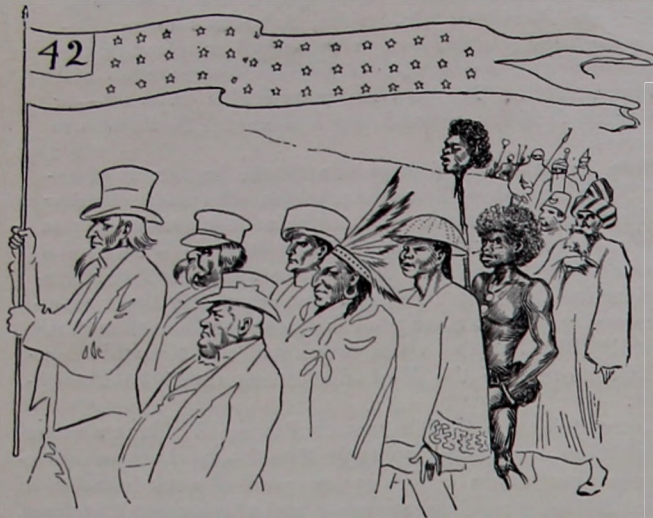
Talk health and loving kindness,

Talk peace;

Talk anything but evil

And ill will cease.

—Religio-Philosophical Journal.



HUMAN FACULTY

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

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DON'T BE A FRACTION.

Don't be a fraction when you can be a whole number. There is no need of remaining a fraction. One can cultivate. Anyone can develop his defective faculties. By special development, he can grow more and more nearly to be a whole number. A whole number as a man or woman is made up of at least 42 faculties developed to a positive degree. These constitute the whole mind, the whole soul, or the whole human being so far as we know it. Even this may not be all, but compared with the fractional development that we find in the majority of men and women it is infinitely superior. To be a whole number in a positive sense means a great deal. To have all of the faculties as positive as specialists have a few is to be a whole number in the highest and best sense of the word. To have the Constructiveness of Edison, the Sublimity of Milton, the Language of Max Mueller, the Conscientiousness of Charles Sumner, the Firmness of Grant, the Parental Love of Louisa M. Alcott, the Spirituality of Swedenborg, the Benevolence of Lincoln, the Mirthfulness of Mark Twain, the Human Nature of Shakespeare, the Tune of Beethoven, the Causality of Spencer, and the special genius of all others who have made the race famous, is to be a whole number in the highest, broadest, and best sense of the word. Verily, we are only

fractions; but we can develop. We all have eternity before us and the sooner we begin, the better. Begin now, whether you are 10, 20, 40, 50, 80 or 100 years old. The time to do anything that ought to be done is immediately after learning that it ought to be done.

WHAT THE FORTY-TWO FACULTIES DO.

The forty-two human faculties do almost everything under the sun. They do everything that the race does. The range of their operations is from the highest to the lowest, from the broadest to the narrowest, and from the simplest to the most complex.

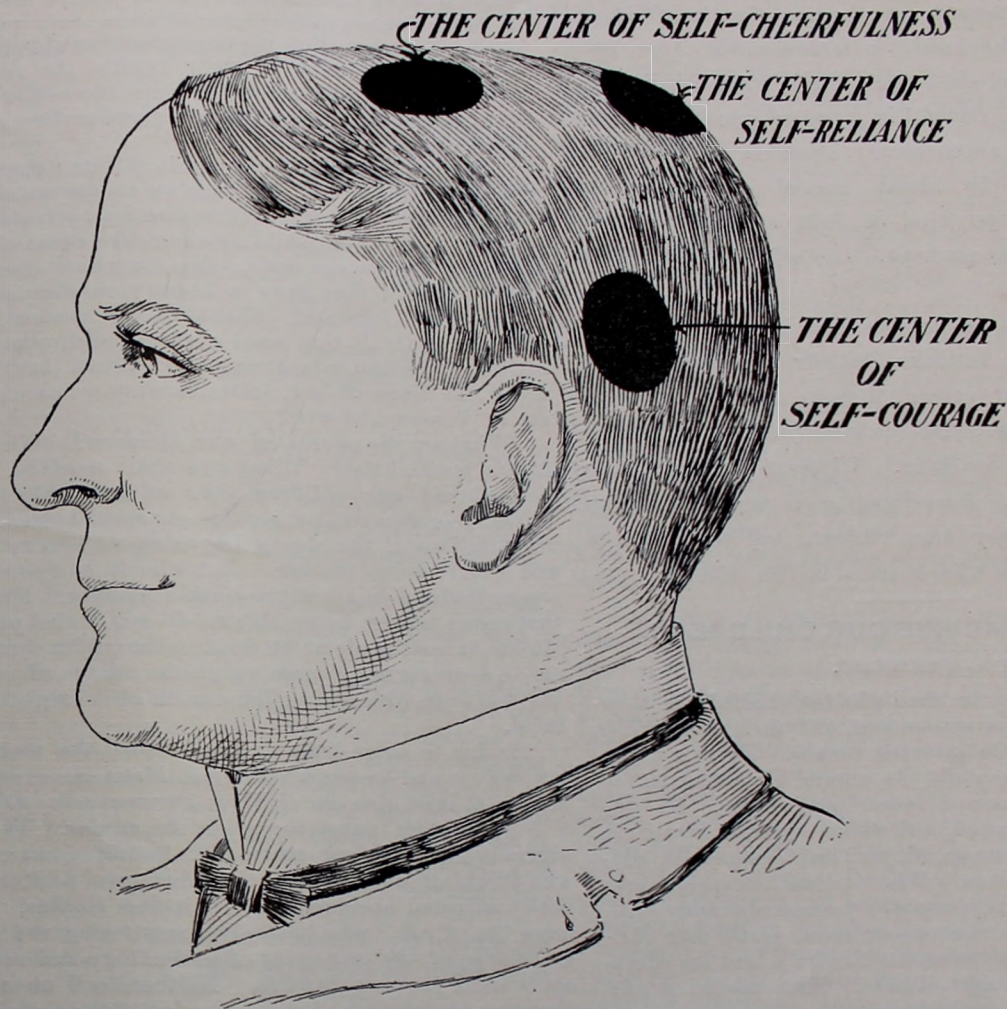
They do our thinking, talking, speaking, singing, dancing, loving, hating, swearing, fearing, walking, running, eating, grasping, working, balancing, remembering, traveling, looking, classifying, constructing, idealizing, hoping, praying, imagining, building, associating, laughing, calculating, coloring, imitating, sympathizing, persisting, combating, pushing, rustling, getting, secreting, wishing, continuing, concentrating, writing, philosophizing, reflecting, meditating, cogitating, playing, pitching, tumbling, hurling, fighting, contending, begging, resisting, lying, magnifying, exaggerating, estimating, locating, whispering, stealing, murdering, monopolizing, overcoming, crushing, determining, selecting, choosing, mastering, finishing, ordering, numbering, demonstrating, reading, spelling, writing, committing, holding, economizing, spending, wasting, dissipating, bluffing, deceiving, simulating, tyrannizing, elaborating, analyzing, synthesizing, grabbing, tasting, drinking, destroying, poisoning, burning, rhyming, picturing, illustrating, observing, marrying, fascinating, hypnotizing, attracting, affecting, modulating, emphasizing, depicting, portraying, describing, selecting, promulgating, enumerating, reviewing, soliloquizing, spiritualizing, pathizing, helping, warring, improving, progressing, gathering, investigating, searching, applauding, criticizing, denouncing, blaming, censuring.

THE CHIEF ELEMENTS OF SELF-RELIANCE.

To rely on self is to rely upon certain faculties of self. There are only a few of these. Self-esteem is the chief one. It does not constitute all of self-reliance, however. The second faculty of genuine self-reliance is Combative-ness. Self-confidence and inherent courage are two of the essential elements of self-reliance. These come from Self-esteem and Combative-ness. Next comes Firmness. If one is endowed with Self-esteem and Combative-ness to a strong degree and also Firmness he has the positive, persistent will to feel confident that he can carry out what he undertakes if it takes time and he has to meet the most adverse conditions. These three faculties, particularly, will give one genuine self-reliance.

If to these is added a strong degree of vitality, furnished by Alimentiveness, Amativeness and Vitativeness, one will feel strong physically; that is, he will feel that he has the vigorous vitality to accomplish what he undertakes. Then if he has large Destructiveness he feels that he can crush opposition. If he has Human Nature and Causality he feels that he can read character and plan broadly and therefore can depend upon his own ability.

When these faculties are all dominant in one he will be equipped to be positively self-reliant; in other words, he can stand the test (1) so far as vitality is concerned; (2) in executive endurance publicly; and (3) intellectually. He will have self-sustaining nature and positive intellectual resources and hence will be in the true sense of the word self-reliant. These are about all of the faculties of the highest, broadest, truest self-reliance.



A TRINITY OF HELPERS.

The above illustration shows the location in the brain of the three great fundamental faculties that the majority of the human race need in a higher degree of development. They are three great saviors. They are positive soul elements. They furnish what no other faculties or anything else can give one; self-cheerfulness, self-reliance and self-courage. It is certainly high time that the race learned this. These are three of the greatest needs of the majority of humanity. The majority are despondent, non-self-reliant and somewhat cowardly. They are too sensitive, too fearful and too pessimistic.

Hope is the center of optimism; Self-esteem is the center of individualism; Combativeness is the center of self-defense. These three faculties are needed in nearly all the important walks of life. They are needed in many ways. They are needed to hold us up substantially. They are needed to meet opposition. They are needed to meet criticism. They are needed to meet trial and difficulty. They are needed

especially to meet adversity. They are just as much needed for health. They are three great tonics. They invigorate one. They send throughout the whole body the most positive dynamic life-giving currents of cheerfulness. They are invigorators in the most vital sense. They are sustainers also. They enable one to largely depend upon self, to meet the world, to meet opposition, to meet every kind of discouragement. It is approximately impossible to have disease with even these three faculties dominant. For instance, if we could unite in one man the courage of Dewey, the self-reliance of Ralph Waldo Emerson and the cheerfulness of Ella Wheeler Wilcox, we certainly would have a rare combination of inherent sustaining forces. Bear in mind that these are fundamental elements of the soul. They are specific elements and they can be specifically developed. They are not simply mental conditions. They are fundamental parts having distinct functions. The world ought to learn as soon as possible that the human soul is made up of elements or faculties and that these faculties have specific functions. Also

that a specific kind of character, talent, feeling or anything else mental, can come only from specific faculties. No one can be truly courageous without having a strong faculty of Combativeness. It is true one can be morally courageous without Combativeness and at the same time be afraid of a mouse. One can be cheerful in success under Approbation and be crushed and commit suicide when Self-Esteem is weak. One can be cheerful in a general sense but without Hope one will be not uniformly cheerful. There is only one faculty of the human mental constitution that radiates the brightest kind of light and that is Hope. But this faculty does not hope. It is only a bright light, as it were, in the soul.

These three faculties, millions need in a stronger degree to enable them to be healthier, happier and more successful. We hope all our readers will make the most of them. They can be cultivated. No one is compelled to remain in his present mental condition. Vigorously utilize a faculty and it will grow. Immediately go to work to develop these faculties, if they are deficient, and you will soon realize the truth of what is stated in this article.

WHO SHALL ADVISE OUR CHILDREN?

V. G. LUNDQUIST.

In answer I may say he shall who has studied the thousand and one trades and professions, and their peculiarities and requirements, in the minutest details. He that understands the nature of the child, its natural endowments, talents, needs, inclinations and future possibilities. He who has an all around education, and who is acquainted with the drift and direction of our social, political, commercial, educational and moral systems. Wherever we find such a man or such a woman, we find a man or a woman admirably qualified to give scientific advice to our social plants (our children), regarding their training, their culture, and the educational direction they ought to take. Such advice should absolutely be given to our children, to us as parents, and to the teachers of our children, for upon it depends the happiness and success of our children, the destiny of our nation, and the future conditions of our social, political, educational and moral systems.

But, who is capable of giving this advice? We as parents are compelled to study the bread and butter side of life, and consequently have no time to devote to this question.

It may be said that our educators and psychologists are eminently qualified to grapple with this question. This I emphatically deny. The field of our teachers does not run in that direction. And, furthermore, the study of human nature, of trades and professions, is a very large field, and it cannot be expected of our teachers to acquaint themselves with this department, besides qualifying themselves educationally for the purpose of giving our children instruction in the various educational departments.

Regarding psychologists, I dare say they are not qualified to give any advice, either to us as parents nor to our sons and daughters phrenologically. The psychologists do not in any way study trades and professions, nor do they study human nature from a practical common sense standpoint. The psychologists pretend to explain all about human nature, but their philosophy is so vague, abstract, and impractical, that it is of no use to us as parents, and of no practical utility to our chil-

dren. They prate about "will" "ambition" "judgment" "memory," etc. They know that such mental qualities exist. But what then?

This information we could obtain from any newsboy or kitchen maid, but such information can be of no practical value to us as parents and of little benefit to our children. If psychologists cannot come to some definite and practical conclusions regarding the educational needs of our children, the special direction of their talents, the requirements of trades and professions, etc., we are compelled to turn away from those psychological philosophers and seek advice somewhere else on this point.

That our children have certain talents; that our children require special advice, and that we as parents cannot give it; that our children have different needs, aptitudes and possibilities, and that our children should be educated in a special direction, no one can deny. But in which direction should it be? Should they have a literary, mechanical, artistic or agricultural education? Should it be a nautical, technical or scientific? Or do they need a theological, commercial, theatrical or musical education? Or should they be educated along the lines of law, statesmanship or national defence, etc.? Where, and why?

What are the talents of our children? What are their future possibilities? What are their needs? What direction should our children take educationally, and why? These are questions that require our special attention. These are questions of the utmost importance to every true father, and every loving mother. But who is competent to solve these questions in a truly scientific manner. The only man that comes nearest being able to do so, is the phrenologist. He has at least made an attempt in the right direction. He can to some certain degree weigh the talents of our children and decide in which direction our children ought to be educated.

He has to some little extent studied the trades and the professions and knows what our children can expect in each. He can at least give our children *common sense advice*, which is only another name for scientific advice. When I say phrenologist I do not mean that brainless, mercenary fop, who thinks of nothing else than his own pocket book, his neatly adjusted spectacles, and his fine clothes. Nor do I mean the "Prof." who has only a smattering and superficial knowledge of the principles of phrenology and no ability to apply them in every day life. Neither do I mean the mere character reader (intuitionist) who lectures on street corners and makes "delineations" in grog-shops. But I mean the genuine phrenological scientist, who devotes his entire attention to the science, who applies its principles conscientiously and practically, and who has the good of all mankind at heart. He and he alone, is the man whom I consider capable to give advice to our children, and who deserves the patronage, encouragement, honor and respect of every true father and mother.

THAT WHICH WINS.

Wit is a quality which all
 May well crave to possess.
 It often proves a sturdy help
 Toward the goal, success.
 And talent, too, as all men know,
 Is much to be desired,
 While genius all the wide world o'er
 Is everywhere admired.
 Skill in the arts and sciences
 Are mighty engines too,
 For there is ever places for
 Men who know how to do,
 But more than all to help a man
 On Fame's high hill to land
 Is that which in slang's language we
 Denominate as sand. —Buffalo News.

OLD BISMARCK ON IMMORTALITY.

A REPLY MEANT TO COMFORT A YOUNG GERMAN.

We give an extract from a letter written "to the editor" by a young reader:

"I am five years in this country, not very well educated, but trying to learn what I can and make a living. I was brought up religious by my mother. But my best friend is an atheist. He laughs at me, and says there is no such thing as Heaven or any kind of life after this one, which discourages me, but I can't reply anything. He is very much educated and smart; the more I say the more he laughs. You could very much oblige me by telling me something that I could say to him. He is a German, too—from Berlin."

We take pleasure in obliging you.

We take the liberty of supposing that your atheistic friend's name is Hans. Say to him:

Hans, you think you know a lot, and possibly you do, compared with me. But possibly also you admit that there have been other men as great and keen as yourself, and that Bismarck was one of them.

Now, Hans, Bismarck believed in God and a future life. Look at page 151 of Myers' "Science and a Future Life." You will read that Bismarck said:

"I live a life of great activity and occupy a lucrative post. But all this could offer me no inducement to live one day longer did I not believe in God and a better future."

Bismarck said that, dear Hans, in 1878, after he had sent all your cousins and uncles and neighbors to war, after he had built up the German Empire for the baby William to play with. He was a great, big man, Hans—twice as big as you, a million times as big as me. He had everything, and if HE could not be happy without his belief I certainly cannot be happy without mine.

When you get to be bigger than Bismarck—in reality, not in your mind—come around again and tell me more about why I can't go to Heaven when I finish here.

You say, Hans, that Bismarck could know nothing about a future life. I'll risk the soundness of his judgment. He knew how to make an empire and I'll risk his knowing more about the future in his old age that you can know in your youth."

Speak as above to your friend, tell him he reminds you of the hairy caterpillar which laughed at the suggestion that caterpillars become butterflies in the next life. Tell him that you are as much like an angel as a caterpillar is like a butterfly; that if the caterpillar can rise from his cocoon you don't see why you should not rise from your grave. Say to your friend:

Hans, you are only a human caterpillar, not a philosopher, and so don't bother me any more.

Calling him a caterpillar will annoy him and leave him without an answer.—*Selected.*

FUNDAMENTAL ANTIDOTES OF DISEASE.

If disease is in harmony of action, obstruction, want of nutrition, improper action, or loss of any kind of equilibrium, it can be largely rectified by fundamental faculties. The antidotes of all of these inharmonious conditions can be found in natural faculties. We are all endowed with natural antidotes of disease. Especially is this so of every mental disease and nearly as directly so of nearly all physical conditions, however remote from the mind.

One in a state of nervous excitability is in a state of disease. The antidote of this directly is in the fundamental faculty of Self-esteem.

One in a state of nervous fear is positively excited in the faculty of Cautiousness, which can be antidoted by a positive development and the power of Combativeness. Com-

bativeness is the positive antidote of fear. It could be cultivated to such a degree that so far as all kinds of physical fear are concerned it would be a perfect antidote. It is an armour that will shield one. But it is more than that because it counteracts Cautiousness and prevents this faculty from that high state of action that is called fear.

One in a state of despondency is certainly not under the influence of the faculty of Hope. This faculty is the positive, natural antidote of despondency. It is probably not quite strong enough in itself to positively antidote all kinds of depression, because there are depressions that come from faculties like Approbativeness that are not depressions of despondency exactly but depressions of humiliation. So far as the blues are concerned in the true despondent sense, Hope is the natural antidote. When this faculty is predominant in one it is almost impossible for him to become despondent. Hope prevents it. If one is positively cheerful, this faculty is predominant. It is to despondency what sun is to darkness. When Hope rises it lightens up the whole mental field as the sun lights up the earth some clear morning.

Impatience is a state of dis-ease. This can be antidoted also by fundamental faculties. When one is weak in Continuity, Self-Esteem and very strong in Approbativeness, Combativeness, Firmness and Destructiveness, he wants to go ahead. He has strong forces without good regulation. Weak Continuity and Self-Esteem are responsible for the larger share of impatience. To antidote this condition we should bring into positive action the faculties of Spirituality, Causality, Conscientiousness and Self-esteem. These four faculties alone would knock impatience higher than a kite. By means of Causality one can philosophically consider a situation and restrain himself or these impatient faculties by means of logical thought. With Spirituality in connection with Causality he can take an eternal basis and therefore will not feel in a hurry. Millions are in a hurry. They are impatient. If they had large faculties of Spirituality and Causality they would realize that they have only commenced life; that eternity is before them; that there is no need of hurrying. These two faculties alone will largely counteract impatience. If to these are added a strong faculty of Conscientiousness there will be that feeling of love of thoroughness that will restrain impatience to a great degree. Neither Abraham Lincoln nor George Washington were impatient. They were judges. They had Conscientiousness to give them a desire to consider both sides or all sides of a question. Those who are weak in Conscientiousness, with strong faculties of Approbativeness, Destructiveness, Combativeness and Firmness like to go ahead without regard to the rights of others. Therefore Conscientiousness is a great antidote of the mental state of dis-ease called impatience. To these three might be added a strong faculty of Self-Esteem. This faculty is never impatient. It does not know what impatience is. It permits impatience by being negative; but in itself it is not at all hurried. It is the very antithesis of nervous impatience. The German and the Englishman are endowed with this faculty, as a rule. They are not impatient, but more stolid and plodding.

These are some of the positive fundamental antidotes of disease. Let us say in conclusion that all of the mental states that produce physical conditions of disease can be positively rectified by specifically developing the fundamental faculties that in their inherent nature are the antidotes of these mental states. One can largely be his own physician if he but understands the elements of his mental constitution and their relative development.

"The Mental Constitution is no Organized Lie."



ONE WHO DOES NOT BELIEVE IN LAW.

Can our readers guess why the above man does not believe in law? They ought to. The case is self-evident. He will say: "People talk about law, philosophy, logic, causation, gravitation, proportion, etc., but I don't believe in these things. I don't believe in the law of gravitation. I know nothing about causation."

□ It is very natural and very easy for one to speak this way if he has a head like the above. We do not blame him. He simply needs assistance. He needs self-knowledge and particularly needs to know what a standard mind is. He needs to know what faculties he has in such a weak degree of development as not to permit him to have a very distinct consciousness of these things. The world ought to understand that a standard mind is composed of at least 42 positive faculties. Unless one has a standard mind he should not deny anything. This man is doubtful because he cannot comprehend. He knows nothing about logic. He could not make a logical proposition. He could not grasp an algebraic equation. He could not grasp the fact that causation is universal. This would be absolutely clear to a man who had a positive faculty of Causality. He should be informed distinctly in regard to his defect. He may set himself up as a standard. What would you think about it, reader? Would you take his head for a standard head? As is the head so is the mind.

HUMAN NATURE.

All agree that human nature is a fact. Here, the agreement abruptly ends. Here, the road forks and forks again. Why? Simply because of difference of organization and lack of knowledge of human nature.

Human nature being a fact may be analyzed. Being constituted it must be a constitution of constituents. Here is the rub. This is where the road forks and re-forks.

We have made a special study of human nature for over twenty years. We are aware of being frankly candid in saying that we have studied it honestly and with some degree of thoroughness.

We have reached the bottom. The reason we know we have reached the bottom is the fact that we have found elements. An element is an element because it manifests through a particular portion of the brain. Anything that

requires a distinct organ to manifest through is or has reached that degree of individualization that entitles it to the name element.

We have very conclusively demonstrated the existence of fort-two of these elements. We did not discover them. We have simply verified their existence perhaps in a more complete way than any other has done up to this time.

We have found them to be the most individual, fundamental, unchangeable things knowable.

They assert themselves. In fact they are irrepressible. They reveal themselves in many ways. They are their own demonstrators. They come out, act out, grow out, cry out and speak out. They are the liveliest things imaginable. Forty-two men on the Board of Trade when wheat is going up will not make themselves seen and heard more forcibly and certainly than do these fundamental elements. They come out in several ways. The most definite way in which they come out is through the brain.

GENIUS

Genius unexerted is no more genius than a bushel of acorns is a forest of oaks. There may be epics in men's brains, just as there are oaks in acorns, but the tree and book must come out before we can measure them. How many men would fain go to bed dunces and wake up Solomons? You reap what you have sown. Those who sow dunce seed, vice seed, laziness seed, usually get a crop. They that sow wind, reap a whirlwind. A man of mere "capacity" undeveloped, is only an organized day-dream, with a skin on it. A flint and a genius that will not strike fire are no better than wet junk-wood.—*R. W. Emerson.*

MAGNETISM.

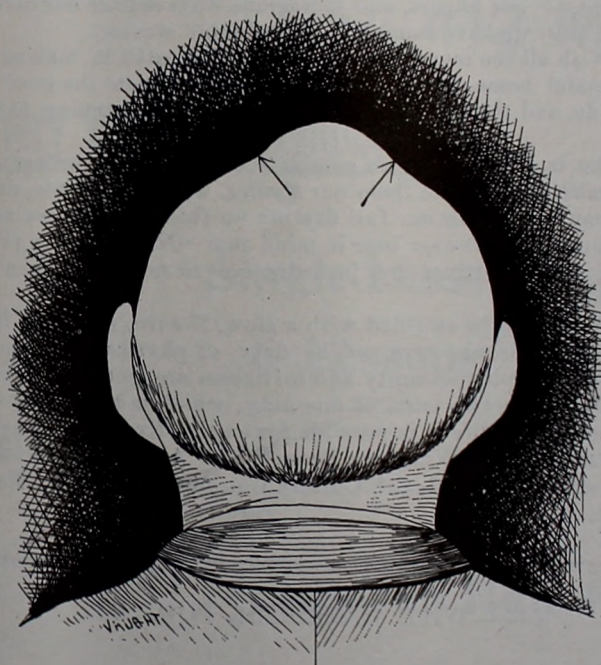
Everyone is magnetical; in other words, no one is without some magnetism. But the degree and kind that is produced by a given person may differ greatly from that produced by another. It is a subject that can be specifically gotten at. Very few have made any effort to find the sources of magnetism. It must have a foundation. This foundation is vital. That which is vital in the human make-up is specifically based upon two faculties—Alimentiveness and Amativeness. Without these two faculties there could not be the production of any vital magnetism. They can be said in the most positive sense to be the sources of this kind of magnetism. Amativeness is the principal one; in other words, it is the central faculty of magnetism. It is the specific and dynamic source of that which can be strictly called magnetism. Those who are looking for vital magnetism and do not consider these two faculties will never find it. The health and strength of these two faculties will define this kind of magnetism specifically. But vital magnetism is so mixed up with what people call magnetism in general that it is not often considered alone.

The other and higher faculties do not strictly produce magnetism. They might be said to be strong aids, however. They help in the better use of magnetism. They help to husband it and also help to expend it in the better and more effective way. Those who are endowed with only Alimentiveness and Amativeness will have the grossest kind of vital magnetism. That they will have this, however, there is no mistake, but they will have it in the sense largely of physical sensuality. They will have it in the lowest sense in which it is manifested and possible to think about. Therefore they are not influential with it. In many and many an instance they will antagonize by the very kind of gross magnetism they produce. Hence, it is only when this vital magnetic power is united with magnetic faculties that it attains the highest kind of effectiveness, either in a therapeutic or a popular sense. Vital magnetic power that does not cooperate with Parental Love, Friendship, Conjugal Love, Be-

nevolence, Conscientiousness, Ideality and Sublimity is not very effective. When united with these faculties, however, it is in a natural, spontaneous, impulsive, affectionate, effervescent sense very effective. There would have to be more than this, however, to make it the most effective. It must be guided. It cannot be guided and used the most wisely without strong faculties of Human Nature, Causality, Comparison, Firmness and Self-esteem. When all of the faculties named, from the vital to the highest intellectual, are all found in a strong degree there will be the best kind of intelligent magnetical intelligence and power and influence.

ONE WHO DOES NOT BELIEVE IN JUSTICE.

This man says emphatically: "I do not believe in justice. I do not believe any man is honest. I do not believe any man follows a principle for its own sake. Every man has his price. I do not believe there is any justice necessarily in nature. I do not believe that one will receive justice, either now or in eternity."



Can our readers determine why this man talks this way. What is the matter with him? Something is defective. He is in the same boat with the man who does not believe in law. He does not believe in justice because his is only a fractional mind. He has not enough innate Conscientiousness to be positively conscious of truth, right and justice. At the same time he has a good intellect. Intellect, however, can only think about justice. It cannot feel it. It does not know that such is possible. This man doubts honesty because he has so little of it. When one talks about everything coming out well, he doubts it. He doubts the plan of the universe. Doubts the justice of it. He has no faith in the justice of the Creator. All can see the reason why—especially all who understand the constitution of the human mind. His mind is not an all around one. He is simply a fraction and not a whole number. Those who deny ought to be exceedingly careful. They ought to find out whether they are fractions or whole numbers before they assert a thing positively, and especially before they make any positive denial. This man is also to be pitied. He ought to be particularly informed in regard to the natural elements of the human mind. All our readers might bear in mind right here that one may be highly developed in all faculties except one and be idiotic in that one. This is possible be-

cause the mind is a make-up of 42 individual faculties. What this man needs to learn is this fact before he should assert anything positively about the existence or non-existence of anything in nature. He must at least be sure that he has all of the 42 faculties positively developed.

PART OF THE LIFE GUIDE OF T. B. R.

The amount of your mind as a totality is considerable, but the proportion of your faculties largely interferes with the highest degree of practical use of your mind as a whole. This can only come about because your mind is made up of forty-two or more faculties. These, as you very well know, are inherited in very different degrees of strength. To know one's self is to know the individual and relative strength of these faculties and then know the relation of these faculties and the brain to the body. The body as a whole is only the complex instrument of these faculties. They positively build the body. They do not build and organize it in any sense of design, but simply for their various uses. Some of these faculties, however, may largely affect the condition of the body; in other words, some of them are not good faculties to have in the lead. To make it still more plain, some of them are depressors. Some of them interfere with the highest health of the body. It is then largely a question of what faculties dominate in one's make-up, so far as both health and success are concerned.

For instance, you have an over-positive faculty of Cautiousness. While it is not strong enough to dominate you and prevent the action of the other faculties in a rather active and courageous manner, yet it is strong enough to worry you. It is strong enough to worry you in general and also to specially worry your nervous system.

You also have its greatest assistant developed to a strong degree; that is Approbativeness. If I had to say that any two faculties have dominated your past life I would say that these two have more than any others. Approbativeness is the center of ambition and Cautiousness is the center of fear. You have labored, as it were, between a positive ambition and a certain kind of nervous fear. This has not been conducive to health. It has not been conducive to happiness. In fact, it has not been conducive to success. Cautiousness is supposed to be the faculty of prudence. This is not correct. In a sense it is, but it is more nearly the faculty of fear. It has no sense in itself. It simply feels that there is danger around or ahead or somewhere. Then if the other faculties are strong enough to go ahead at all it will keep one in a certain state of suspense on account of this feeling. Prudence is the result of a combination of faculties, in which the intellectual faculties must necessarily take a leading part. In some senses, caution might not be strong enough in your judgment, but in others it is too strong. Approbativeness being the center of ambition, keeps up with it in a way. You are positively ambitious. Then you are ambitious in a financial sense. This is because principally that your faculty of Acquisitiveness as a faculty is also strong. In your case, Acquisitiveness and Approbativeness unite to give your particular kind of ambition. In many senses you would be intellectually ambitious. At the same time, you would not be quite content to sacrifice everything else simply to make an intellectual success, but strictly speaking your intellectual faculties are stronger than your commercial. You cannot be called a very substantial financier. At your age, however, it is better that you follow the financial in some way. If I had met you when you were a young man I would probably have advised you in a positive sense to enter a profession. You are a little better fitted for a profession than for business. At your age, however, it would not be wise to begin anew, except in beginning, we might say, anew commercially. You will have to get out from under the faculty of Approbativeness to a degree at least before you will be certain of

permanent success financially. You may make a certain degree of success but one is not very sure of substantial, financial success when under the domination of Approbativeness.

You should begin, therefore, anew in a different way. I would not try to destroy my ambition but I would make it take a back seat. I would put it under the dominion of my intellect and will. I would especially unite Firmness and the intellectual faculties and leave out to a large degree the faculty of Approbativeness. I would do this so as to be able to follow the most substantial methods without simply trying to make a success in which victory was the leading object. Approbativeness likes victory. It likes fame and applause. You ought to hold it down and at least make it secondary.

If you will start upon this basis there will be considerable chance of first class success in the future in some commercial enterprise. Then I would distinctly regulate Cautiousness. In the fear originating sense, I would put it entirely out of my mind. It will come up in your actions a great deal anyway but discard that part that produces fear. Strictly speaking, there is no need of any fear when one has the other faculties sufficiently developed. One can be careful without being fearful. The reason that you ought to destroy the fearful part is that it interferes with your best health. You need more vitality, anyway. You especially need to increase instead of decrease this part of your physical condition. Cautiousness, however, is a faculty that is apt to decrease one's vitality. It is one of the nervous leaks. It borrows trouble. It worries and therefore if it is not regulated it will cause one sufficient nervous worry to hinder the body and brain in the highest degree of healthy action. Put it under your foot, as it were, and subject it to intellect and will. Bear in mind that it is only a fraction of your whole self. Also bear in mind that it has no sense whatever.

When you regard it as only 1-42nd of yourself then you will handle it differently. Simply discard all of the fear that it originates. It will act anyway with the other faculties and help to be prudent but you can at least overcome the fear-giving part. Then you will have better health. Then you will have a stronger body and a stronger brain. On this basis you can accomplish more mentally, physically and financially; but you will have to put Approbativeness down also with it.

Do not start out simply in an ambitious sense. Do not start simply to make any kind of a special name. Simply start with the determination to do your best to-day and not for any certain goal so far as name is concerned. When you start in this way you will follow your best intellectual judgment. The proper regulation of these two faculties alone will almost insure you success, because you have the other faculties sufficiently strong to give you the energy, taste, discrimination, and general judgment that gives success.

(Continued in next issue.)

BOOKS RECEIVED.

"Disease is the reverse of ease—is inharmony between the mental, vital and chemical forces, and may be considered as a painful entity, a disturbed condition, or an imagination. The soul forces, mental and vital, are the body's builders. Disease is not as catching as health. Physicians and nurses should be healthy. They should also be clean, pleasant and pure minded to skilfully heal the sick. Drugs, *per se*, never cure disease. They are but helps—necessary helps—when carefully and wisely administered. The most of sickness is self-caused. Carelessness is no excuse. Ignorance is an expensive master. To know thyself is well; to take care of thyself is better. Dyspeptics generally eat too fast and too much. They will spread mustard on their beef and bacon,

and then put this mustard—really a mustard plaster—straight down into their stomachs, soon to complain of heart-burn, indigestion and distressing headaches. Such aches and pains are the direct result of physical sin for which in nature's realm there is no atonement. Morphine opiates do not cure; they only stupefy."

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SEPTEMBER

Human Expression—The Forty-two Faculties Personalized—Pointed Points about Character Reading—Human Courage—Double Expression of Character—Faculties which Act the Fool—Dangerous Prejudice—Thought—Defective Firmness—Life Guide of Milton B. Saxe—Fool Killers—Our Ideals—The Factors of the Problem of Life—The "Scratch my back" Policy—Mental Fatigue.

OCTOBER

A Human Nest: 42 Eggs, What They will do and what They will Hatch—Human Will—Nose Builders—President Kruger—Cecil Rhodes—Cheated—All Around the World—What we Inherit—Character Building—Human Concentration—Forty-one Times Deceived—Human Imagination—Jaw Builders—Human Success—Novel Cure for Insanity—Magnetism and Faculty.

NOVEMBER

The Intellectual Hatchet—Head Builders—Human Power, a Fundamental Exposition—Phrenological Psychology—The Troubles of Humanity—Dealing with Yourself—Are You Interested in Yourself—Mind the Moulder—Moving the Big Toe—Universal Interest in Phrenology—Child Nature—A Harp of 42 Strings—Some Posers—Self-engineering—The Best way to Strengthen Memory—Fundamental Character Reading—Habit, a Fundamental Exposition—Faculty vs. Organ—Concerning Science of Self—Holy Smoke—Psychological Morphology.

DECEMBER

The House of the Mind—The Faculties of Association—A Racial Yard Stick—The Factors of Life—Character in Walking—Only a Child—Headless Arts—Our Intellectual Wedge—The Origin of Ideas—Full Report of the Remarkable Case of Mr. Doherty—The Defects of Genius—Secretiveness and Cautiousness—Darkness, Mysticism and Misery—Why Santa Comes and how he Gets Here—System of Character Reading—Localization—Muddled—What Fools we Mortals Be.

I see that it is time for me to renew. I am glad to do so. Every month is a surprise to me. Human Faculty grows better and better. I am now confident that one man at least is doing something for the scientific study of human nature.

W. N. FERRIS, proprietor Ferris Institute, Big Rapids, Mich.

CHICAGO, March 29th, 1900.

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MRS. BROWN GIRARD.

TOLEDO, O., April 16, 1900.

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J. E. RULLISON, M. D.

Seattle, Wash., Jan. 22, 1900.

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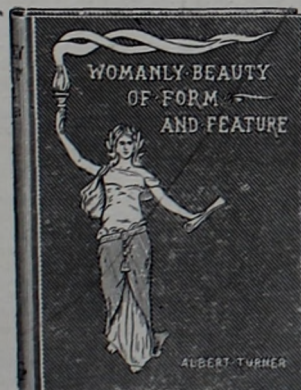
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