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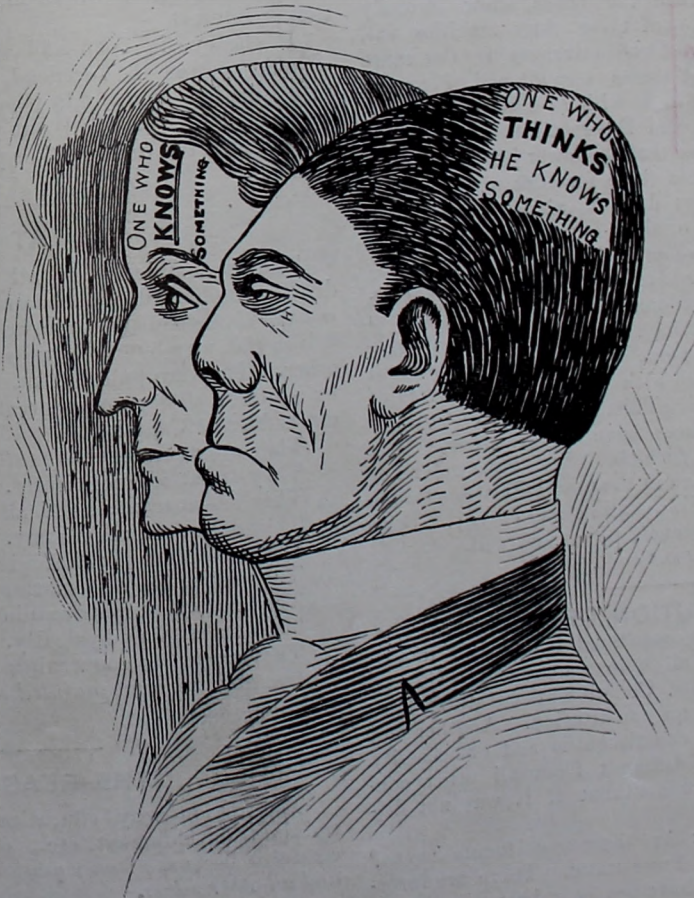
# HUMAN FACULTY



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## FUNDAMENTAL PSYCHOLOGY.

The beginning of knowledge is in simple perception. Simple perception is made only with the faculty of Individuality. This faculty perceives a single object: that is, it recognizes an object as a single thing. In other words it individualizes the object. This is the beginning also of accurate knowledge. The complex body of knowledge is composed of individual parts. The objective world is a mass of individual things. The make-up of the universe necessitates a faculty of Individuality. This is the very point of knowledge. It is the alpha of psychology. It is absolutely fundamental. Individuality only recognizes an object as an individual thing. It is limited to this. It senses no other qualities of the object. It is, therefore, fundamental and absolutely limited to the individualization of objects.

The second step in mental action of a perceptive kind is the recognition of shape. This is done with the faculty of Form. All objects have shape. Individuality does not and cannot perceive shape. Form is that faculty that perceives shape or configuration. These two faculties act closely together. In other words they are closely related.

The third step in simple and fundamental perception is the perception of size or dimension. Objects have no such extent. By means of the faculty of Size we are able to perceive dimension.

The fourth step in perception is the recognition of color. All objects have some color. This is done with the faculty of Color. The next step is accomplished with the faculty of Locality. Objects have local places. Locality recognizes the location of an object. In other words it consciously notices location, and location only. After objects are individually seen and recognized, and their shape, dimension and color consciously noticed, then they can be localized as exactly some where. After they are localized the faculty of Number may act and enable us to count them. When we have counted a certain number then we can begin to arrange them, in, at least, numerical order. This is performed by the faculty of Order. When these objects are numbered and classified, then we pass on to a more complex mental action. In other words we can begin to combine perception and conception.

The faculty of Comparison enables one to compare one object with another, which is the first double perception that the mind makes. In other words we begin to get at the relation of single objects. These relations are relations of shape, size, color, number, place and weight. Therefore, we can begin to classify. We can classify according to form, weight, size, color, number. This is simple classification.

Rising up a little higher we can begin to classify according to locality and also according to time. This would bring into action the faculties of Locality and Time. After a full classification of these fundamental objects we can enter a more complex department of mental action and get at the relation of these objects. These relations are in some way of cause and effect. In other words they are relations of logic. All relations are understood only by means of the faculty of Causality. When we have fully grasped these relations, then we can form a complete conception. In this way we can gradually proceed from simple perception to the most complex conception. This is wholly fundamental psychology. After we have fully grasped these relations logically, we may begin to put together in some kind of original way. In other words we can enter upon constructive mental work. This necessitates the faculty of Constructiveness. All of the complex conceptions of thought are the products of the three faculties of constructive arrangement. That is, Constructiveness, Causality and Comparison. One can understand the construction so far as logical relations are concerned, and comparative relations of another, but will not have original constructive power himself without the faculty

of Constructiveness. After one has constructed a poem, essay, oration or drama he can begin to use his will. In other words he can unite will and intellect. In this way he can put his intellectual construction into positive action.

## INDEFINITE EFFORT.

Nearly all training, culture and self-development is unscientific, indefinite, vague, general, and to a great degree unsuccessful. A clear grasp of the nature of the human faculties will give one a perfectly clear conception of what to do. The science of Pædagogics makes human nature almost absolutely simple. The greatest searchlight is comparably insignificant in lighting up a city compared to the illumination that Pædagogics gives one in regard to the nature of human nature. The majority of the learned of the world, so called, are about as ignorant in regard to the elements of human nature as the common people. We can never deal with the questions of human life till we deal with the elements of human nature intelligently. Hence up to this time all of the schemes of human education, reformation, etc., have been necessarily hap-hazard, indefinite and empirical. The usual parent knows nothing definitely in regard to teaching the child self-control. The great teachers are almost as poorly equipped to do so. In fact there can be no human training in any definite sense of the word until the elements of human nature are perfectly understood. When we understand the mechanism or machinery of the human mind as perfectly as the machinist understands a machine then and not till then can we proceed definitely in repairing it. At last we have reached that knowledge of the mechanism of the human mind that enables us to proceed in repairing it, as definitely, practically and certainly as we can proceed today in the building of a good wagon. The state does comparatively nothing for her children. The church does not do much more. They are not to blame unless ignorance should be blamed. They unfortunately do not know how. The reason they do not know how is they do not know what a human mind is made of. To form any certain kind of chemical compound one must know what the elements are that when put together originally constituted it. The human soul is a composition. Never until we understand what the elements are that constitute this composition will we be able to do any kind of training and mind-building definitely. Unfortunately the majority of all kinds of teachers of the human race do not know any more about the elements of the human mind than they do of the chemical elements of the moon. They are not then any better equipped to build a human mind definitely than they are to make moons.

## THE ARGUMENTATIVE DISPOSITION.

The fundamental and specific source of the argumentative disposition is Combattiveness. This faculty likes to contend for *contention's sake*. United with Language it will contend with words. If Approbativeness is added to these two, there will be a wordy contention for victory. If Firmness is added there will be a persistent spirit of contention. If Causality is added to these, there will be a wordy, analytical, persistent, logical contention. Destructiveness will add force and bitterness to the contention and may be *blow or pistol*. If Secretiveness, Human Nature and Constructiveness are also strong and Conscientiousness weak the contender will resort to strategy, ingenuity and cunning in his contentions. In this way the argumentative disposition may be gotten at fully and fundamentally.

READING HUMAN CHARACTER.—Reading human character without a clear grasp of the elements of human nature is very much like describing color without any knowledge of colors.



### A TRIP AROUND THE HUMAN WORLD.

Its Countries, Peoples, Characteristics and Customs.

BY THE EDITOR.

I was much benefitted by my visit to Display Land. I found the *secret* of a great deal of human *woe*. Jealousy, envy, ambition, sensitiveness, display, strain, nervousness, late hours, artificial deception, fame, wealth, power, victory, strife and affectation constitute the *secret* of a great deal of human *woe*. These have their *source* in this country.

I did not feel quite at home here, particularly after having visited the happier, healthier country of Self-Respect. Hence I began to consider the country I ought to visit next. After careful consideration, I decided to visit the Land of Fear, otherwise known by the name of Cautionness. I did this for two reasons: one because I realized I did not have enough natural prudence, and secondly because of convenience.

Although I went down there with plenty of *self-confidence* and saturated with *approbative ambition*, I found it a hard matter to get in. They have *fortifications* on the border of this country and I had no passport. By using all of the confidence I could summon and calling on Human Nature for all the tact she could furnish, I succeeded in gaining admission. What a contrast to the country I had just left! From *display to security*. In the country of Approbative-ness the dominating character is to put things on the *outside*. In the Land of Fear they put everything *inside* and lock the doors. I found this to be a *fearful* country indeed. Fear, fear, fear. Fear on every face. All had *far-making* heads. That is, their heads were very broad and convex about two inches up from the tips of the ears or just at the corners where the head rounds off toward the top and toward the back. The men had it very hard to get stiff hats to fit them because the great development here causes the hats to pinch, which results in much discomfort. While it was a very safe

place, yet everybody felt otherwise. Cautionness was universal. The hair turned gray very early in this country. In fact, I doubt very much if there is another country on the Human World where such a large per cent. of the people have gray hair. This was a very interesting fact to me, for I was very fond of ethnology, pathology and anthropology. A very conservative air prevailed everywhere. The characteristic walk was one of timidity. Nothing was done carelessly. More keys were carried than I had ever observed before. Everything seemed to be under lock and key. The people worried. They "borrowed" much trouble. Nervousness was very prevalent. Nearly all were light sleepers. Many had had dreams—even the nightmarers. It was not a pleasant place in which to live. Many became discouraged. Boylins were to be seen frequently. Unlike the people of the last country, few were to be found out doors after dark.

I became somewhat fearful myself that if I stayed long in this country I would become such a coward that I would give up my trip, hence I decided to depart.

The next country toward which I journeyed is called Trustland. It is situated a little higher up than Fearland, and a very good place to visit, particularly if you are honest. Rogues did not—could not flourish there. They were as much out of place as fish out of water. The contrast was remarkable between this country and the two last visited. No pretense nor fear—Honesty, Sincerity and Justice prevailed. The doors were never locked—and I never saw a single policeman while there. They were not needed. Think of a country in which everyone is positively honest! What a saving! No law needed. Where everyone is positively honest no government is at all necessary. Governments are only needed where selfishness of some kind prevails. These people had no government. They neither had a desire to govern nor to be governed. They were trustworthy and trusted. I never felt so secure in my life. The inhabitants could look you directly in the eyes without an effort. What beautiful faces and without any paint too. All had open eyes. Their heads were very interesting to study. No roof-shaped heads were to be seen. All had high and expanded top heads, particularly on a line from the back part of the ears up.

All wanted the truth above everything else. No personal consideration had any show against truth and justice. All selfish desires had to take seats in the rear.

Millions of dollars were saved annually in consequence. It was the cheapest country to live in that I had ever seen. Their expenses being so little, they could afford to give more for a dollar and they were very willing to do so. They not only gave "good measure," but heaped it up. If they manifested any rivalry it was in trying to be the most honest.

Competition in honesty. Think of it!

The most remarkable thing, however, about this country was the entire absence of politicians. The second most remarkable fact was the absence of ministers. They did not need either. According to their history the politicians had all left several thousand years ago. The ministers too had gradually left to go to other countries where there were *guilty* people.

The money saved in not having any politicians and police was used in the highest intellectual, artistic and ethical culture.

I frankly admit that I wanted to give up my trip and stay here. I very reluctantly left. My duty seemed to be elsewhere, but I made up my mind (which is composed of forty-two individual faculties) that if I ever settled down permanently it would be in this country—the white land; the land of truth.

My next stop was in Firmland, the Country of Will. I found still another very different class of people in this country—different in mind, head, face, body, walk, voice

and specially different in application. These people were distinguished for Andrew Jackson faces. Nearly all had "stiff upper lips."

The motto of Chicago, "I Will," was written upon every face. I noticed that the heads of all rose to a great height on a perpendicular line from the back part of the ears. This fact was strikingly illustrated by a number of bald-headed men. I do not think it had anything to do with their baldness, however. They were a very straight people physically. They leaned neither forward nor backward. Neither did they drop their heads to either side. There was a very perceptible stiffness about their spinal columns. Flexibility of character was just as rare as backbone flexibility. Square set jaws were very common. Their motto was, "Where there is a will, there is a way." The majority had straight hair, too. The very air gave one a never-give-up feeling. They liked to persist. It was no special pleasure to them to do *easy* things. There was nothing wishy-washy about them. Nearly all wore a "do or die" look. They liked to go up stream instead of down. Persistence was a positive pleasure with them. In fact it was their greatest pleasure.

They have institutions that must have taken hundreds of years to build. There was a permanency about what they builded that gave one a substantial feeling.

Fickleness of purpose was unknown to them. They had a "get there" look that meant much.

Steadiness of purpose gave them a kind of health that was unknown to the inhabitants of Fever Land. They had some diseases of unchangeableness. They did not have enough variety to give their nerves and muscles time to recuperate. They kept their nerves and muscular systems contracted too long at a time, and thus often injured them. "The bow that has been sprung too long will not fly back."

They were extremists, and they often broke down prematurely. Otherwise they were very temperate, for when they said "no" they meant it, and therefore succeed in controlling their appetites and passions. They could be implicitly relied upon so far as everlasting will was concerned. Therefore they accomplished a great deal.

There was as much diversity here as in other countries I had visited, but, at the same time little changefulness. Many might visit this country with great benefit. All who are fickle of purpose should do so. It is a good place to "stock up" with *will* goods.

From this country I decided to go to the *sacred* land of Veneration. There is a sacred spot on the human world. Every thing in it is sacredly respected. It is the most reverential country I ever saw. The dominant desire of the inhabitants of this country is to worship. They bow instinctively to superiority, age, greatness, and God.

Instead of having straight, stiff spinal columns like those of the country I had just left, they had flexible bent columns. Not a single man or woman was to be seen who stood erect, as did the inhabitants of the country of Self Reliance. They seemed to be perpetually and positively conscious of the presence of God. They were very *serious* people. Gravity was on every face. The institutions were very unlike those of other countries.

Homes of worship were everywhere. In fact a large part of their time was spent in worship. This they felt to be their chief duty.

Many of their institutions were very old. They took great care of their old people, old buildings, old customs, and old laws. They are therefore almost non-progressive.

They were a peculiar people physically, too. Very few had expanded chests or stomachs. They *restricted* these organs so much by their almost continually bent attitude of reverence that they failed to normally develop them. They often fasted. The Sabbath was kept very sacredly. All in all it was a very interesting country.

(To be continued.)

### A LEVEL HEAD.

What is a "level head?" In common parlance it is the way of saying that one has a well-balanced *mind*. What a well-balanced mind is, is no easy thing to explain. An incomplete explanation would be this: One with Human Nature, Causality, Individuality, Number, Conscientiousness, Acquisitiveness, Firmness, Combativeness and Self-Esteem, predominant.

### PART OF A LIFE GUIDE OF F. H. L.

"Mental machinery needs to be balanced just as well as mechanical machinery. If it is not well balanced it will run too much or too far to one side. In other words it will run into extreme actions. It will do that which is unreasonable and unsafe. Your judgment is not sound. You could not follow your own faculties as they are now proportioned without almost certain defeat. This you should remember very distinctly. At the same time you have natural or native material in you that will give you a chance for first-class success if you will begin immediately to rectify certain defective faculties. You have some very strong and able faculties. In other words you have a great deal of good talent. It is fully enough to enable you to attain a high position in the business world, if properly guided and proportioned. There will be no doubt about your general ability. This is a positive fact. The weakness is in the right use of your ability. You are defective in those faculties that should guide your ability. In other words, your ability is much better than your power to use your ability. When you can use your ability wisely you will make a successful man. You are defective in certain faculties that cripple you. They make your judgment somewhat unsound.

Beginning at your age these can all be corrected. You can so certainly repair your mental machinery that it will do first-class work. To do this you should take the Self Instructor and carefully study the nature of each one of the forty-two faculties of which you are composed. When you understand the nature of each one of these faculties as clearly as you now understand the nature and office of the eye and ear, then you will be able to understand yourself in all your weakness and all your strength. This will be a foundation upon which you can build safely. It will be based upon correct self-knowledge. This will enable you to begin right. You can begin with that knowledge of yourself that will prevent experimenting to find out what is in you. You will not have to risk anything in the future. If you do you will do it deliberately. This will really be worth ten years of experience. You will, therefore, be practically ten years in advance of where you would be and of what you would be by going ahead blindly in your own way.

You should begin to study the faculty of Human Nature. Make a special study of this faculty in the Self Instructor. The reason why you should study this faculty is that it is the center of self-study. It is the center of self-knowledge. It is the central faculty of tact. It is that faculty that enables one to intuitively read the true character of others. You can be deceived. You can be fooled by others and fooled by your own faculties. Here is your special weakness. You have strong social faculties. These will give you a strong social tendency. Then you have a large faculty of Approbativeness. You, therefore, could be persuaded by a false friend. You can be flattered into foolishness by a scheming man or woman. You could be led through your Friendship and Approbativeness into a great deal of foolishness. To prevent all of this, you will have to study specially yourself and then others. To do this you will have to use the faculty of Human Nature. You should make a special effort from this time on to read character. This is the only way

in which you can become safe. You are not now safe so far as handling yourself is concerned.

If you started in business with the combination of faculties that you have at present there would be no certainty that you would succeed right along. You might succeed at first. This very success would fool you. Not measuring your own faculties, and therefore not having an accurate judgment of yourself you would be deceived by first success and be led into reaching out farther than you should go and also into speculation.

You are not exactly visionary but you are slightly impractical in your imagination. With your kind of a head without a knowledge of just what you are you could be led into gambling. This would very soon result in special failure. All of this can be avoided by knowing yourself thoroughly. To know yourself you will have to have a stronger faculty of Human Nature. Your success hinges on the special use of this faculty. If you do not thoroughly understand yourself and others you will be uncertain in business. There is one reason why you should not be excused at all. This is the fact that you have large Causality. This is the reasoning faculty. It is that faculty that enables one to understand the reason of things. This is one of your strongest natural faculties. You are capable of clearly understanding almost anything. Hence you should not try in any way to shirk responsibility. You cannot avoid using this faculty. It is a faculty that will help you very much to make a special success if you will properly study it. It is the why and wherefore faculty. You can with this faculty largely succeed in getting a broad education. You can reason from cause to effect. For this reason you should when properly educated and developed do that which requires thought. In other words you are not so well fitted for speed as you are for thought and planning. You should prepare yourself to do head work instead of handiwork. At the same time you should understand that to do practical thought work you must have a practical foundation. This you can only get by the most minute, exact observation of the qualities of things. You must give more attention to details. You must look at an individual thing—as the nose, the eye, the ear, or the chin. Do not look at anything in the mass but closely scan the parts of it. Closely look at its shape. Closely and consciously look at its size. Carefully estimate its weight. Specially notice its color. Give careful attention to the order of its arrangement. Be very careful in noticing its exact location. Be more careful still in consciously noticing and remembering its exact time or when it happened. Then follow this all up by being extra careful in regard to the number of things or people and still more so in regard to exact calculation. You must learn to figure out every business plan or transaction in the most exact sense before you venture. Figure, figure, figure. Make this a specialty. You will have to do so or you will jump to conclusions. You will have to do so or be very inaccurate in your business judgments. This deficiency may cause your failure unless you begin immediately to correct it.

Very sound business men have a very large faculty of Calculation. Yours is only four and one-half degrees. This is one and one-half degrees less than your theoretical and imaginative ability. You look at things through magnifying glasses. You see the biggest end of a thing. Your mind is more like a telescope than a microscope. A telescope magnifies everything. In the most careful sense you must learn to make a microscopical examination of things. See everything. Make a special business of noticing everything, without staring. This will give you a foundation on which to build a very successful judgment. This is the only certain road to your success.

You need a larger faculty of Comparison. This faculty helps you to classify your knowledge. Your mind is, to a special degree, disorderly. You are disconnected in thought,

unsystematic, and are not very much inclined to sharply discriminate between two things. Comparison ought to be very much cultivated by comparing one thought with another, one plan with another, one object with another, and one person with another. This will make your mind much more definite and not so general. After you have obtained this very thorough matter-of-fact, detail knowledge of the qualities of things, then you can use your Constructiveness. Constructiveness is that faculty that likes to put together. It likes to construct something. In connection with Causality it likes to construct plans and systems. This is one of your strongest faculties. Your mind is often busy now in a kind of constructive way, but you have not sufficient material, matter-of-fact basis to give your Constructiveness the right opportunity or material to work with.

Your mind at present is somewhat like a good manufactory without much material to manufacture things out of. You are "short" on material. You must gather from all sources a great many facts, and after you have gathered these you will be able to use them quite successfully. Therefore, you need considerable education. You need to read a great deal and inform yourself in all directions. You can rest assured that if you will do the preparatory part your stronger faculties will do the rest.

You want to get into the third story too quick. You must pass through the first two to be sure that you can stay in the story when you get there. It is true that you belong to the third story of work. That is, you belong to the higher departments of business. To get ready is to thoroughly pass through the first two stories. When you are fully equipped to do work in the third story you will be quite a successful young man.

Having both Hope and Continuity weak you are inclined to be impatient. You will want to get along too fast for your age. You will get excited and not take sufficient time to get ready. You must be more slow, cheerful, patient, systematic and connected. You ought to *grow up*. Leave out no link. You ought to proceed in developing yourself just as the maker of a chain proceeds. First he makes one link and then links another to this, another to the second, and so on until he has a long chain. This is the way that you should proceed. As you are right now you are inclined to jump several links. This is what is going to defeat you. If you will use your business judgment and are ambitious enough to want to do the best you know how, you will specially consider this. Be industrious and ambitious and energetic, but do not be in a hurry. Do not leave out anything. Make all your efforts now preparatory ones to special success in the future. The brain is very much like a phonograph. As you talk to it it talks back. In other words, it reproduces what is said. The same can be said of the brain. If you put down in the brain weak, unsystematic, indefinite, nervous, undecided thoughts and feelings you will reproduce the same. Everything is registered in the brain and this will be reproduced. You ought to take advantage of this and put down everything in exactly the way that you want it to come up. If you are to be a strong, self-directing, self-controlled man, you must begin immediately to try to be. These efforts are all registered in the brain and each one will be in your favor in the future. In other words, it will be a stepping stone to a stronger effort. Therefore, you ought to form all of your habits in the very best way possible, so that in the future they will all help you instead of working against you. Your brain is large for your age and your body. This will give you a great deal of general mental power if you properly take care of your vital forces.

You must not dissipate. You must take care of your sexual force especially. You must control this passion until you are a man, then you will have enough judgment and

(Continued on Page 62.)



## 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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How *indefinite* the usual psychology.

How *superficial* our educational system!

Man is social because of certain fundamental faculties. He is selfish for just the same kind of a reason. We are all what we are in all senses *by virtue of inherent fundamental faculties*.

WITH FACULTIES WE FEEL;  
WITH FACULTIES WE SEE;  
WITH FACULTIES WE HEAR;  
WITH FACULTIES WE THINK;  
WITH FACULTIES WE LEARN;  
WITH FACULTIES WE WILL;  
WITH FACULTIES WE REMEMBER;  
WITH FACULTIES WE FIGHT;  
WITH FACULTIES WE SPEAK;  
WITH FACULTIES WE DO ALL THAT IS DONE BY THE HUMAN.  
WHY NOT UNDERSTAND THESE FACULTIES?

GRIT.—The fundamental constituents of "grit" are Combativeness, Firmness, Self-Esteem and Destructiveness.

GOODY-GOODY PEOPLE.—Goody-goody people have heads thin from ear to ear, long from back to the front, and high in the top.

### SHOOT TO HIT.

In *education* each pupil should be taught to *hit*—to "hit the nail on the head" in *definition*, expression and conversation. In *reformation* reformers should be taught to hit the "bull's eye" concerning the predominant faculties of any man, woman and child.

Ministers should shoot to hit—to hit the *specific faculties* that are too large or too weak in any auditor.

Those who deal with human souls in any general way do not shoot to hit and therefore too often miss.

To "shoot to hit" *certainly*, one *must* understand the constitution of man. He must clearly understand the fundamental elements of which man is composed and how strong and weak these are in any individual case.

### ELEMENTAL DEALING WITH HUMAN NATURE

To deal with human beings in any way definitely is to deal with elements. Human souls are composed of individual elements. To reform or change a human soul is to change the proportion of these elements. We affirm in all the completeness that human words will admit of that there is no other way and can be no other way. We make this emphatic, that all our readers will intensely realize the importance of it. Essentially the whole human family is laboring haphazardly in all teaching, writing, reforming, training and preaching. They do not know how to definitely go about the building of a human being. In human mind-building one must understand exactly what is to be done and without a knowledge of elements he cannot so understand.

THEOLOGY.—Theology has its foundation in the *elements* of human nature. All our *relations* are *relations of fundamental elements*. We are not and cannot be related to anything except by means of faculty.

MARRIAGE.—Marriage has its *source* in *distinct elements* of human nature (Conjugal and Amative) and its happiness in the *concord of the remaining forty*. Don't forget this, young ladies and gentlemen.

IDEAS.—Ideas all spring *from faculties*. The *objective* world is only the *material to work upon*. Faculties *antedate* evolution.

MARVELOUS CLEARNESS.—The psychology of the schools is so *marvelously clear* that it requires a first-class intellect at least forty years in the study of it to *perceive* that it is merely mazy, muddy, man-made theory.

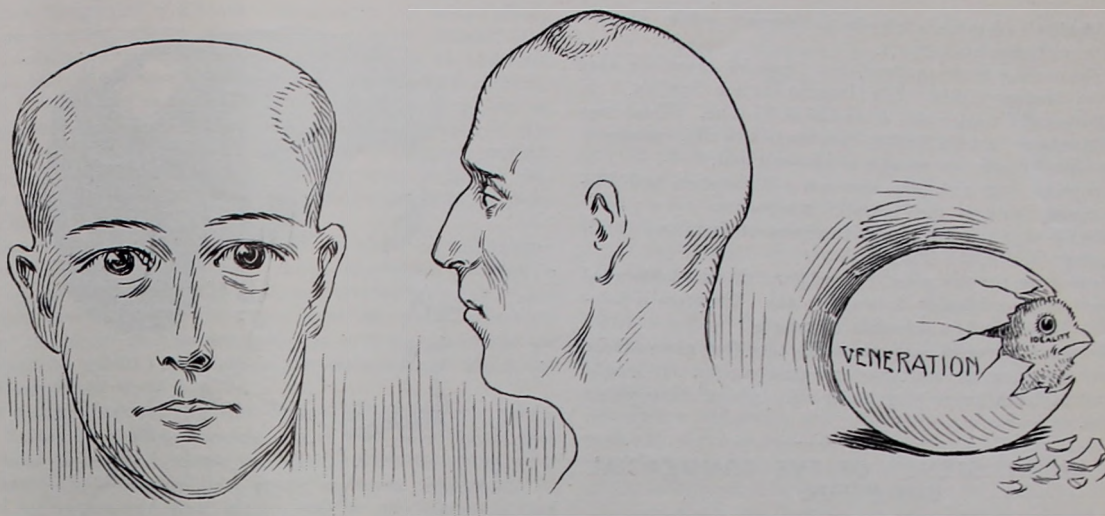
EDUCATIONAL SYSTEMS.—*Educational systems* not founded upon the *elements* of the human mind are just as imperfect, one-sided and unreliable as author's mind as *standards*.

GETTING IN AND GETTING INTO.—Nothing can get to the human mind except *through* the five senses and, what is much more important, nothing can get *into* the mind except through one or more of the forty-two faculties. The five senses only lead up to the mind. There they stop. Some faculty has got to *open up* before anything *gets in*.

RIDICULOUS.—What can be more ridiculous than the writing of a psychology without any knowledge of the *elements* of the mind?

THE LENGTH OF ABSURDITY.—To train children, build character, cure mental defects, and select vocations, without a thorough knowledge of the *elements* of human nature is the *length* to which *absurdity* may be carried.

REFORMATION.—Reformation without a *clear knowledge* of the *elements* of human nature is as definite and certain as catching bear with salt.



### THE GREATEST HUMAN CONFLICT.

Ideality vs. Veneration;  
or  
Looking Forward vs. Looking Backward.

*In contention with itself!* Can such a thing be possible? It can. It can *if the thing is complex*. A human being is complex, *very complex*. A human being is not only complex but *specifically complex*. The specific elements of his complexity are now known. There are forty-two of them *at least*. Each has a specific *nature and tendency*. This is true of every man, woman and child. It matters not how great a human being may be, each faculty of which he is composed still *retains* its original *nature and tendency*. A soul conflict, then, is possible. One can be *at war with himself*. Different parts of himself may come in conflict—in fact *do* come in conflict.

There are forty-two fundamental tendencies in a human being. Some tend one way and some another.

Two of them have had a *great deal* to do with the progress of the various countries of the world—one in *advancement* and the other in *preventing* advancement. One *naturally* looks *forward* and the other *backward*. One favors *progress* the other *precedent*. One likes to *establish*, the other likes the *established*. One likes the *new* the other likes the *old*. One is like the *balloon* the other like *ballast*. One is *never* satisfied, the other *always*.

Ideality and Veneration are these two conflicting faculties. The first is the central element of idealism; the second is the central element of conservatism.

Ideality is the *most progressive* faculty the human race is dowed with. "Improvement" is its watchword. It perceives the beautiful and in connection with other faculties gives the highest conception of perfection. In a hundred lines of human endeavor its hand may be seen. Whatever one may follow if he has this faculty strong he will try to improve. He will not be quite satisfied. He senses the *ideal*. An ideal is always just a little *further on*—just a little *higher up*. He strives to reach it. He advances. He reaches the place or height of his ideal only to find it has moved a little further on. He tries again, again and again to reach it. It beckons him on—*forever on*. Such is the nature and influence of Ideality.

An ideal is not unlike a will-o'-the-wisp, but it leads to progress—not in one line of human industry but in all—not in one line of culture but in all. It likes improvement for improvement's sake. It causes one to improve something or self. It is therefore one of the *restless* faculties. It is like *leaven*.

It is the *leaven of progress*. It dislikes crudity and ugliness. It was the central element of the ancient Greek civilization. All peoples with a small degree of it make slow progress. However, like all other faculties it may be *relatively* too large. Then it leads to mental unsoundness—to derangement. It should have Causality and Human Nature, as *guides* and Individuality, Form, Size, Weight, Color, Order, Number and Locality as body guards.

Veneration in its *tendency* is the antithesis of Ideality. *Alone* it would make no progress whatever. In fact it hinders progress. While it does not want to go backward it does like to *stand still*. It likes *age*. It is the *mummy* of the human mind. It preserves the old. The older the better. Antiquity pleases it. The "good old ways" are *good enough* for it. Will Carleton in "The New Church Organ," illustrates the nature and tendency of it in the following stanza:

They have got a brand new organ, Sue,  
For all their fuss and search.  
They've done just what they said they'd do,  
And fetched it into church.  
They're bound the critter shall be seen,  
And on the preacher's right  
They've hoisted up the new machine,  
In everybody's sight.  
They've got a chorister and choir,  
Ag'in my voice and vote:  
For it was never my desire  
To praise the Lord by note!"

It looks backward, never forward. It looks Eastward instead of Westward. It would rather visit Rome, Cairo and Jerusalem than Chicago, Denver and San Francisco. It is a Monarchical instead of a Republican faculty. It likes the word King more than it does the word President. It is one of the strongest faculties in the Chinese. It has had more to do in preventing China from adopting modern civilization than anything else. The United States in the sense of progress, represents Ideality, while China in the same sense represents Veneration.

Those with predominant Veneration are loth to *change*. They do not take to *innovations*. They like *precedents* better. They may venerate a custom so much that they can not let loose of it.

A good degree of it is needed, however, to properly balance the pendulum of progress and keep it from swinging *too far* the other way. A very small degree of the faculty of Veneration and a large degree of Ideality will cause one to be forever *seeking* new ways and not *stopping long enough* to *establish* them.

Ideality's pleasure is chiefly in *pursuit*, while Veneration's is chiefly in *possession*.

The conflict between these two faculties, therefore, may be very properly called "The Greatest Human Conflict." In intensity and duration this is emphatically true. These two faculties have been in conflict ever since any rite, custom or institution became *old* enough to be venerated.

Senators Hoar and Mason represent Veneration and Ideality respectively, in the United States Senate.

The Quaker and the Unitarian represent these two faculties pretty well in the Church.

Veneration is the *great conservator*. In the nature of things, however, Ideality is bound to win. Progress is *inevitable*. Evolution is a principle of nature.

Ideality believes in progress, and is therefore more nearly in harmony with the universe and *immortality*. It would not quit at death but in some *fairer clime advance throughout eternity*.

### THE INCONSISTENCY OF THE COMMERCIAL CHRISTIAN.

BY PROF. JNO. P. GIBBS.

There has been a great deal spoken and written about the man who goes to church on Sunday and acts the part of a Shylock the other six days.

Why is it that this man is a religious devotee when the Sabbath day arrives, while at other times he is an energetic, contentious bull or bear on the stock exchange.

Some may say that he is a member of a church for business purposes; others that he is a hypocrite of the worst type: that he does not believe what he would have others think he believes.

Such a character as this we meet with every day.

Yet those who criticize without a full knowledge of the fundamental elements that make up human nature in all its wondrous shadings of character, can also be criticized for criticizing without a vestige of an element to base their criticism upon.

The money bag that goes to church should receive the same consideration from the critic, as the mendicant that sits on the step.

Both are what they are simply because of a predominance of certain genetic faculties of the mind.

The commercialist or business man is a man of business because he has a combination of faculties in his mental constitution that has made him what he is.

The faculties that are necessary for a successful business man are not the same faculties that are required for worship.

To illustrate: a man to be successful in business must have the faculty of Acquisitiveness, with Destructiveness, Combativeness, Approbativeness, Secretiveness, Firmness, Constructiveness, Comparison, Human Nature, Causality, and the perceptive faculties as assistants. You no doubt have noticed the absence of Conscientiousness, a faculty that all should have in a predominant degree, but which I am sorry to say is not the case with business men as a class.

There is nothing to show so far as I have gone, where the spiritual or reverential sentiments exist.

To be truly religious one should have the moral faculties. Yet one may have spiritual insight without any of the other moral faculties, or he may bow with due respect to the Deity without spiritual insight. He may have faith in the Almighty without hope of reward. But should he have all the moral sentiments well developed along with his commercial faculties, then he will see heaven paved with standard gold and coin silver—that is if he happens to be a bimetalist, otherwise it will be with gold alone. You never heard of the streets of heaven being paved with greenbacks, did you?

(Continued on Page 60.)



THE LOCATION OF APPROBATIVENESS.

### APPROBATIVENESS RESPONSIBLE FOR THE "SERVANT GIRL PROBLEM."

BY HOSEA P. MYERS.

The servant girl problem, which is puzzling the minds of many people to-day, is caused by the faculty of *Approbativeness*.

In the majority of cases, we may say, women who employ servants have the faculty of Approbativeness so large that it causes them to be vain and have a desire for display and ceremony, and a wish to be aristocratic, for no other purpose than to receive the praise of people who, if they were to express what they in truth believe, would say that these women are very foolish.

For instance, the average woman who employs a servant seems to forget that this servant is her sister, and as such ought to be treated with due care and kindly consideration. But instead of being treated in this manner, the servant is assigned to the very poorest room in the house, which is often a cold corner in the attic or a damp chamber in the basement and compelled to eat her meals alone on the kitchen table and never engage in conversation with any of the family, except in reference to her work, and is regarded by the members of the household as some one far beneath them in every way. Approbativeness causes it all. Conscience remonstrates and says, "You do wrong," but Approbativeness chokes Conscience and replies, "It is the way servant girls are supposed to be treated, and people would ridicule you if you treated your household help differently."

The result is that when a young lady realizes that she must do something to earn her living the faculty of Approbativeness again asserts itself, and tells her that if she works in a household as a servant she will be considered as of very little importance by the people who employ her and also by the world at large, consequently she must expect to be shunned and mistreated, and in order to receive from society and the people by whom she is employed the respect and consideration that she believes she is entitled to, she avoids



work in a household and seeks employment in some office, store or factory, where she is paid a mere pittance of a salary, which in many cases is not sufficient to purchase clothing and pay board, the result being that she is scarcely able to exist, while at the same time she is keeping out of employment some man who, if she were not working in this way, would be engaged to fill her place at a good salary; this man may be a father, brother, or lover who, if employed at fair wages, would marry the young lady and provide a home for her.

Thus it happens by reason of the majority of the gentler sex possessing the faculty of Approbativeness in such a large degree that thousands of homes are suffering for want of proper care, while at the same time an almost countless number of bright and tender girls are wearing their lives out in a ceaseless grind for existence, in occupations which nature never fitted them for.

As a consequence, the foundation of our nation, which is the home, in many instances meets with total destruction or is made to totter because the woman who has charge of it has wasted the bloom of her youth in some occupation intended by nature for man alone, and as she has never been trained for domestic life and to take charge of a household, mismanagement is the result, which, together with distaste for home life, causes many, many homes to be wrecked.

When the faculty of Approbativeness is held in restraint by woman, then, and not until then, will she treat with due consideration and respect those whom she employs in her household, and when that is done homes will suffer no more for want of competent help, as no intelligent and capable young lady will hesitate to work in a home, for she will feel that she is to be as well treated and respected as if she were engaged in some other vocation, and even more so, for she will be filling her place as a true woman, in giving her care and gentle and ennobling influence to the home and its members, as becomes a womanly woman. Women then will not be seeking employment in stores, offices and factories, willing to work for small wages, but men will be able to secure employment at salaries which will enable them to support and provide a home for these women as they should.

*Restrain Approbativeness.*

#### EASILY UPSET.

Many people are easily *upset*. They get "rattled" easily. They lose "presence of mind." They "fly off the handle." They "lose their grip." Why? Because they have a weak development of *certain* fundamental faculties whose business it is to give one *self-control*. We say *certain* faculties purposely. *Only* certain faculties possess the power to give one self-control. They give one this power by virtue of their *nature*. It can come from no other source. If these faculties are not *strongly developed*, no one on earth (and probably in Heaven) will have self-control. These faculties are Self-Esteem, Combativeness, Causality, Conscientiousness, Human Nature, Firmness, and sometimes Spirituality and Destructiveness.

Without these eight faculties, self-control would be as impossible as locomotive engineering without an engineer. When these faculties are strong enough as members of the *mental constitution* there will be self-control in any *man, woman or child*.

No one can be *upset* with these faculties *predominant*. They can be *cultivated* when they are too weak. They can be *wholly* depended upon.

Reader, if you are easily "upset," you are *comparatively weak* in one or more of these faculties. Find out which ones, then begin *immediately* the study and cultivation of them.

THE SOURCES OF THOUGHT.—The *sources of thought* are just as clear to those who do not understand the *elements* of the mind as the sources of *clouds* are to grasshoppers.

#### CONSCIOUSNESS.

READ BEFORE THE HUMAN NATURE CLUB BY

PROF. WM. N. HOLMES.

Whenever we take up the study of any general power of the mind, it is well as a matter of comparison to look up the definitions that psychologists, outside of the phrenological school, give of this power, if only for the sake of learning to appreciate the simpleness, clearness and definiteness of phrenological explanations. While we can get many pointers out of psychology, we cannot absolutely and definitely explain mental phenomena without a knowledge of the faculties of the mind. Our subject to-night is consciousness, which is a general power of the mind. Prof. Ladd, a well-known writer on physiological psychology, says:—"Psychology is the description and explanation of states of consciousness as such." Phrenology is more than this; it is the description, definition and explanation of the function of each one of the 42 faculties of the mind, which through their combined action create "states of consciousness." I would define consciousness as the action of the 42 faculties. When we understand the function of each faculty of the mind thoroughly, we understand consciousness thoroughly. When we explain the action of one faculty, we are explaining a part of consciousness. When we are talking of Approbativeness, for instance, if we know its function, we know definitely what part of consciousness we are talking about. If we know how large this faculty is in a certain individual, we know how much consciousness of an ambitious kind he has. A thorough phrenological examination will show whether a person's consciousness is more of an ambitious, self-reliant, firm, reliable, spiritual, intuitional, benevolent, intellectual, perceptive, social or selfish kind. As is the mind, so is the consciousness. If this is true, every one has a distinct consciousness, different from everybody else, as no two minds are alike in structure, although everyone has the same number of faculties. The faculties are of different degrees of strength in different individuals, hence one, for instance, has a more logical consciousness than another because of a larger faculty of Causality, another a more analytical consciousness because of his larger faculty of Comparison, etc.

I would compare consciousness to a stream, weak and strong according to the ebb and flow of the blood, the strong faculties being the main source and the weaker faculties the tributaries flowing into the main stream. All mental action being based on physiological action, blood is necessary to keep the faculties in action; when the blood is poor and the heart action weak, the consciousness, or action of the faculties, is weak and disconnected.

The strongest faculty or faculties will inevitably force themselves into the consciousness. Should Approbativeness be the leader of the mental forces, every thought, idea, impression or feeling will have as its "principle" the idea: "Will it affect my standing in any way in other people's estimation?" Approbativeness will give the coloring to the consciousness; it will be the cause of the main stream, and the other faculties according to their size, the rivers and creeks running into it, swelling the volume, but not affecting the direction of the thoughts very much. Let Acquisitiveness be the leader, and the action of the other faculties will be retarded from entering into the stream of consciousness by the idea "Does it pay?" The action of Acquisitiveness will occupy the greater part of the consciousness, and such restricting faculties as Benevolence or Conscientiousness, being smaller, will be kept in the background.

Before the faculties of the mind were discovered, there was no way of getting at consciousness excepting through introspective study; that is, each one studied his own feelings and sensations. Knowing, as we do that every individual has a differently constructed mind, we can easily

understand that the results were very unsatisfactory and contradictory, each individual arriving at conclusions through his own strong faculties. With the aid of a knowledge of all the faculties we can to a large extent understand why other people do not feel and think as we do. Each one of you listening to me, has a consciousness different from every other one. One is probably using Causality, following or looking for logic; another with his Comparison is criticizing some phases of my remarks; still another is reading me with his Human Nature, and studying the source of my expressions. One may be led by some word I speak into using some of his social and ambitional, another into using his religious or esthetic faculties. So our consciousness flows along, sometimes directed by a will effort, sometimes allowed to flow without direction, but always in the latter case bounded and kept moving by our strongest faculties.

We may now ask, how far can we control our consciousness? If we could absolutely and completely control it, we would be perfect, but it takes years to, in the first place, get sufficient knowledge, and it also takes time to cultivate our weak faculties until they and the strong ones work together harmoniously. I think this is beneficial to us for it keeps us busy in improving, in trying to live up to an ideal, and reaching it, only to find another still higher ideal presenting itself. Let us first discover through a thorough phrenological examination, what our individual consciousness is composed of; let us find out just how strong and how weak we are, and then make daily efforts to cultivate our weak faculties, and control our strong ones. It is questionable if any one can examine himself, either introspectively or phrenologically, and give himself credit for the degree of his faculties. It is very hard to see oneself as others see one; and it is so easy to fool ourselves. When we *know* that a faculty is neutral we will make greater efforts cultivating it, than when we *think* it is positive.

Cultivation seems very hard at first, but intelligent, persistent effort will form a habit, and the forming of this habit will cause growth of brain cells, which is the cultivation that will stay. We must become conscious of the reality of the faculties of the mind, and of the reality of the organs of the brain through which these faculties act; then we can intelligently and specifically cultivate. When we fully realize that our Self-Esteem, for instance, has not enough effect in our consciousness, we will make efforts to use it. We will depend more upon ourselves, take less notice of other people's applause or censure, be ready to stand by opinion that our intellect says is correct, and be self-reliant. We will use the faculty every day; every time we feel backward about doing anything for fear of other people's sneers, we will force ourselves to go ahead despite this feeling. Every effort we make in this direction goes to the credit of the faculty of Self-Esteem; it is registered in the brain-cells, and will make each succeeding effort easier. Less and less effort will be necessary, and soon we will become conscious of the *feeling* of self-reliance, where previously it was simply the intellectual *idea* that we wanted to feel self-reliant. I have been through this stage myself, and although still finding myself wanting in self-reliance in certain directions, I have no fear of not being able to fill this want.

As I said before, the first step is to become conscious of your weaknesses; the next to learn how to overcome them, and then a persistent, systematic, tireless effort. It seems to me that the first step is the hardest for most people; we have our pet ideas in regard to some things, and cannot let loose of them long enough to honestly and severely look at ourselves. If anyone is afraid to study any subject for fear of having his ideas changed in regard to certain matters, he is restricting his advancement. When we are honestly striving to get at the truth, we need not fear the consequences resulting

from a change in our thoughts.

Some people allow their consciousness to run in grooves; they use only a part of their mind, only a few faculties, and allow the others to dry up; they are not rounded out into the fulness of strong characters. Too many corners are noticeable, so that they do not live harmoniously even with themselves. They are too cautious, or too sensitive, or too grasping, or too suspicious, or too forceful, or contentious or stubborn. The overcoming of perhaps only one of these traits would smoothe their pathway considerably. How many a woman has killed herself by worrying about things that never did happen? How many a man has committed suicide because a certain ambition was not fulfilled at the time he expected it? There is no necessity for this at all; as soon as one has become acquainted with his own faculties, he will know the source of every rivulet, creek, river and stream flowing into his consciousness, and when he comprehends that usually only the action of one faculty out of the 42 is causing his trouble, his worry, his despondency, he will resolutely open the gates of Self-Esteem, Hope, Spirituality and Combativeness and allow the action of these energizing faculties to flow in and clear up the clouded waters of his consciousness.

I wish everyone would earnestly try and study his own faculties, because I know that after you have a thorough knowledge of yourself, and want to make the most of yourself in this life as well as the next, you cannot help but improve and cultivate, and learn to appreciate a life of self-control, of allowing nothing to enter your consciousness but the true and pure.

#### The Inconsistency of the Commercial Christian.

(Continued from Page 58)

It is this combination of faculties that has condemned the angels to produce beautiful strains of music from the gold and diamond bedecked harps, regardless of the fact that they may be devoid of the faculties of tune and time, and may not know the difference between Do and Ra.

A man with the commercial and the religious faculties about evenly matched, will be a good devotee of the church. He will do all he can for the good of the church as long as it does not cost him too much. He will help place the church on a business basis and will devote considerable time and energy to the end that the church that he belongs to may have a commercial rating. Then he will be happy; then he will rub his hands together and say, "Brethren, God is with us."

This man believes all that he says. He is not to blame because he was born that way. Rather let me commend him. It is by his energy and business sagacity that we have costly palatial sanctuaries.

Do not condemn him, he has a right to go to heaven his own way. There are as many ways to heaven as there are human beings, as the multiplicity of religions will testify.

It is better to be an independent, energetic, sagacious individual, than a dependent, shiftless, negative, good for nothing; though the latter thinks the former is doing him an injury.

The commercialist, during six days of the week, consumes a vast amount of vitality to keep apace with the competition, so that when the seventh day arrives he is happy in the thought that it will be a day of rest. He takes this method to relieve the strain of his mind by calling into activity a part that has had very little to do during the six days just preceding. It does him good to go to Church and hear an able sermon on the moral and spiritual responsibilities of mankind. It makes him a better man; it brings him into closer communion with the higher laws. He receives a stimulus that he could not obtain in the commercial world. It is food to him, and as necessary as that more material food

which is supplied to appease the cravings of the faculty of Alimentiveness.

Some may ask, why does he not carry his lesson into his business? Let us see. While at church he was living under, say, for sake of argument, the following faculties: Spirituality, Veneration, Hope, Benevolence, with a fair degree of Conscientiousness. These were duly stimulated while surrounded by a moral, spiritual, benevolent, devotional atmosphere. These compose but a part of the mental constitution—not a very large part either—yet it is these faculties that have placed man upon the pinnacle we find him, in his relation to the animal kingdom. It is these faculties that have made him a human being.

The atmosphere of the commercial world is entirely different from that of the religious world. Is it any wonder then that this man should exemplify a paradoxical condition?

Take the moral or religious faculties and place them alongside the commercial faculties; weigh them in the finest scales man's ingenuity has devised, then see whether the religious business man is entitled to all the venom that has been hurled at him. He is no more to blame for his native characteristics and idiosyncrasies than Christ was for his spiritual nature or Nero for his hellish disposition. Both were the crystallization of the mental constitutions of their ancestry. They were the signs of the times. Hence you will see that the religious business man is not to blame. Should there be any blame attached, tack it to the right door.

So long as man remains unacquainted with his true self, so long will we have these extreme conditions.

"Know thyself," is as important today as when the Greeks used it. Before criticizing anyone, examine yourself. When you have done so, fortify yourself. Stand, a law unto yourself. Then, and not till then, can you criticize. Then and not till then will you be able to tell your fellow-men, "Go ye and do likewise."

#### INSOMNIA.

The two chief sources of insomnia are the faculties of Cautiousness and Approbativeness. There could be very little chronic insomnia without these two faculties. Therefore to cure nearly all insomnia is simply to *regulate* these two faculties.

Get off the cars under Weight if you would walk straight.

Study occult science with Casuality and Human Nature instead of with Spirituality if you would keep in the country of rationality.

The best thing in the world for all who are unhappy, unsuccessful or unhealthy is *mental reconstruction*.

What the majority need most is *mental repairing*.

You will *feel better* if you get under Hope, Self-Esteem, Causality, Combativeness and Conscientiousness.

Take the self-reliant route to health.

A mental mood is simply a few faculties in a dominating condition.

All human defects are defects of *specific* faculties.

Happiness is the result of living under the influence of certain faculties. Cautiousness and Approbativeness are not two of these.



#### ANOTHER LIVING DEMONSTRATION OF THE PRACTICAL VALUE OF APPLIED PHRENOLOGY.

We have often affirmed that Phrenology, when skillfully applied is a true guide to a life vocation. The following is a practical confirmation of it:

FISHER BUILDING, CHICAGO, Feb. 27, 1900.

Prof. L. A. Vaught, Inter-Ocean Building, City:

DEAR PROFESSOR:—Phrenology and its various faculties as a fundamental basis to build on in preparing for a trade or profession I have found a most valuable and interesting study.

Your kind advice has been a great help in choosing my vocation. I cheerfully recommend a Phrenological examination to those in doubt of their life work. It is my candid opinion that all teachers and pastors should be phrenologists. This would enable them to train the student more effectually.

Ever since my examination, about five years ago, I have followed your advice and fared quite well.

Previous to being examined I was working at the Chicago Drop Forge & Foundry Co., Kensington, Illinois, at a drop hammer, but not being content with the work I wished for a change—did not know what to do, though having some desire for drawing, had not the courage to look for a position. Your advice it was that started me right, and ever since I have been quite successful as a draftsman and am now employed by the Molten Starrett Co. in the Fisher Building of this city.

Times and times over and again I have been alarmed about fulfilling certain duties, but when finished always received my employer's approval, with but very few exceptions.

The chart you gave me has proved to be a remarkably correct one. For locality or remembering locations you have marked me very high, and so I have found it. I can very easily remember the whole plan of a map in detail. For remembering size you have marked me high, and this, too, I find to be very correct from experience, and so could continue naming several faculties.

Hoping in the future to profit still more, and wishing you every success, I am very thankfully,

Yours truly,

L. CLOUSING.

### WHY WE WANT TO ASSOCIATE WITH OUR FELLOW KIND.

Like all other questions, the desire to come into contact with other people can be traced to specific faculties. There are eight of these faculties—four of a social nature, and four that vary in kind and tendency. These eight cover the ground almost completely. Without them there would be no *direct* interest in the welfare of others nor any inclination to associate with others in the sense of pleasure.

The desire to mingle with the opposite sex necessarily and specifically arises from Amativeness. This faculty gives an interest in the opposite sex as a sex.

The desire to associate or mingle with children springs directly from Parental Love. We mean little children or babies. When one loves children as children, the love springs from or is the product of Parental Love.

The desire to come into contact with both sexes without regard to sex comes from the faculty of Friendship. When this faculty is very strong one will feel more at home in a crowd than alone.

To select one of the opposite sex and associate almost exclusively with this one is to have a strong faculty of Conjugality.

The desire to go to others in distress and aid and soothe them, arises from the faculty of Benevolence. This faculty knows no sex but likes to relieve human suffering.

To support the cause of the oppressed is to have a strong faculty of Conscientiousness. This faculty loves justice and takes one somewhat close to humanity in consequence.

When one desires to get sufficiently close to others to be *seen, admired and applauded*, he has large Approbativeness.

The last faculty of the eight that desires to come into contact with others, is Human Nature. This faculty does not like to associate closely but does like to mingle with others closely enough *to study them*.

Take these eight faculties away from a human being and the desire to meet and mingle in human association would be absolutely destroyed. One would be an *absolute hermit*. He would not necessarily *dislike* his kind but he would at least have no *positive* desire to come in contact with anybody. These eight faculties cover the subject quite thoroughly. If one has any desire to mingle with others for pleasure this desire will spring from one or all of these faculties. Therefore an exact phrenological examination will show just why one desires to associate with others and in what particular way.

If Amativeness is very weak there will be no desire to associate with the opposite sex.

When Parental Love is defective one will keep as far away from children as possible; at least *until they are two or three years of age*.

If Conjugality is very weak, there will be no desire to associate in a monogamic sense.

If Friendship is also very weak, there will be no desire to mingle with others in a *friendly* sense. These four faculties being weak will largely destroy human association.

If Approbativeness is weak, there will be no desire to associate with others even in society, because there will be no desire to be admired for beauty, dress or accomplishments.

When Benevolence is weak there will be no desire to go near others to help them.

If Conscientiousness is weak, the cause of human justice will not be taken up.

When Human Nature is weak, there will be no interest in the study of human nature, and therefore no desire to get near others for this purpose.

Our readers can now plainly see the fundamental basis of human association, to-wit: the faculties of Amativeness, Parental Love, Conjugality, Friendship, Approbativeness, Benevolence, Conscientiousness and Human Nature.

### PART OF A LIFE GUIDE OF F. H. L.

(Continued from Page 55.)

self-control to use it wisely. If you do not take care of your vital force, your brain will not do half as much as it otherwise would. Brain action is dependent upon plenty of good blood. This you have to manufacture through your digestive system. Therefore, you ought to eat and drink very temperately and wisely. You do not need any stimulant whatever. You ought to keep away from all drug store drinks even. Do not drink anything, at least as a stimulant. If you drink anything whatever use it as a food. If you drink a glass of beer you ought to drink it only when you eat. Use it as a food and not as a stimulant.

You must take a great deal of out-door life. You ought to use your body in physical exercise every day to a good degree. Physical work will be one of your best protections. Then you should have regular hours and plenty of sleep. Do all that you do now so that it will help you to do better in the future. You can make a great success in business if you will be careful and thoroughly get ready.

Your social faculties are strong and will have to be watched very closely. Your Friendship and Amativeness are liable to defeat you. You should study these two faculties and master them. Instead of being governed by them, you should govern them. They are unreliable as guides. Neither has any sense whatever. They are perfectly blind so far as intelligence is concerned.

You will have to read human nature very thoroughly or you will be fooled by becoming attached to certain parties through these two faculties. You will be apt to fall in love with some girl through Amativeness and probably be deceived and lose considerable money. Again, you are apt to form a friendship for some unworthy party and be decidedly cheated. There is only one way for you to certainly protect yourself, and that is to thoroughly study all kinds of human nature.

Friendship and Parental Love when rightly guided are two of the best faculties one can be endowed with. These two faculties will help to make you a good man. You will make a good friend and win a great many friends. Parental Love will make you like children and help to make you a good parent. Make a special study of these five social sentiments. They are good faculties but dangerous unless fully understood. The next five years you will be largely influenced by them. When you fully understand them and know this in advance you can guard yourself and not let them get you into trouble. Just as surely as you do not heed this you will have a great deal of trouble with the two faculties especially, Amativeness and Friendship.

Your large Vitativeness in conjunction with Amativeness and Alimentiveness gives you a good natural vital constitution. Therefore if you do not have good health and live long it will be your own fault. You can abuse yourself and break down early, otherwise you can live to be seventy years of age.

You are large enough in Secretiveness but not large enough in Cautiousness, in several directions, and particularly in a sexual, friendly, eating, drinking and commercial direction. Your Cautiousness ought to be as large as your Approbativeness to make you prudent. You will be imprudent in an ambitious sense.

The faculty of Approbativeness is the center of ambition. This is a very unreliable faculty. It has fooled millions of people. It will fool you if you do not study it closely. It is that faculty by means of which you can be flattered. One can get acquainted with you through your Friendship and flatter you through your Approbativeness and throw you down.

## THE PRODUCTIONS OF MIRTHFULNESS.

(Continued from page 51.)

It is true that it can do very little by itself. This is true of any faculty. At the same time this faculty is the *hub* of everything comical that has been said and done by the human race.

When the faculties of Self-Esteem and Approbativeness are large one will laugh most at his own jokes. If Secretiveness and Human Nature are prominent, one will manifest the dry, droll humor, so well known.

*Comparison*, however, is the greatest auxiliary of Mirthfulness. To be comical a thing or thought must be *comparatively* far away from the common or established.

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