

# HUMAN FACULTY

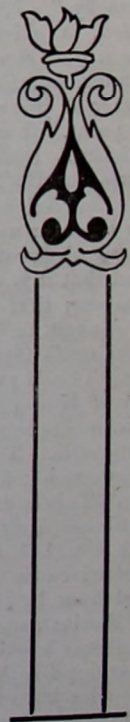
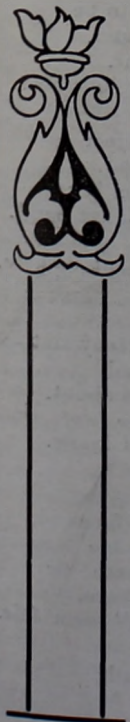


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## LEADING ARTICLES.

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	PAGE
The Sensitive Spot	106
Inventive Genius	107
Psychology of Human Courage	108
Mental Hygiene	110
Beauty	111
Child Nature	113
Elemental Constituents of the Constitution of Human Nature	114
Individuality	116
A Psychological Jumping Jack	117
Character Building	120
Human Brain and Its Relations to Thought	120
Latent Mind and Body	121







THE SENSITIVE SPOT.

A human being has a sensitive spot—that is, there is a fundamental element that is more sensitive than any other. This can be called the sensitive spot of the mind. It is located in the head on each side of the central part of the crown. The illustration shows its location rather correctly. It can be located quite easily on a majority, because it is predominant. The name of the faculty is *Approbativeness*. It makes people "touchy." It is the center of humiliation. To be embarrassed, is chiefly to have this faculty unduly excited. "Stage fright" emanates from this spot. It is so sensitive that it often causes other faculties to imagine slights. It is also the center of jealousy. A large share of irritability starts at this point. It makes one exceedingly susceptible to praise or criticism. It can very properly be called the most sensitive string of the human soul. It vibrates very easily from outside impressions. It keeps millions on the *qui vive*. It is ever alert for notice or neglect. All of this can be proved by a little observation and close examination of heads. Bear in mind that it is simply one of the natural elements of human nature; that it has a distinct location in the human head. It can be located and found almost as easily as the nose on one's face. The majority have it relatively too strong. This is principally so because the majority have the faculty of *Self-esteem*, right by its side, undeveloped. The American people are a sensitive people. They are an approbative people. They may not be so much so as the French, but they are much more so than the English or the German people. This is due as much to a deficiency of *Self-esteem* as to over-large *Approbativeness*. It is also due largely to an excessive stimulation of this faculty at home and in the school. *Approbativeness* is the faculty above all others that is depended upon by the teacher both for governing and stimulating. For instance, the system of rewards for high percentages in studies is based almost wholly upon this faculty. To excel another pupil is the highest gratification in school life of these pupils who have this faculty already too large. They strive with might and main not simply to study because it is right and a duty and a development but because of victory over someone else—the desire for success instead of thorough education. This keeps the faculty excessively alive.

The same is practiced in the home. All kinds of inducements are held out to this faculty to get children to obey. It can be said to be universally and excessively and unwisely stimulated. In this way parents and teachers prepare the majority for a life of sensitiveness. Instead of developing independent personality and depending upon genuine merit, a fictitious, superficial, ambitious sensitiveness is developed in the fundamental faculty of *Approbativeness*. How many unreasonable people there are of both sexes on account of too much of this faculty. All goes very well when success and approval of the world is received. All goes very wrong when the opposite has to be met with. This faculty simply unfits, as it is now trained, the majority for human happiness and health. It is a very unhealthy faculty when highly developed because it makes millions nervous. It is the most unhappy faculty, probably, of all. It makes all of those who depend upon the approval of others to a great degree necessarily unhappy, for they cannot always depend upon this. Those who have this faculty developed to a predominant degree and have to meet adversity are not at all prepared for it. In fact, adversity will often crush them and even compel them to commit suicide.

Its fundamental antidote all should bear in mind is the faculty of *Self-esteem*. This faculty in connection with reason and moral sense will enable one to properly antidote this excessive sensitiveness. In other words, all should bear in mind that *Approbativeness* is only a blind feeling and only one forty-second of the mental make-up. To let it dominate forty-one faculties is supreme nonsense. This alone should make all properly regulate it.

## THE BEYOND.

BY ELLA WHEELER WILCOX.

(Copied from the Chicago American).

It seemeth such a little way to me,  
Across to that strange country, the beyond.  
And yet not strange, for it has grown to be  
The home of those of whom I am so fond.  
It makes it seem familiar and most dear,  
As journeying friends bring distant regions near.

So close it lies that when my sight is clear  
I think I almost see the gleaming strand.  
I know I feel those who have gone from here  
Come close enough sometimes to touch my hand.  
I often think but for our veiled eyes  
We should find heaven right round about us here.

I cannot make it seem a day to dread  
When from this dear earth I shall journey out  
To that still dearer Country of the dead  
And join the lost ones for long dreams about.  
I love this world, yet I shall love to go  
To meet the friends who wait for me I know.

I never stand above a bier and see  
The seal of death set on some beloved face  
But that I think one more to welcome me  
When I shall cross the intervening space  
Between this land and that one over there,  
One more to make the great "Beyond" seem fair.

And so for me there is no sting to death,  
And so the grave has lost its victory.  
It is but crossing with abated breath,  
And with set face a little strip of sea  
To find the loved ones waiting on the shore,  
More beautiful, more precious than before.





POSITIVE CONSTRUCTIVENESS

**INVENTIVE GENIUS.**

SYNOPSIS OF THE LESSON GIVEN BEFORE THE SCHOOL OF HUMAN NATURE TUESDAY EVENING, JUNE 26.

Inventive genius is a fact. It is a psychological fact. It is an elementary psychological fact; in other words, it is made up of fundamental elements of mind. It is therefore analyzable. Its composition may be gotten at specifically. This is due to the individual or substantial nature of the mental elements of which it is composed.

Fundamentally it is as substantial in its nature as the principles of mathematics. It is my purpose to get at these elements this evening and define them, locate and combine them.

Too long have we lingered in psychological mysticism. The mysteries of the mind need remain mysteries no longer. Psychology can be reduced to simplicity. A child can be taught fundamental psychology.

The human mind is not a will-o'-the-wisp. Instead, it is an aggregate of fundamental elements that are as specific in nature as the elements of chemistry and as distinct in location as the nose, ears and eyes.

The psychology of inventive genius is simple. It is so simple that a man has to be fairly great to refrain from mixing up mysticism with it for fear he will not be regarded by his students with due reverence for his marvelous mentality and profound learning.

The human body has a backbone. This bone is to the body what the trunk of the grand old oak is to the limbs. Inventive genius has a backbone. This bone is the trunk of the tree of inventive psychology. Its name is Constructive-

ness. Its reality is an overwhelming fact. It is common to man and animal.

In its most perfect instinctive state it is found in the ant, spider, bee, bird and beaver. In the genus homo it rises to the dignity of faculty. However, its nature is exactly the same in both man and animal. The nature of a fundamental faculty is always the same.

This faculty has been one of the most prominent factors in the progress of man. It is one of the chief factors of human civilization. Civilization without it would be impossible.

How it has been developed I am not here to explain. Suffice it to say that it is found more highly developed in the temperate zone than in the tropics or arctics. The perpetual summer and luxuriant vegetation of the tropics do not necessitate it and the perpetual winter of the arctics prevents its exercise except to build a dog sled and construct a spear to kill walrus, seal and whale.

It has been a leader in constructive genius from Archimedes to Michael Angelo; from the Pyramids of Egypt to St. Peters of Rome; and from Robert Fulton to the greatest of them all, Thomas Alva Edison.

The nature of this faculty is perfectly distinct. In itself it is simply an instinct to construct. It can properly be defined as the constructive instinct. While this is true, it can do nothing in and of itself. It must have assistants. These assistants are other instincts or faculties. Even the mind of the bird or beaver is plural.

That Constructiveness may build, it must have material to build with. In this respect the spider excels bee, bird, beaver or man, for he has his own internal, material manufactory, and only needs Constructiveness and a few other instincts to weave his wily web to catch the unsophisticated fly. It is well that the politician is not endowed like the spider. To obtain material to build with, the human has to have senses, faculties and muscles. These he is also naturally endowed with to a greater or less degree of perfection. To get material he needs particularly the visual and tactile senses. These are not faculties, however. They are only avenues to faculties of the mind.

He must have perceptive faculties. He must see a thing individually, consciously take note of its shape, size, color, location, order, number, time if in motion, and estimate its weight. These he does with the elemental faculties of Individuality, Form, Size, Weight, Locality, Time, Color, Order and Number. With these he perceives the concrete parts of a complex structure. These perceptive faculties the bird has. In co-ordination with the faculty or instinct of Constructiveness, it gathers individual straws and sticks, and builds its nest in proper shape, dimension, proportion, color, in the right place and at the right time.

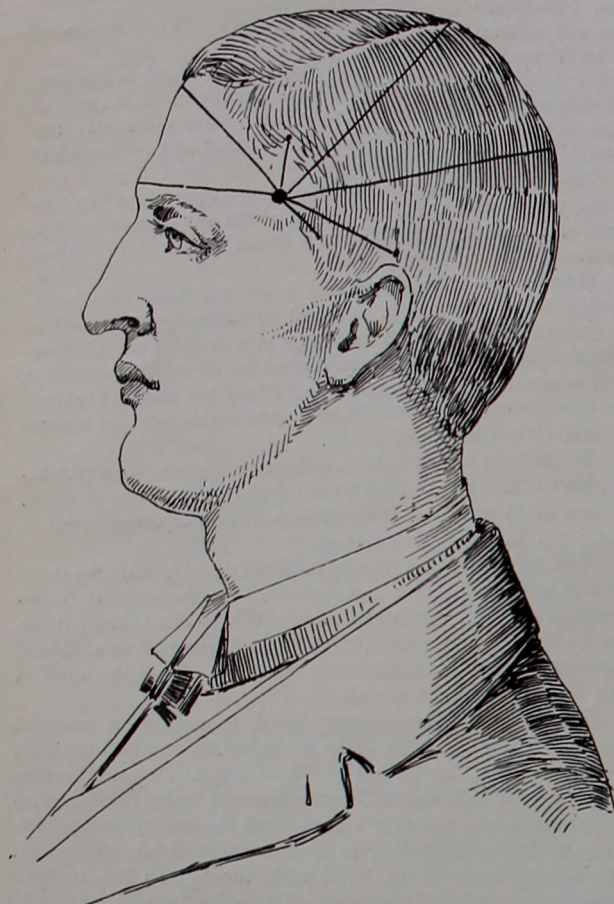
These faculties are to Constructiveness in building what the arms are to the body. They are the practical fingers and hands and arms of the mind, and particularly of Constructiveness. Constructiveness in united action with these faculties does not arise to *human* constructiveness yet. Other faculties of a higher class are necessary to think out and logically understand construction. These are Comparison and Causality—the two thinking faculties. Of the forty-two fundamental elements of which the human mind is composed, only two can do any degree or part of what is denominated thought.

To think, then, an inventor must have some degree of these two faculties. To think *well* he must have a large degree of them.

The union of these two classes of faculties with Constructiveness will give one, according to their degree of development, the power to perceive qualities of things and their mechanical and mathematical relations.

The three together constitute the inventive intellect or the intellectual side of the inventive mind. With these one can





THE CENTER OF INVENTIVE GENIUS.

grasp all of the concrete qualities and relations of the parts of the most complex machine, engine or structure. In brief, he can form a complete mental concept of the parts, processes and principles of a machine, and therefore grasp it in all of its variety in unity. These twelve intellectual faculties constitute the perceptive and conceptive inventive intellect. When highly developed they give one original constructive talent. When very highly developed they give one the intellectual part of inventive genius; for genius is simply a very high degree of one or more inherent faculties. When these are highly developed they constitute spontaneous originality. When thus highly developed they fuse of their own innate spontaneity, and form intellectual conceptions that belong to the order of genius.

But even then they would do little of their own accord, because they would be minus voluntary concentration and systematic application. There is no dynamic force in them. They are largely powerless, however largely developed, to concentrate and persist. They would do this only far enough to satisfy their own intellectual hunger. This is the reason why genius is so often erratic. Substantial genius necessitates something more than mere intellect and constructive power, however great. It necessitates will. It necessitates a great deal of will, and there are no essential faculties of will in intellect. The chief element of will is the faculty of Firmness. The two most essential auxiliaries of this faculty are Combativeness and Destructiveness. By means of these three fundamental elements of mind one is able to courageously, forcefully apply his intellectual faculties, as did Stephenson, Fulton, Morse and Howe.

To continue instinctively along the line concentrated upon a large faculty of Continuity, is necessary.

Add to all of these the faculties of Ideality and Spirituality to give a love of improvement and the faith that all

has not been discovered, and you have a still more complete inventive mind.

Energize these with a strong degree of the ambitious faculty of Approbativeness and the commercial faculty of Acquisitiveness and you make it stronger still.

Vitalize all of these with strong, healthy faculties of Alimentiveness, Amativeness and Vitativeness, and you have the mind, brain and body of the great inventive genius.

### THE PSYCHOLOGY OF HUMAN COURAGE.

To the majority of human observers human nature looks very much as a large grove of timber does from a distance. They see it only in the mass. From this view-point they cannot tell whether the grove is made up of oak, hickory, elm, willow, linn or walnut; therefore they have to guess if they make any decision at all in regard to it. The radicals guess and the conservatives give it up. Unsatisfactory uncertainty prevails. We must come nearer to the grove before we begin to distinguish certain kinds of trees from others. After awhile we can pick out an oak tree here, a cotton-wood there, and a birch in another place. Now, there are only two ways in which we can get closer to the grove; one is by means of a telescope which apparently brings it nearer to us, and the other is to travel toward it. Before we can tell certainly its composition we must do one thing or the other.

Too long for our best good have we looked at human nature in the mass. It is high time that we moved up closer to it. As in the case of the grove, the closer we get to human nature the more clearly we can distinguish the composition of it. When we get closer we can tell whether there are more of the soft piney elements in it or more of the tough, hickory elements. As we get nearer the grove we see that it is made up of individual trees, and as we get closer to human nature we perceive that it too is made up of individuals—not individual trees but elements. We very clearly see that it is a composite—a marvelous composite. A grove may be a much mixed composite. There may be many kinds of individual trees in it that have their own individual nature, and that stand out distinctly and individually like the knotty, gnarled, worm-eaten, fire-burnt, rough-barked, hollow-trunked, spreading-limbed old oak, fit for the home of the squirrel, raccoon and owl. Who, that has ever been over in Michigan or Indiana, or even as far as Burlington Park, cannot distinguish one of these old oaks from the tall, straight, smooth-barked, slick, green-colored, nearly limbless sycamore, the home of the eagle, and the despair, sometimes, of the sharp-clawed, climbing, grey squirrel when hard pressed by hunter and dogs. Who, I say, cannot tell a razor from a butcher knife, or an oak from a sycamore.

While a great majority of men, women and children can distinguish trees and knives, they cannot distinguish human faculties. They look out upon human nature as they do upon a grove in the distance and only see a blurred blotch of black or blue. This is true even of great psychologists, philosophers, educators, statesmen and reformers. Great, but certainly not great for their fundamental knowledge of human nature.

The composition of human nature is more variegated than the usual grove. There are distinct elements in it that are more distinct in nature than the nature of the oak is distinct from the sycamore or the willow from the Hawthorn. It is a forty-two elemental composition; with this great difference, however, that the elements of which it is composed never mix and cannot be mixed. They are not mixable. They are not interchangeable. They are absolutely unmodifiable. Nothing in the universe is more fundamental, distinct, individual and unmodifiable than an element of human nature. The seven primary colors, the eight notes of music, the twenty-six letters of the alphabet, and the



seventy-two elements of chemistry are not in it when it comes to the definiteness and unchangeableness of the elements of human nature. There is not as much similarity between the elements of Benevolence and Destructiveness or Amativeness and Spirituality as there is between molasses and milk.

Courage, then, is definitely analyzable. Its composition may be elementally gotten at; in other words, it may be resolved into its fundamental elements. Its psychology may be made so plain as to virtually stagger James, Sully and Dewey. I do not mean the Admiral, but Prof. John Dewey, head psychologist in the University of Chicago. Like inventive genius, human courage has a definite beginning. Its hub is the elemental faculty of Combativeness. Courage without Combativeness would be like the solar system without the sun. While the hub is not the whole wheel, nor the sun the whole of the system, both are indispensable centers.

Things usually begin somewhere. Psychological things begin somewhere. They begin very definitely somewhere—at least they do to well-posted phrenological psychologists. While courage begins in the elemental faculty of Combativeness it does not end there. The game cock has combative courage probably in its highest simplicity, and that is about all it does have except Amativeness, Alimentiveness and Destructiveness.

The fundamental function of the faculty of Combativeness is defense. It is the center of human self-defense. In the mental family it is the armed soldier picket who first begins the defense. It loves opposition. It glories in resistance. It hungers for combat. It is just as natural for it to oppose as it is for Approbativeness to seek praise or for Ideality to look for beauty. When predominant it will carry a chip on its shoulder all of the time. Then it always has its gloves on, but paradoxical as it may seem it wears them neither for style nor warmth. In this predominant state it will carry the war into Africa but not for the same purpose that John Bull has. When we hold up before our intellect the constitution of the human mind and clearly see that the other forty-one elemental members that in union with Combativeness constitute the human mind are not fighters, we can clearly see the need of some one being fitted up by inherent nature for their defense.

It is the duty then of Combativeness not only to combat for the love of combating but to defend the wishes, ambitions, loves, acquisitions and principles of the other forty-one fundamental faculties. In fact this is its principal daily business. In the economy of human nature this is what it is here for. For instance, what could poor, sensitive Approbativeness in the Kentucky Colonel do, when some one slighted it, without Combativeness. It is true that Approbativeness might appeal to Secretiveness and Destructiveness and enable him to go at it Mexican, Spanish or Indian fashion. Without Combativeness no one likes to fight openly and without Conscientiousness no one likes to fight fairly. The one who fights fairly, self-reliantly and openly has three dominant faculties: Conscientiousness, Self-esteem and Combativeness.

To specifically get at all kinds of courage, then, is to begin with the fundamental faculty of Combativeness and combine with it other faculties. For instance, if we make up that type of courage that will defend the opposite sex, as in the days of chivalry, we must unite with Combativeness especially Amativeness, Friendship, Approbativeness and Conscientiousness. These five faculties make a manly man in a social sense.

To make up commercial courage a very different combination must be made. Friendship is not one of the faculties in the composition of commercial courage. Instead, Combativeness unites with Acquisitiveness, Destructiveness, Approbativeness, Self-esteem and Firmness.

Patriotic courage is made up principally of Inhabitiveness, Parental Love, Friendship, Conjugal Love, Approbativeness,

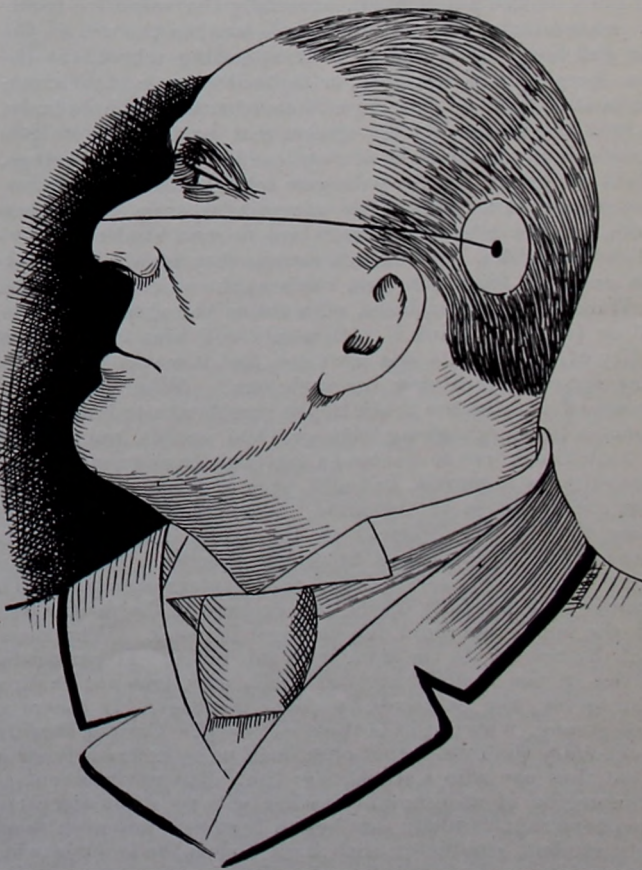
ness, Veneration and Conscientiousness.

Combativeness in itself has no choice in regard to what it defends. It will fight for life in conjunction with Vitaliveness. It will fight for offspring in conjunction with Parental Love; for friends in conjunction with Friendship; for wife or husband in conjunction with Conjugal Love; for property in conjunction with Acquisitiveness; for justice in conjunction with Conscientiousness; for name in conjunction with Approbativeness; and for established institutions in conjunction with Veneration.

The courage to say "No" comes principally from Self-esteem, Firmness and Combativeness.

Human Courage, then, is a compound affair. Its chief ingredient is Combativeness. Its two most important secondary ingredients are Conscientiousness and Self-esteem. A predominance of these three faculties in any man, woman or child will constitute the frame work of the highest type of courage. Without these three faculties all human beings would be veritable cowards. Manhood and womanhood would be misnomers.

To these three add the faculties of Benevolence, Friendship, Parental Love, Inhabitiveness, Conjugal Love, Veneration, Self-esteem, Spirituality and Conscientiousness and you have the whole make-up of unselfish human courage; the courage of sex, marriage, parentage, friendship and patriotism, of self-respect and name, of faith and religious devotion, the courage of principle, and, greatest of them all, that courage that knows no caste, clan, nationality, or race—humanitarian courage.



COMBATIVENESS IN HEAD AND FACE.



### MENTAL HYGIENE.

BY P. S. REPLOGLÉ, M. D.

A desirable city, or community, to live in is one where the inhabitants are harmonious; where each one bears his proper proportion of the burden; where each respects the rights of the others; where "Love thy neighbor as thyself" is the motto. It is not a desirable community where a few cunning politicians with a few misers clique together to govern others; nor where those who live entirely on the selfish plane attempt to rule.

In order to have a healthy, harmonious community, we must have a healthy, evenly balanced people. As with the community, so with the individual: one is the macrocosm, the other the microcosm. If the individual, elementary faculties of the brain are not well-balanced, the whole body is very likely to be unbalanced. If, as is frequently the case, Alimentiveness is the ruling faculty so that the individual converts himself into a "two-legged swine" by eating too much meat, highly seasoned, indigestible food, as is usually found at our restaurants, and by drinking coffee, tea, beer, whisky, and I may add unwholesome drinks sold at our soda fountains, he will suffer accordingly from a prevalent American disease, "Indigestion" or "Dyspepsia." If, on the other hand, Alimentiveness is small, and Acquisitiveness is large, the miser will force every other faculty to be subservient to this one, and he will lie awake nights, thinking how he can make more money, or gain more property. His whole thought in life is devoted to the accumulation of money. He goes hungry; he freezes his body and dwarfs his soul, and frequently suffers from some nervous disease, such as nervous prostration, Neuresthenia and *Insanity*.

Again, if the intellectual, especially the reflective faculties, predominate, the individual will weaken the rest of the brain and body by over-study. If attending school, the desire to keep up with the class, or to be able to stand an examination and obtain a diploma will so exhaust the whole body, and rack the whole nervous system that by the time he gets through he is unable to be of any benefit to his fellow beings. This is the great trouble with our schools and universities. They recognize no mental law excepting to cram. In a class of ten, or even a hundred, there are no two students developed exactly alike, yet teachers assume they are alike, and expect as much from the slow brain as the quick, active one.

What would the athlete, who trains the players of baseball or foot-ball, think if you would tell him the physical ability of all students was the same, and it would require the same course of training for each one? What would the trainer of race-horses think if you would take to him a large Norman horse, weighing 1600 or 1800 pounds and ask him to train this horse to become a fast trotter or runner? The absurdity is apparent, but still greater when we recognize that the faculties of the mind are governed by exactly the same law of development as the body. A muscle is increased and strengthened by proper exercise. Exercise will draw blood and nerve force to the parts exercised. The trainer will carefully direct the exercise to the weaker parts of the body, and hold the stronger in check. Why should not the teacher do the same with the brain? If certain faculties in the student are too weak, why does not he direct the forces, the exercises, to those faculties? If others are too strong, why not hold them in check? Certain faculties, especially the intellectual ones, may be so excessively strong that they can ruin a student for life. The environment and the urging of an ignorant teacher will so stimulate certain predominant faculties that health is ruined, and even though the student graduates with high honors, he is no benefit to society. He is unbalanced. This is all because teachers and professors know nothing of the law of human nature, and mental development.

While I believe there are a great many diseases which are not produced by excessive development of any certain faculties, and have no patience with a certain class of people who never have studied disease and who are ever ready to give an opinion to the contrary, I believe that often, and *very often*, disability and sickness are caused by the excessive development and deficiency of faculties of the mind. Cautiousness will produce fear; Approbativeness, nervousness; Alimentiveness, dyspepsia and indigestion, etc. Therefore we should understand mental hygiene. In the language of the editor, we should understand *faculty*.

We should know how to cultivate and hold in check the intellectual, moral and emotional faculties. We should study the influence of the body on the brain and the brain on the body. When the body has an excessive amount of work to perform, requiring the forces, *the blood*, let the brain rest, and vice versa. If the brain is actively engaged, let the body keep quiet; but under no circumstances let one monopolize the forces exclusively. Monopolies, trusts, may be all right as long as they do not suck the life blood from the common humanity. If they *do*, the laborers, the producers, the unions, strike and refuse to produce and give nourishment to the brain world.

If the student holds his mind upon his studies continually without rest he is liable to do himself a great injury. Who has not seen students take their books to the table to study while they eat? And they would eat the most indigestible food. When the digestive organs are active, the blood is required there. The brain should attend to its affairs and recognize the rights of the stomach, because the brain gets the nourishment from the stomach, the same as the capitalist gets his wealth from what the laborer produces.

Finally the grand essential of good health and a cheerful mind, is a properly balanced brain, with a good healthy body, and the knowledge of how to take care of it. This will give self-control—control over the whole brain and body. This is the great law of Mental Hygiene.

Those who cannot govern the lower range of propensities, by moral sentiments and intellectual faculties, should study to acquire self-government as the "one thing needful." We may religiously observe all the laws of Hygiene in relation to air, light, drink, food, exercise, sleep, clothing, and yet lack this one thing—self-government. If the passions are our masters, and not our slaves, they will rule and ruin, instead of obeying and serving us.

There is no hygienic influence more conducive to health, happiness and long life than a cheerful, equable temper of mind; and there is nothing that will more surely disorder the bodily functions, exhaust the vital energies, and stamp premature infirmities on the constitution, and hurry us into our graves than an uneven, unbalanced, irritable, fretful, or passionate mental habit.

On the other hand there is, in the vigorous exercise of the higher mental powers, the moral affections and the intellectual faculties, an elevating, sustaining, self-supporting influence. Contrast the emotions of benevolence, love, veneration, conscientiousness, or mirthfulness, or faith, or hope, with those of envy, revenge, jealousy, fear, grief, remorse, or despair.

One *energizes* the mind and *reanimates* the body; the *other* sinks, chills and enfeebles both; one manufactures, creates, as it were, vital power, and the other wastes and destroys it.

In watching mankind I have noted the fact.

And I hold it a truth indeed;  
To be rapid in thought, and steady in act,  
Is the very best way to succeed.

—ELLA WHEELER WILCOX.



## BEAUTY.

PROFESSOR JAS. A. YOUNG.

"A thing of beauty is a joy forever:  
Its loveliness increases; it will never  
Pass into nothingness; but still will keep  
A bower quiet for us, and a sleep  
Full of sweet dreams, and health and quiet breathing."

KEATS.

All Nature is made beautiful and all aglow with Divine perfection, and God has given us a faculty now called Ideality to appreciate all beauty. This faculty, called by Fowler, "Beauty," by Gall "Poetry," exerts an influence upon our whole nature—a wider influence than many dream.

The few lines at the beginning of this article give the key-note of Keats' nature—a poet with such a predominance of the refined and æsthetic nature that his struggle with the world was of short duration.

Before we take up the physical side, let us look at the mental side, which is infinitely more important.

Just above Constructiveness and rounding off the head toward Imitation and Spirituality, is the organ of Ideality.

Combe says: "This faculty loves exquisiteness, perfection and the beau-ideal; gives inspiration to the poet; stimulates those faculties which form ideas to create perfect scenes; inspires man with a ceaseless love of improvement, and prompts him to form and realize splendid conceptions; imparts an elevated strain to language and shows a splendor of eloquence and poetic feeling; and gives to conversation a fascinating sprightliness and buoyancy—the opposite of dryness and dullness."

One with a large faculty of Ideality will love all beauty; will have the highest order of taste and refinement and be dissatisfied with the imperfect. Thus it is one of the aspiring faculties, an essential element of Ambition.

In Huxley's "Liberal Education," love of beauty is essential to a man of liberal education, for he says: "That man, I think, has had a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one, who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself.

We are nothing if we are not striving after perfection. Why the whole universe is built upon the law of advancement—the survival of the fittest.

Another law is that we can obtain anything within reason that we wish. If we desire wealth and bend all our energies in that direction we may assuredly attain a considerable degree of wealth in time. If we wish to have many friends and sincerely cultivate the friendship of people, we will in time have many friends. So if we wish to reach the highest kind of beauty of both mind and body, we can do so if we set about it intelligently and persistently.

We have all heard the expression "beauty is but skin deep." That is quite wrong unless used in a very restricted sense. Take even the simplest definition of beauty, "that which pleases the eye," and we have a basis to work upon. We all know from our acquaintance with human

nature that few persons are alike. If we study humanity yet more closely we will see that no two persons are exactly alike. Though they may have the same tastes and be similar in many respects, yet they are bound to differ in some thing or another. Therefore two persons with different degrees of Ideality, will have a different appreciation of the beauty of a given individual. One may exclaim "how beautiful!" while the other may say "Not beautiful at all to me." Then we have to consider the influence of every faculty of the mind in its bearing upon such a decision. One with large Ideality will admire the highest kind of refinement; one with large Sublimity will prefer beauty on a larger scale and will call a person beautiful because large. One with large Acquisitiveness will admire the beauty of gold; he looks through golden spectacles as it were. Another with large Alimentiveness will admire a person who has also large Alimentiveness. One with large Parental Love will admire children and think them beautiful while one with a small degree will not see beauty in a child because not interested enough to care to observe. In fact every faculty of the mind has a bearing on the standard of beauty. And without a knowledge of Phrenology, the standard of beauty is as varied as are the colors of the rainbow.

Our appreciation of the beautiful depends therefore upon the cultivation and refinement of our own natures. We look at the world not with our eyes but with our faculties, the eye being the medium of transmitting perception.

Beauty must then please more than the eye; it must please us, the ego or soul of man. And how does it do this? Simply by pleasing the faculties that are the elements of that soul or mind.

As there may be exceptions to many statements, let us consider one exception to this: "Beauty is not only skin deep." Take for instance one with a small degree of Ideality, with large faculties of Alimentiveness and Amativeness. He has large, coarse, protruding lips, both upper and lower, and is both a sensualist and a glutton. That one we would not call beautiful but in his own mind he might think himself very handsome and would like to meet a nice young lady. What kind of beauty would he look for? Not for refined, for he has not a large faculty of Ideality in his own nature that gives refinement. He would not look for one with small or medium sized lips for such an one would not have a voluptuous or alimentive nature in the lead and the two would not be congenial. No, he looks for the same kind of beauty that is certainly only skin deep and not the highest, best beauty of the mind.

By taking for a standard or basis the highest kind of mental and physical beauty as personified in our conception and knowledge of Christ, let us try to cultivate in our natures His attributes and become more like him and we will then have a high type of beauty.

All beauty is from within and perfection of body comes only from perfection of mind. The highest physical state is only to be found where there is the highest mental state, because the body simply reflects the state of the mind. It does this in many ways—by phrenological organs; by physiognomy or the features; in the general size and general conformation of the body; in the walk and all the gestures of the person; and in the voice and expression. To regulate the physical state or to become more beautiful in body, we must first change the mental condition. For instance, changing the expression of one who has a sullen or scowling physiognomy, can be done only through mentality. Such an one when he cares to do so on particular occasions, can look pleasant and be agreeable but let us see how this is brought about. Simply by his *not* using the faculty of Destructiveness, which causes his ill-temper, but using for a short time the faculty of Agreeableness, which makes him look pleasant. By systematically and persistently doing this, the mental habit will become fixed and



then the new physical expression will also become fixed, thus improving the appearance.

There are two different types of human beauty—masculine and feminine. Let us see how these differ by taking the qualities we most admire in each. In men we admire courage, energy, firmness, sympathy, reason, accuracy, self-esteem, etc.; and he who cultivates these will become more manly. In the woman it is different; while man has a square massive frame both of body and of features, woman is smaller, with curving, not angular lines. And that which we admire in woman has a tendency to render her more beautiful, viz: Intuition, critical ability, language, eventuality, veneration, approbateness, conjugality, parental love and cautiousness.

In order to know exactly where you are lacking in beauty, first find what faculties you are deficient in, which are weak and which are relatively too large, and proceed to remedy the defects by cultivating the weak ones by using them, and restraining the strong ones by not using them. There is no need to have your appetites and passions control you for you can control them by thinking only of what you wish.

There are three faculties that if strong and not carefully governed are apt to destroy both mental and physical beauty. These are Alimentiveness, Amativeness and Approbateness. Alimentiveness gives us a desire and a relish for food and is essential to sustain life, but when unrestrained it indulges in strong drink, tobacco, etc., which certainly is not nice. No one in a state of drunkenness is beautiful, nor is the glutton so who habitually eats much more than he needs.

Amativeness when unrestrained by the higher faculties leads to sensual indulgence that wrecks both mind and body and destroys beauty in both.

Approbateness, the desire for the good opinion of others, is often unrestrained and extreme fashion is rarely beautiful. For instance, take the extreme fashions—the long finger nails of the Chinese, the pressure upon the foreheads of the children of the Flat Head Indians, the tattooing of the East Indians; even the tight lacing of the civilized nations. The dude is not an object of beauty but rather a laughing stock to all sensible people. And yet many who have little money to spend as the rich and buy clothes when they should buy food.

The whole secret of beauty is in the cultivation of the proper mental states, for then the physical will conform to the beauty of the mind.

Work increases beauty but anger and worry destroy, and there is no need of us giving way to these propensities. If we can help a thing, it is better to at once go about it than to become angry or worry over it, and if we cannot help it, why worry over it any way?

#### THE HIGHEST ALLEGIANCE.

We owe allegiance to the State; but deeper, truer, more, To the sympathies that God hath set within our spirit's core.

Our country claims our fealty; we grant it so, but then Before man made us citizens, great Nature made us men.

He's true to God who's true to man, wherever wrong is done.

To the humblest and weakest 'neath the all-beholding sun That wrong is also done to us; and they are slaves most base

Whose love of right is for themselves, and not for all their race.

—James Russell Lowell.

The highest excellence is seldom attained in more than one vocation.—BOVEE.

#### SUBLIMITY.

Are not all things of earth sublime,  
Things born to life through change and time?  
Non-vibrant things now seeming dead  
And lying 'neath the human tread,  
Upturned to light and sun and air,  
May bring forth flowers bright and fair,  
And fill the air with fragrance sweet;  
The dumb, dead clods beneath our feet,  
The rocky hills of life we climb,  
Are all in nature found sublime.

The bright blue sky o'erarched on high,  
The storm-clouds and the winds that sigh  
And moan, and cool the heated plain;  
The brilliant sunlight and the rain;  
The new-born buds and leaves of spring;  
The vines that reach for help and cling  
And twine around the sturdy trees;  
The larva in the cells, the bees,  
The moths, the millers and the ants  
Are all sublime and grow—advance.

The birds that greet the rising sun  
With song, and sing till day is done;  
The dear old faithful treading horse,  
The dog that loves without remorse,  
And all the pets around the house  
Are parts sublime in Nature's dome;  
But towering high and far above  
All else on earth is love—pure love;  
A love that lives throughout all life;  
The love of mated man and wife.

Some men and women have no thought  
Above the form, and what is caught  
By grasping firmly everything  
That satisfaction here will bring;  
That which appetite most craves  
And passion feeds, and soul enslaves;  
While others shrink in horror back,  
As from a hideous demon's track,  
And seek the spirit in its clime,  
To find in nature all sublime.

In every blade of grass and leaf,  
In every joy, in every grief,  
In every grain of shifting sand,  
In every creeping thing on land,  
In everything within the sea,  
Or in the land above, that we  
Can see or not, or feel, or hear,  
Upon this grand old earthly sphere  
Has place, and will forever be  
But parts in one Sublimity.

DR. T. WILKINS.

Education is leading the pupil up and out into a larger and higher life. Instruction on the other hand, is simply pouring into the little reservoir of his memory certain facts which have been dipped out from certain books or observations.—EDWARD EVERETT HALE.

Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it.—J. G. HOLLAND.

To search for the truth is the noblest occupation of man; its publication a duty.—MADAME DE STAEL.



## CHILD NATURE.

Probably the most substantial thing knowable is human nature. Unfortunately, it has not been so regarded by the majority up to this time. The reason is to be found in the unacquaintance of the majority with the *elements* of human nature. Without an exact knowledge of the nature of the fundamental elements that constitute human nature, no one is equipped to arrive at any very definite conclusion in regard to human nature, its tendencies, talents, powers and possibilities. Without this fundamental knowledge, man nature, woman nature and child nature in all nationalities and races must necessarily be a very vague, indefinite something. This permits the many conflicting theories concerning the nature, development, education and training of human nature. So long as we have no fundamental, unchangeable foundation, so long will the spontaneous, ambivalent, moral and intellectual faculties of man produce these different theories. Without knowledge, speculation is always rife. We do not hear of much speculation or speculative theories in the mathematical world. There certain principles have been discovered and positively demonstrated to be substantial, unchangeable realities. To the usual psychologist, human nature may look very unsubstantial. I do not doubt that from the view-point of a majority of psychologists or from the view-point of a majority of human thinkers of all kinds it does look so. Without a fundamental knowledge of the elements of human nature this is a necessity. I mean that vagueness, indefiniteness, obscurity are unavoidable. This is the place or plane of the leaders in the educational work of to-day. It is, comparatively speaking, the plane of the highest civilization we have attained to-day. Human nature to human nature has been something very indefinite.

There is a way, however, of studying human nature by which we can clear away all of this fog. There is a chemistry of human nature; in other words, human nature can be resolved into its fundamental elements. It is a composition of elements far more substantial than even the elements of chemistry. To understand it, then, is to distinctly understand these elements. These elements are common to all human nature. They are the elements of human nature the world over. They are the elements of male human nature, or female human nature and of child human nature.

In fact, child nature is, in its last analysis, exactly the same as adult nature. There is not any possibility of there being a fraction of difference in the nature of two children. The word nature includes or embodies all that is covered by the words mind, soul, spirit or being.

All that a child is so far as its nature is concerned is made up of fundamental elements that are exactly the same in all people at all ages. The study of child nature, then, to be substantial, is the study of the elements of which it is composed. An element, bear in mind, is something unchangeable. It is something unmodifiable. It is something that is not interchangeable. It is something with a specific nature.

This is not only true, but the specific nature of an element of human nature gives it a function just as specific as its nature.

The elements of human nature are not necessarily inactive elements. They are living elements. They are elements that have functions. They have something to do. Each element has its own function or specific work to do. This function is just as specific and fundamental in its nature as the element is. An element being absolutely specific, the function must be correspondingly specific. An element being absolutely unchangeable, the function of the element is necessarily just as unchangeable. This makes human nature absolutely reliable so far as the study of it is concerned. It is something that can be studied just as certainly, specifically and fundamentally as numbers.

These elements are psychical elements. They are the

foundation of all psychology that is true. Fundamental psychology is necessarily a psychology of these elements. Substantial psychology is necessarily a psychology of these elements. Practical psychology is also necessarily a psychology of these elements. Child psychology is simply a psychology of these elements in the stages of their growth from birth to womanhood and manhood. There are forty-two of these elements already clearly known. They constitute what is termed the human mind. They constitute the child, the youth and the man.

In some kind of a way they are inherited. They are transmitted. What is called transmission of human nature is nothing more nor less than the transmission of these elements. There is nothing more wholly true than this. These elements constitute all that is meant by child nature, human nature, inherited nature, life, soul, mind and being. Whatever a child is, it is by virtue of these elements. Bear in mind that I am not saying anything about the origin of either mind or matter. What a child is, regardless of where it came from, is the aggregate of these elements. This is fundamentally and completely what it is, so far as its nature is concerned.

This nature is many-sided. It is at least forty-two sided. It is as many-sided as there are individual elements. An individual element being something wholly individual with an absolutely individualized function makes child nature very composite. We need not necessarily call it complex. The word complex does not mean exactly what the word composite means. The motto of this country is *E Pluribus Unum*—one composed of many. The motto of human nature is *E Pluribus Unum*—one composed of many. This country is not necessarily complex as a country. If the people are the country then it is complex; but the United States is not a country, strictly speaking, simply because it is an aggregate of distinct states. The surface of any particular state may be very diversified, but Illinois is a distinct state. Ohio is another, with a distinct boundary. And these states are distinctly separate from each other. Each has its own statehood. Certainly no adult Illinoisan confuses the state of Illinois with the state of Kentucky.

While human nature is diversified in the sense of being composed of elements, at the same time the elements of which it is composed are wholly different; and, what is more, we ought to understand these elements and individualize and localize them as distinctly at least as we do the states of this country of ours. They are not only fundamental in nature, and absolutely individualized, but they are distinctly localized. They have their brain centers which are as distinctly localized as the organs of the rest of the body. In fact there is not as much variation in the natural position of these elements in the brain as of the organs of the body. The heart is sometimes found partly on the right side. The stomach, the liver, the various organs of the body may be somewhat displaced. The localization of these fundamental elements is far more stable than the localization of the organs of the remainder of the body. This localization can be learned. It can be learned very definitely. One can learn to look for the location of certain elements of human nature as manifested externally in the formation of the head as he now looks with certainty for the location of the nose, eyes and ears.

This makes the study of elemental child nature distinctly practical. One can go about the fundamental study of child nature as definitely as an anatomist can go about the study and dissection of the human body. Phrenological psychology is to the human mind exactly what physiology and anatomy are to the human body. Anatomy and physiology together give us the location and functions of the various organs and parts of the body. Phrenological psychology gives us the elements of the mind, their location and functions.

*Continued on page 117.*





## HUMAN FACULTY

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### THE ELEMENTAL CONSTITUENTS OF THE CONSTITUTION OF HUMAN NATURE.

The most diversified thing in the world is human nature. There may be other things composed of a larger number of parts but no other thing is composed of so many striking, individual parts. The parts of human nature in and of themselves are the greatest parts that we have any knowledge of. A part of human nature is a living thing. It is a fundamental thing. It is an individual reality of the most real kind. It has an individuality all its own. It is not something that is changeable either. It is not something transient. It is not something superficial. Neither is it anything theoretical. It is not a visionary vagary of the imagination. It is not a psychological perception. On the contrary it is a very distinct reality. Nothing is or can be more distinct. That which is perfectly distinct is certainly distinct to the maximum degree. If the word "funda-

mental" means anything it means something that is universally and absolutely fixed. The parts of human nature are fundamental elements. It also means that each one has its own individual nature. Forty-two of these have been found and rather correctly defined. To clearly grasp the nature of human nature is to clearly grasp the nature of each one of the fundamental elements that constitute human nature. There can be no other way in which human nature can be clearly comprehended. If it is not clearly comprehended there cannot be any definite effort made in dealing with it in any way. The educator cannot deal with human nature definitely until he understands the fundamental elements of human nature clearly. Neither can the reformer. In fact it can be absolutely affirmed that to deal with human nature as clearly, certainly, definitely, understandingly as the mathematician deals with a mathematical problem is to necessarily just as clearly understand the elements of human nature as to understand the factors of the mathematical problem. These elements can be understood clearly. They can be understood as clearly as we understand the function of the eye or the function of the heart. Nearly everybody makes a fairly clear distinction between nose and ear in nature and location. They do the same in regard to the stomach and lungs. Very few if any think that they breathe with their stomach. They individualize the organs of the body and their functions. To get at human nature is to individualize the elements of human nature clearly. Some may labor under the false impression that these elements cannot be studied clearly. This is a positive mistake. If anything can be individually studied human nature can be. Its very individuality admits of individual study. It not only has its individuality but it has its own individual localization in the brain. It not only is individually localized in the brain, but individually expresses itself in the formation of the brain, especially when it is much stronger than the surrounding faculties. When it is predominant it will not only build larger brain organs through which it performs its functions but it will manifest itself in voice, motion, action, temperament, talent, just as individually, emphatically in an individual way as it is predominant in the mental make-up and individual in nature.

A faculty may be watched, then, in many ways in its individual action. In the first place, if any one will study an individual faculty until he clearly understands its nature he can then consciously study it individually in a self-introspective way, or by turning his consciousness back upon the mental state in which he is when this faculty is in a predominant state of action. This may look vague to many at first, yet it can be made exceedingly plain. All of our readers who have strong faculties of Cautiousness can distinctly recall how they have felt when under the powerful and frightened faculty of Cautiousness. When one is in a state of great



fear he is simply under the influence almost wholly of the faculty of Cautiousness. Nothing could be much more clear than this. Cautiousness may be so large itself it will get frightened about nothing; in other words, it will get frightened in a secondary way. To make it still more plain, it will get frightened of its own accord. It will not necessarily have to be aroused by Vitativeness to get frightened about death. It will get frightened just like Amativeness gets excited in a passional way, or Mirthfulness gets excited in a mirthful way, or Benevolence in a sympathetic way. Those who have a large faculty of Amativeness know what a passional state is. This state is not a mirthful state. It is not a sympathetic state. It is plainly, simply, clearly, fundamentally and individually a passional state. Those who have enough Mirthfulness to enjoy the comical positively know very well what a state of mirth is. They are charged all over, as it were, with the power of this faculty. They are not under the influence of any other faculty necessarily at the time. This is a mirthful state in which Mirthfulness is acting.

Consciousness varies. It varies because human nature is so many-sided. It varies in kind only because human nature varies in kind. If human nature were not composed of fundamental elements human consciousness could not vary in kind as it now does. One can run the gamut of human consciousness all of the way from sexual passion to the most reverential devotion in probably thirty minutes. Human consciousness could vary in degree but never in kind unless the human mind were made up of elements fundamentally definite in their nature. Any particular state of human consciousness, then, is necessary and only a state in which some one faculty of the mental constitution is for the time being predominant in action. This makes it very clear that one can by a careful analysis of his own consciousness determine the influence of a fundamental element of human nature.

To master the nature and productions or effects of a single faculty is a great achievement. Very few have done so. One faculty or fundamental element can be studied in its psychology, physiology, anatomy, physiognomy, temperament, texture, health, disease, motion, and talent. A single faculty like Destructiveness will have a great deal to do with one's own individual psychology, the anatomy of his whole body, the dominant type of his physiognomy, the predominating tone of voice, the distinct individual type of walk, the special type of physical constitution and the innate tendency toward an individual occupation which largely decides his peculiar talent for a given vocation. Two individuals alike otherwise with opposite faculties, in degree of development of Destructiveness will be very different in physiology, anatomy, physiognomy, temperament, quality, voice, action, motion, manner, talent, disposition, ten-

dency and energy. There is not the least possibility of this being untrue. Two individuals otherwise equal, one strongly endowed with Destructiveness and the other very weakly endowed with it, will necessarily have a different quality of brain and body. The one with weak Destructiveness will not make the strong, vigorous, heavy efforts in either a mental or a physical way that the one with the large Destructiveness can and will make. To make a heavy rough-and-tumble effort physically will necessitate a very positive contraction of the muscles and a great deal of trial of the bones. This not only makes the muscle firmer but, if not carried to excess, larger, and also makes the bone firmer and larger. Hence every part of the human body will be firmer and somewhat coarser and tougher on account of Destructiveness being large. The brain efforts will correspond with the physical efforts and so the entire human body will be of a tougher, firmer quality. The other individual with all of the faculties the same excepting Destructiveness will be comparatively gentle, easy going and less violent every way. Hence he will never use his muscular and osseous systems in the same rough-and-tumble way that he would if he had a predominance of Destructiveness. As a child he would not have grown up in the same rough way and therefore could not have produced the same kind of quality. To perform physical actions of distinct kinds certain faculties are positively required. To be positively rough a child must have a strong faculty of Destructiveness. There is no other way that a child can be positively so. To be positively forceful in any heavy sense the same faculty is required in child or adult. To strike heavy blows of any kind, like those needed in heavy mechanics, a strong faculty of Destructiveness is necessary. To do anything of a mental or physical kind in a heavy, forceful manner is to possess a large degree of this faculty. This very action then has a great deal to do in making the very quality of the human body.

This is simply an illustration of the accuracy with which the fundamental way in which human nature may be studied by studying it element by element. It may not only be understood as something in and of itself but the physical side of it may be thoroughly understood; in other words, as is the psychology of one so will be the physiology in the most complete sense. To understand the psychology in a given individual, fundamentally and clearly is to understand the forty-two faculties of which this psychology in the first place is composed and then the individual and relative strength of these elements in his case. Then to understand his physiology is to understand how these faculties build his physical organism. All of this comes about from a thorough fundamental knowledge of the elements of human nature. Hence the mastery of these fundamental elements gives one a knowl-



edge of the whole man. In fact it constitutes fundamental anthropology. Strictly speaking, it means a thorough knowledge of mind and body. This means a knowledge of talents, disposition, tendencies, ambitions, religions, habits, manners, civilization, and so on, on the mental side. On the physical side it means a knowledge of anatomy, physiology, temperament, complexion, texture, blood, longevity, vitality, endurance and all types of a physical shape. The whole field of anthropology then may be summed up as the production of the forty-two human faculties in all of their powers, relations, combinations and productions.

### ENDURANCE.

How much the heart may bear, and yet not break!  
 How much the flesh may suffer and not die—  
 I question much if any pain or ache  
 Of soul or body brings our end more nigh,  
 Death chooses his own time; till that is sworn  
 All evils must be borne.

We wind our lives around another life;  
 We hold it closer, dearer than our own;  
 Anon it faints and fails in deathly strife,  
 Leaving us stunned and stricken and alone;  
 But, ah! we do not die with those we mourn;  
 This alone can be borne.

Behold! we live through all things—famine, thirst,  
 Bereavement, pain; all griefs and misery,  
 All woe and sorrow; life inflicts its worst  
 On soul and body—but we cannot die,  
 Though we be sick and tired and faint and worn—  
 Lo! all things can be borne.

—Chicago Standard.

### INDIVIDUALITY.

PROFESSOR WM. N. HOLMES.

Individuality is the mental faculty that senses individual things; it individualizes everything; it notices single objects; it separates one from the many; it sees parts; it looks at the details.

It does not notice the shape of anything, nor its dimensions, nor its location, nor its density, nor its color, nor its differences or resemblances, nor its arrangement, nor their number, but it simply observes separate objects.

To illustrate, this is what Individuality says about an ink-well: "Here is a thing." I take hold of it; part of it comes off. "That is another thing." I take hold of both parts. In turning one part sideways something runs out and drops on the floor; this something that runs out is another thing. In this way Individuality has observed one part, and another part and another part.

Now let me take the ink-well and show how all the perceptive faculties look at it. Individuality says, Here is a thing. Size observes that it is  $2\frac{1}{2}$  inches measured one way,  $2\frac{1}{2}$  inches measured another, and  $2\frac{1}{4}$  inches another way. (In connection with Locality, Form and Causality it would say,  $2\frac{1}{2}$  by  $2\frac{1}{2}$  by  $2\frac{1}{4}$  inches.) Size also says, Part of it, which Locality says is the upper part,  $\frac{1}{2}$  inch from the top, is  $1\frac{1}{2}$  inches, measuring each of the four sides. That makes it a square, says Form. Form also notices that from one direction, which Locality says is the front side, it is not quite square, but looking from the top it is square, and the top is

also made up of little squares, which Size measures and finds to be  $\frac{1}{2}$  inch. Color says, the center is black, while the sides are transparent. Form says, the edges are pared off and present a flat surface, which according to Size is  $1\frac{1}{4}$  inch in width, so that the corners do not turn sharply. I take hold of it and Weight says, It weighs 12 ounces, and it also feels hard. (Weight recognizes density, hardness, softness.) Language says, It is the substance called glass.

The top part comes off, says Individuality, Locality and Eventuality. This sentence is made up by these three faculties like this: "The part" are the words Individuality uses; "top" explains its locality through Locality; "comes off" is the event as it occurred and is observed by Eventuality. Number now starts to count, and finds two parts. Comparison finds a resemblance between the two parts in the fact of both being, according to Color, partly transparent, and a difference in one being totally black in the center (Locality) and the other black only in spots. Comparison and Size also notice the difference in the Size.

In turning over the larger part something runs out, as Eventuality observes; Size quickly straightens out the part, and Weight feels the thing that ran out and finds it is fluid, Color notices that it is the same color as the black stuff that was in the glass, and Language calls it by name "Ink." Now we will ask Locality to help us find how the top covers the ink-well, and with its aid I will also put the ink-well back in its original place, and there let it rest.

Individuality is the faculty which places the article before the noun. When you say, This is a chair, or This is the chair, you individualize the object with Individuality, and recognize its particular shape with Form. You use Comparison in the first instance by distinguishing it from other objects, and in the second instance by distinguishing it from other chairs.

With large Individuality in connection with Form, one will notice when entering a room, a chair, settee, a table, a piano, a chair, a rocking-chair, a sofa, etc. With small Individuality and Form one will notice "Furniture."

Let us take a single chair and explain how Individuality will notice the parts; it will see the back, the body, the seat, the legs. It will go still farther and note that the back is made up of a piece of wood, another, another, another piece of wood. Remember it does not count them; the faculty of Calculation or Number does that. It will see that the seat is made of a piece of wood with holes in it, for there is one hole, there is another, another, another, etc. It perceives that a nail is holding the seat board to the body of the chair, and there is another nail, another, and others all the way around, and while noting these individual nails, the faculty will point the index finger of the hand to each one. It observes the legs with the same regard to detail.

Individuality enjoys detail work. Whenever it looks at anything it looks at the details of it. Even a pin has a head, a body and a point. A book is composed of sections, the sections of chapters, the chapters of paragraphs, the paragraphs of sentences, the sentences of words, the words of syllables, the syllables of letters.

Individuality, Form and Language will note every error in spelling and any typographical errors. A proof reader must have these faculties large. Individuality observes very closely; it loves the minute; it is the principal faculty of the scientist. Science is the systematized knowledge of facts. To gather these facts correctly it is necessary to observe very closely, and that is what Individuality does. The botanist, the naturalist, the geologist, the physiognomist, the phrenologist must have this faculty very strong, or he will be superficial and therefore not reliable.

By the way, I read an essay lately which I considered very good from a human nature standpoint: The general idea was that scientists were as a rule more honest and conscientious than those of any other business or profession, and in



exposition of this idea it was stated that with a scientist nothing but the truth will do. In science everything given as a fact must go through the crucible of the observations of other scientists, and the falsity of any statement would soon be exposed. This reliability in making observations and publishing statements regarding them, in time leads to reliability in other directions. Phrenology shows that this general idea is true, but it will not hold water in every direction. The use of the observational faculties will not cultivate the faculty of Conscientiousness if this faculty is very weak.

A man with strong Individuality would never make the statement which I read in a pamphlet some time ago, saying that "Phrenology was true in a general way, but not specifically; that one could read character from the general shape of the head, such as the forehead, the top, back or side-head, but to claim that there were individual organs at specific locations was untrue." Anyone with enough Individuality and Causality knows that the parts cannot be different from the whole. As a comparison it would be as sensible to say, it is true you can read character by the general formation of the face, but you cannot possibly do so from the eyes, nose, lips, or chin.

An artist with large Individuality will be very exact in all the details of a picture; he will observe in a minute, exact way, and paint likewise. Take the picture by A. Montgomery, the farmer-artist, portraying a corner of a corn-crib; the reproduction of the corn, the basket and the sack is absolutely true to reality; this picture was the result of his minute observation, as I understand he had no teaching at all. I remember another picture I saw at the Art Institute, a scene in a barnyard; the rooster, hens and little chicks looked alive and true to nature; every feather was painted true to life. Now, these paintings would have been impossible without the faculty of Individuality well developed in the artists.

It is a very necessary faculty in every department of life, for our lives are made up of little things. If we do not observe the little things we miss a world of knowledge and pleasure. From the small we advance to the large; by the small things we can judge and appreciate the great. Everything small is in reality great, for small and great are only comparative terms.

One with small Individuality and large Causality likes to do the planning, but will dislike all the details. One with large Individuality and small Causality will enjoy detail work, but must depend upon some one else for the plan. It is best to have both Causality and Individuality large, then one can plan and carry out the plan to the smallest detail; then his extensive knowledge of facts gathered through Individuality and the other perceptive faculties will make his plans very practical, and hence more certain of fulfillment. Before we can think of anything we must have facts, and these facts are gathered by Individuality and the other perceptive faculties.

Without the very large faculty of Individuality which Darwin had, he would never have made the discoveries that made him famous.

Gall, the discoverer of the fact that the organs of the brain and the shape of the skull are related to mental characteristics, also had Individuality large, or he would not have been the first phrenologist. In fact all scientists have it fully developed.

If you have this faculty small or inactive, use it and thereby develop it.

### A PSYCHOLOGICAL JUMPING JACK.

One school of psychology makes a veritable jumping jack out of the soul. It credits the soul with the power not only to change its color in a moment, like the chameleon, or more rapidly, but it also credits it with the power to

jump from one part of the brain to the other and first use the posterior lobes, then the middle, then the frontal or any other localized centers they may wish to manifest through. This is a wonderful power to even credit a soul with. It is about as probable as a table turning into an apple instantaneously. It is just as easy for a soul as a unit to be in a sympathetic state and then to immediately turn into a malicious state as it is for a negro to instantaneously change his color. All of these unreasonable, fictitious, superstitious so-called psychologies have come about and become prevalent owing to the want of fundamental knowledge of the constitution of the human mind. A majority of the world have yet to learn seemingly that the human mind is an organized unit. It is a structure; in other words, it is a constitution. It is not a single thing with many powers. It is a single thing made up of many powers. The difference between the two views is very distinct. A mental power is a distinct, individual, fundamental faculty. It is not of the mind but is one of the elements that in union constitute the mind. A fundamental faculty has a distinct nature of its own. It has a distinct localization in the brain. This all should as quickly as possible understand. There is probably no one thing that the human race is more puzzled about than the human mind. All kinds of vague notions and teachings are prevalent in regard to it. The reason there is no uniformity is that there is no general elemental knowledge of the mind as yet. When all learn the fundamental elements of which mind is composed there will be universal agreement in regard to psychology. Psychologists should not differ any more than anatomists and physiologists. They cannot differ if they all have a thorough knowledge of the elements of the mind, because these elements are fundamental elements. They are unchangeable elements in their nature, and, being fundamental, when once thoroughly learned will give a universal basis for psychology. In other words, psychology will some day be about as uniform and reliable as mathematics. It cannot be otherwise. The mathematics of the soul is to come. Mathematical psychology of the soul can be produced. The elements of the soul are just as distinct and reliable in their nature as are figures. By means of figures we can add, subtract, multiply, etc., with certainty. By means of psychological figures or elements we can build the superstructure of psychology in just as certain a way. This may look like radical assumption to some, but it is not. Beginning with a clear knowledge of psychical elements or fundamental faculties one can build all of the general powers of psychology, like perception, conception, memory, imagination, will, in no uncertain terms. It can be made positively definite, fundamental and reliable. A universal system of psychology is near at hand. The constitution of the human mind is the foundation of it. This constitution is a reality. Forty-two of these elements of which it is composed have been discovered. They are now so well known that a uniform, racial psychology can be built up that will be substantial, practical and not theoretical.

### CHILD NATURE.

*Continued from page 113.*

Child nature then can be reduced to positive certainty. There is no more need of being obscure, indefinite, empirical, theoretical, assumptive, imaginary and unreliable in regard to child nature than there is of being so in regard to the multiplication table. There are those who have mastered as much of multiplication as there is from 1 to 12. The factors are clearly understood.

In the same sense we can enter upon the study of child nature. The proper way to begin the study of child nature is to begin with the study of the 42 established elements of which child nature is composed. These elements not only constitute child nature but they constitute all of the powers



of child nature; all of the tendencies of child nature spring from these fundamental elements. In fact, every tendency, talent and taste of any and all children spring from these fundamental, genetic sources.

All formative power is in these fundamental faculties. The physical organism that the child builds is the product of these in the most complete sense. All that is contained in the word constitution can be found in the aggregate of these fundamental elements. They contain inherently the power to form, to build, to organize. This is unquestionably true. Every natural child is an overwhelming proof of this.

These elements may be inherited in very different degrees of strength. This is universally known to be a fact. Any one who takes the trouble to study these faculties as they are inherited may find this to be the most pronounced fact knowable. This uneven inheritance of these elements results in a correspondingly undeveloped brain, face and body, if the child is permitted to grow up naturally. These elements in the first place have power to build the brain organs. It is true that there must be an environment in which they can, as it were, germinate and unfold. Nevertheless, the inherent nature in the acorn determines, principally, the shape of the tree, the color of the tree, the tissue of the tree, and principally its size.

The child nature as it is inherited determines in advance principally the development of the brain, face and body. If these 42 elements were inherited in an equal degree of strength, there would be very little difference in children either mentally or physically. They would be more nearly alike than peas in a pod. But the possibility of variation is almost unlimited. This difference of inheritance in degree of faculty results in a distinct combination that gives a child its individuality. All children have individualities. These faculties may be inherited in opposite degrees of strength. This is a fact that ought to be more clearly understood not only as a fact but as to its importance.

A human soul is not a single thing. It is made up of fundamental parts. These parts are inherited. Some of these parts may be inherited from one side of the house and some from the other. This ought to give a great many a great deal of food for thought. According to their inherited degree of strength will these elements have the power to build brain organs and develop body. We have a great diversity of physical organism. In fact there must be just as much diversity in children as there is in the mental make-up of children. The variation of these faculties permits a physical variation. As is the mind, so is the body, in man, woman and child.

One child comes into existence with certain faculties predominant. Another with an opposite set predominant. These two children will not be alike either mentally, physically or bodily. Their intellects will differ very much. Their moral nature will differ. Their social natures will. Very few yet understand that all human nature, be it spiritual, religious, moral, esthetic, intellectual, ambitional, social, selfish, or vital, is embodied in these 42 elements.

There is no vital nature in any man, woman or child, without the faculties of Alimentiveness, Amativeness and Vitativeness. There is no affectionate nature in a single human being without the faculties of Friendship, Conjugal-ity, Parental Love and Amativeness. There is no selfish nature in a single human being without ten selfish faculties. Approbativeness, Cautiousness, Self-esteem, Destructiveness, Combativeness, Secretiveness, Vitativeness, Amativeness, Alimentiveness and Acquisitiveness. Moral human nature is made up in the same way. Intellectual human nature is composed in the same way of elements that are as specifically analyzable as anything that can be analyzed by means of chemistry. In fact any kind of human nature is perfectly distinct when understood elementally.

Child nature then is the sum total of these 42 elements. The study of child nature to be fundamental, specific, must be a specific study of these elements. It must be a study of their nature, their localization, their formative power, their stages of unfoldment, their vital nature, their body-building nature, their latent nature, their magnetic nature, their temperamental nature and their educational nature. One child inherits the vital faculties to a predominant degree; another child inherits the intellectual faculties to a much stronger degree than the vital faculties. Under no circumstances will these children unfold in the same way physically and mentally. They will unfold physically in the most opposite way. They will differ mentally in the most positive degree. One will be full of vital life. A little child with Amativeness, Vitativeness, and Alimentiveness predominant lives in the vital world. Its desires are of a vital nature. Its predominant desire is to eat and drink. Vegetation is its dominant nature. Association with children of the opposite sex its second dominant nature; self preservation in a physical sense its third dominant nature. These three faculties will give it not only a dominant vital nature, but it will give it also a distinct soul-nature—that is, its dominant soul nature will be vital, for there are no physical faculties. All faculties are mental faculties. All faculties are elementary parts. They are parts of the soul. They are mental in their nature. They are not simply physical manifestations of the functioning of the brain centers. They are the builders themselves of brain organs. Mind is first. Faculty is prior to organ. A faculty may be inherited in some kind of a latent sense, nevertheless it has what is called potential power. This potential power is inherent in the faculty in the child even before birth. If a child has received from parentage and ancestry a strong faculty of Cautiousness, that faculty will have, even before the birth of the babe, somewhat shaped its head. It will have determined the shape of the baby's skull even before birth. After birth if there is no malformation it will determine to a great degree the formation of the baby's head, because each faculty has this potential power to build its brain organs to the degree that it has strength. One faculty may be very positive, another very negative. A positive faculty will build the organs of the brain that it uses not only much larger than will a negative faculty, but it will build them so that they take a convex shape. This determines the convexity of the skull above them. The variations of these faculties, then, in strength determines the variation of the symmetrical structure of the head. The variation of these faculties, then, in strength determines the variation from a symmetrical structure of the head. If the faculties have been inherited in a marked difference in degree of strength the brain will correspondingly unfold and the child will have an uneven head, not necessarily because the parents had, or the ancestry had or for any other reason than that the inherent faculties are different in strength and build their brain correspondingly, which results inevitably and unavoidably in an uneven brain and an uneven covering of the brain—the human skull.

There is not a single fact knowable by the human mind that is more absolutely simple than this. It is a racial fact. It is absolutely common. All men, women and children who are not malformed in brain structures are absolute demonstrations of its truthfulness. When these three vital faculties are predominant in a child's inheritance the child as I have already said will unfold physically very differently from the other child who has inherited other faculties to a dominant degree. The reason it unfolds in a different degree physically and temperamentally is, the three faculties determine the size of that part of the body that they are related to.

For instance, these faculties are related to the nutritive



system. Without these three faculties there would be no nutritive system in any child. The vital system would be unorganized. If there were any possibility of a child's coming into existence without a vital system it would be only so because these three faculties were not strong enough to build it. If they predominate in a child the result is that they build the vital system of the body to a predominant degree. Hence the child will unfold a body strikingly different from another child that has a predominant degree of the other faculties. Any child that has a very dominant degree of these three faculties will not only be fleshy as a babe but will be fleshy as a boy or as a girl. In other words, the boy or girl will have the ability to eat and drink and digest to a great degree. He will therefore accumulate fatty tissue. He will become what is called a heavy, fleshy man. In fact he will be a fat boy. No boy could ever grow into such physically without these three faculties predominating in the mental constitution by inheritance.

Again, if these three faculties are comparatively weak in the mental constitution, as it is inherited, the result is the building of a very different body. Instead of building strong lungs, heart, kidneys, liver, and the whole vital system, and producing a great deal of adipose tissue, there will be a specific building of the nervous tissue, especially the sensory part of the nervous system, and a comparative neglect of the vital system of the body. In fact, we then will have what is called a nervous child. We will have a child who is a bundle of nerves. We will have a precocious child. We will have a child that is nearly all intellect. Not only will certain faculties of the mind be distinctly predominant but these faculties being localized in a different part of the brain there will be a special unfoldment of that part of the brain and the region of the vital faculties will be correspondingly dwarfed. That part of the brain will be inhibited. Instead of vital force being used to manufacture more vitality, it will be used to think, imagine and study; in other words, it will be used in an intellectual way instead of a vital way. The blood will be taken to the frontal lobes of the brain and away from the base of the brain and the middle lobes. This will result in a very different formation of the head of the child as compared with the vital child. The brain will be principally in the front. It will be narrow between the ears and have a small development in the base. Its head will not only be different but its face and body will be correspondingly different. It will differ wonderfully in the matter of weight. It will differ in physical form. Every feature will differ. Not only will the two heads differ but the ears, eyes, nose, lips, chin, neck, shoulders, trunk, arms, the entire physical organism will be moulded after a different pattern. Why? Simply because different faculties have been inherited in a predominant degree.

Certain faculties have certain functions. They have certain brain centers. They build these brain centers. This causes certain brain formations. Brain formation causes skull formation. Skull formation causes head formation. Brain, skull and head will indicate the cause of physical formation that must result. In other words, as is the mind of the child in its predominating sense will be the shape of the brain, head, face and body. If a child has a mental temperament it has this by virtue of a predominance of the faculties of Causality, Ideality, Spirituality, Comparison, Human Nature and Eventuality. There is no other way possible for it to have a mental temperament. These faculties constitute the mental temperament almost wholly. Without them there could not be a mental temperament. There could not be a mental predominance in the child's mental constitution. Without these predominating, no child can have a predominant love of study.

There is such a thing as mental mechanics. Certain faculties inherited to a predominating degree will not only determine the tendency and talent of the child but determine

all that I have indicated. They will determine also the unfoldment of the child mentally and physically.

There is no rule, let me affirm in the most absolute sense, of physical unfoldment. There is no reliable periodical unfoldment. Children differ too much in their inheritance for this periodical unfoldment. The nearest periodical unfoldment is in the sexual and this varies at least as much as five years, which makes it to a great degree unreliable. There cannot in the very nature of things be any uniform systematic periodical unfoldment of children physically. This has been exploited in recent years by physiological students of child nature. They have simply been doing the best they could without any elemental foundation. They have found out some valuable fragmentary facts. At the same time they have not enough material upon which to form even a theory. When the intellectual faculties predominate in a child's nature its nervous system is unfolded first. This is absolutely indisputable. I challenge the entire world to refute this. When the motive faculties of a child are inherited to a predominant degree that child will unfold the muscular system first. In other words, it will develop bone, ligament and muscle. It will develop these first because the motive faculties predominate in the child's constitution. The nervous and vital systems will have to take a secondary place. At 5, at 10, at 15, years of age this is positively true. One child at five years of age is muscular, another is fat and another is nervous. They are distinctly so. They are so because of the inheritance of certain faculties to a predominant degree in their mental make-up.

I wish to affirm in the most absolute sense and without any mental reservation that it is a preponderance of certain faculties over others in the mental constitution of the child that decides its physical make-up. It not only decides the physical make-up in the sense of formation but it decides the quality of texture of the physical make-up. The quality of a human being is a question of predominant faculty. There is no way known or knowable for one to have a dense quality of brain, bone and muscle without a large or a predominant degree of the motive faculties of the mental constitution. They neither would have a constitutional tendency in any vital sense or formative sense without these, nor would they have the habits that are wholly essential to produce this quality. For instance, if a child inherited a weak degree of Combativeness, Destructiveness and Firmness and was permitted to grow up with these faculties in that weak condition, however large the other faculties might be that child physically throughout would be soft. It would be physically soft as a child, as a youth, as a young man and as an adult. There is nothing more absolutely true than this. There can not be a dense quality of brain and body without motive action and there cannot be motive action without calling into action at least two of these faculties—Combativeness and Destructiveness. There could be circulation of the blood without a heart just as easily as muscular action of the body without the faculties of Destructiveness and Combativeness. If there is any long, *continuous* muscular action, Firmness is just as necessary.

It is more than high time that the educational world understood elemental psychology in connection with temperament, qualitative, and anatomical and physiological formation. The building of a human body is necessarily based upon human psychology. Physical culture, without a knowledge of the elements of the mental constitution, can never be definite. There can be no method or devices that will enable anyone without a knowledge of the elements of the mental make-up to proceed in physical and mental development of a child clearly and definitely. In the first place, development of mind must be theoretical and general unless it is based upon a knowledge of genetic elements. The mind is composed of elements, distinct elements, of absolutely fundamental elements. These elements as cer-



tainly constitute the human mind as the parts of the body constitute the body. The body is a composite structure. We know something of the functions of these parts. Now, the the human mind is a definite constitution. Because it is a mental or psychical constitution is no reason whatever why it cannot be understood as well as the body. So long as we do not understand the elements of which it is composed, so long will we speculate, theorize and formulate all kinds of unconstitutional, impractical, theoretical schemes and methods for human development. All such schemes as are not in harmony with the natural constitution of the mind are necessarily unconstitutional.

(Continued in August Number.)

#### CHARACTER BUILDING.

Certainly the highest object of human education is character-building. Without a clear knowledge of the constitution of human nature, character-building must necessarily be empirical—that is, it is necessarily indefinite and haphazard. Character-building without a knowledge of the elements of character cannot be any more substantial and scientific than mechanical building without any mechanical and mathematical principles. In fact to build character without any materials is a logical burlesque. Soul-building to be worthy of the name must be based upon something. Unless one builds soul with definite elements he cannot be any more definite, certain and reliable in his work than the architect who attempts to build a building without any material. More knowledge, definite knowledge, is used by a third rate cook in making pies than is used by those, who, however great they may be otherwise, without a knowledge of the elements of human nature attempt to build human minds. It is supremely ridiculous to imagine that one can build a machine, a building, a garment, or anything that is put together without material. No one has any material to build with who does not understand the elements that make character or human nature. To build a human soul is to build up some of the elements that constitutes a soul. If these elements are not understood the work is unavoidably guess work.

In the first place, the needs of a child can be determined only by ascertaining how strong and how weak these constitutional elements are in the child. Upon this basis and only this basis can any scientific, definite start be made. The first question is what is the matter with the child? What is he defective in? If he is defective, he is defective in some element in his nature. This element must be ascertained before any effective effort can certainly be made to remedy this defect. Then before anybody can make any special effort, even in the abstract, to build a human soul for strength, self-control, health, happiness and progress, the elements of the constitution of a soul must be understood.

Up to this time we have used general systems. We have had a great many glittering generalities. This is only trifling with children. If anything should be dealt with carefully, scientifically, fundamentally, certainly, it should be a child. There is ninety percent. more specific science used in building a house than there is outside of phrenological psychology in education used in building human minds. There is no question about the desire of many. A majority of parents desire. Hundreds of good men and women as teachers desire. But even a strong desire will not necessarily give one wisdom. We must know as well as feel. Desire to do is principally a product of feeling. The ability to understand how to do is a matter of scientific knowledge. Child culture, to be scientific in any degree whatever, must be based upon an elemental knowledge of child nature. To build a child's mind definitely, scientifically is to build up certain fundamental elements. Unless we know these elements and know how strong they are and how weak they are in a little child the work that we do must necessarily be positively haphazard.

#### THE HUMAN BRAIN AND ITS RELATIONS TO THOUGHT.

BY WM. M. GROSS, M. D., *Gillespie, Ill.*

It is generally conceded by scientists that the cortical or external area of the front portion of the human brain is the seat of intellect, but the brain alone is not the mind, only its organ; a piano is not the music, but an instrument out of which it may be evolved. The brain cells are very minute in character, ovoidal in form and connected together by muscular tissue under the control of the will. It is probable that impressions are photographed upon these brain cells in a similar manner to the indentations upon the waxed cylinder of a phonograph, and that they can be reeled off again when occasion requires. It is also probable that no two of these brain cells are alike in every particular, as we never find any two things in nature alike in every particular; then it is reasonable to conclude that the impression made upon one cell would differ from that made upon another, and for this reason the human judgment is closely related to the structure and tension of the brain cells. From the function that these cells perform, we are forced to the conclusion that they are more highly organized than other substances, in the cruder form of matter. The difference between listening and hearing ordinarily consists in the fact that the will plays a part in the former, but not in the latter. In listening, the drum of the ear is put upon the stretch by muscular action, which gives it the ability to gather more minute sound waves. A similar process evidently takes place in the brain, enabling the cells to collect more minute vibrations of thought carried upon the waves of ether. By wave is understood to be a state of disturbance which is propagated from one part of a medium to another; thus it is energy which passes, and not matter. In the mechanics of matter and energy (a), given the mass of a body, the force acting upon it and the time during which it acts, we can calculate the change in motion. This is the direct problem of the dynamics of a particle, (b) given the mass and change of velocity, we can calculate the magnitude and the direction of the force acting. This is the *inverse* problem, etc. In the mechanics of thought, the mass acted upon, the brain cell, the force, supreme energy or psychic dynamics, time, an instant, medium, ether—this is the way our thoughts come. It would be well for the reader to keep in mind the fact that from the very nature of ether, in can penetrate every other form of matter. The diaphragm of a telephone receiver is made of iron, and if of good material, properly polished, it serves the purpose well for which it was designed. This will apply to the brain cells, that is, if they are of good material by nature and properly polished by education, they become good transmitters of thought. In a normal brain, in a normal condition, there is harmony, but when these conditions are changed, discord is the result. That there exists in the brain cortex separate centers which govern movements of certain groups of muscles, and which receive special sense impressions, is generally admitted. Most writers also accept the corollary that in each of these centers are stored the memories peculiar to its sensory or other function. In memory we must distinguish three elements: first, the storing of impressions; second, their revival; third, their recognition and location in time. They may be stored and revived, and yet pass unrecognized. Coleridge relates that an illiterate peasant woman recited during a fever long passages in Latin Greek and Hebrew. Investigation showed that she had in childhood lived with a clergyman who would read aloud in these tongues, and many of her recitations were identified with passages in his books. In her mind had been hoarded auditory memories, incomprehensible to her. Visual memories of faces seen in a crowd may stamp themselves on the brain cortex to return some day as visual hallucinations; memories, but not recognized. An abnormal circulation,



either too much or not enough blood to the brain, may produce this condition. Hallucinations in starvation, fatigue and exhaustion from any cause fall naturally into this category. Strains of seraphic music and visions of unspeakable brightness, attending in the act and article of death, are sufficiently accounted for as a final phosphorescence of brain cells, aflame with fever and deprived of their supply of blood by failure of circulatory power. We are loathe to rob any one of a pleasant delusion, but know that science makes many mysterious things so plain that they are taken out of the list of the supernatural. In hypnotism a portion of the gray matter of the brain is in a state of inactivity, brought about by having the blood supply directed away from that part of the brain, impairing the perceptive power through inhibitory influence. In this condition, whether complete or partial, suggestion becomes a great power. In the latter part of the closing century the theory and application of suggestive therapeutics marks an era of great advancement in the art of healing disease. By its use a good remedy, intelligently administered, can be assisted by the power of thought.—*Suggestive Therapeutics* for April.

### LATENT MIND AND BODY.

Latent talent of any kind can be determined very early in life. Like all other mental and physical facts, it is specifically made up of faculties. Latency is not simply something of a vague, general kind. It is something positively specific. To have latent talent is to have certain faculties in a strong degree of development before the age of forty. Very few reach maturity before this age. They may reach some kind of maturity but it is not a healthy maturity. What we mean by a proper maturity, is a natural, substantial maturity. Children can be prematurely developed in the same sense that hothouse plants are developed. This kind of maturity is not natural. It is not substantial. To mature properly is to mature very much as Lincoln matured. He matured naturally and it took him a long time. In fact he had not reached his mental maturity at the time of his assassination. He had not reached the maximum of his mental power, because he had latent talent. This latent talent as we have said, is in the make-up of certain faculties. We might consider it in the first place from a vital standpoint. Vitality is in the fundamental make-up of three faculties—Alimentiveness, Amativeness and Vitativeness. If these three faculties are found developed in an infant (and this can be determined when a child is six months old), it will have without any question at all a large degree of latent vitality. If not checked or dwarfed by any bad habit or intemperate action, this latent talent will unfold the baby body into two hundred pounds of weight and six feet or more of height. To determine the latent vitality in a child, is to determine the degree of development of these three faculties. If they are specially developed in the brain formation, parents and others who have to do with children may put it down as a positive certainty that there is a great deal of latent constitution there. The child may be temporarily delicate or sickly. The mother in some kind of a way may have marked the child prenatally and hindered its physical unfoldment. If these three faculties, however, are highly developed, as shown by the brain structure, there will be no doubt about the child's coming out if circumstances are at all favorable. It may surprise mother and father in its physical development after five or ten or fifteen years of age.

Latent force and will are found in certain faculties also. If the faculties of Firmness, Combativeness and Destructiveness are large, there will be not only latent force and will, but a latent foundation for a strong motive temperament physically. When these six faculties are very strong in a child it will be mentally slow. It will have to develop the body principally first, and when the body has been largely

completed then a large share of the blood may be used in thought work or study. Up to this time, however, the blood will be principally taken by the motive and vital systems of the body, and used in vital and motive action and in the growth of body proper.

In this case, by an examination of the head, if the faculties of Causality, Constructiveness, Ideality, Sublimity, Spirituality, and Conscientiousness are found in a strong degree there will be a great degree, also, of latent mentality. One may put it down as a certainty that such a child will come forth some day with a great degree of intellectual and moral ability and stability. It will have, in the first place, a large degree of vital power in a latent state; secondly, motive and will power in the same condition. and, lastly, mental capacity in the same condition.

If then, our readers will bear in mind that the faculties of Alimentiveness, Amativeness, Vitativeness, Destructiveness, Combativeness, Firmness, Causality, Ideality, Sublimity, Constructiveness, Spirituality, and Conscientiousness, are the latent and principal factors, then they will have at least a clear grasp of the fundamental sources of latency. These faculties, when found highly developed, indicate future possibility in any child. They show that the child cannot reach maturity early. That if not injured in any way it will grow up into a strong vital-motive-mental man or woman. If these faculties are all weak, then there is no latency worth speaking of in any man, woman or child. There could not be. There would be no faculties that could be called deep in any sense. Such a child would never grow into a strong physical man or a strong mental man. To become a strong physical and a strong mental man is to either inherit a strong degree of these faculties already named to or inherit them in a medium degree and then specially cultivate them. Complete latency then lies in these faculties. All who want to find out how much latent talent, vitality, ambition, energy, mentality is in a child, may do so by measuring the development of these faculties in the child.

### A MISER'S PRAYER.

If I should die before I wake—  
Stop! Let me think awhile;  
There's not a cent that I could take  
Of all my splendid pile!  
If I should die before—oh, dear,  
I wonder why 'tis so?  
How can I leave my money here  
When I am forced to go?

If I should die before I—Lord  
Have mercy on me, pray!  
Thou knowest well that I have stored  
A noble pile away!  
If I should—oh, why may I not  
Take in each hand some gold  
To cling to while I lie and rot  
And mingle with the mold?

If I should die before I wake—  
O woeful thought—I pray  
The Lord of Hosts, since I may take  
No part of it away,  
That here it may forever be,  
Piled in a heap where I,  
Dumb to the glories there, may see  
It glitter from the sky! Amen.

—*Chicago Times-Herald.*

The poet has given a vivid picture in the above of a predominating, over whelming, insatiable faculty of Acquisitiveness in the human mental constitution.



# YOUR HEAD

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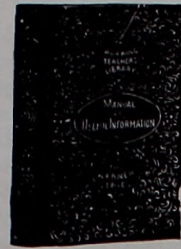
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