

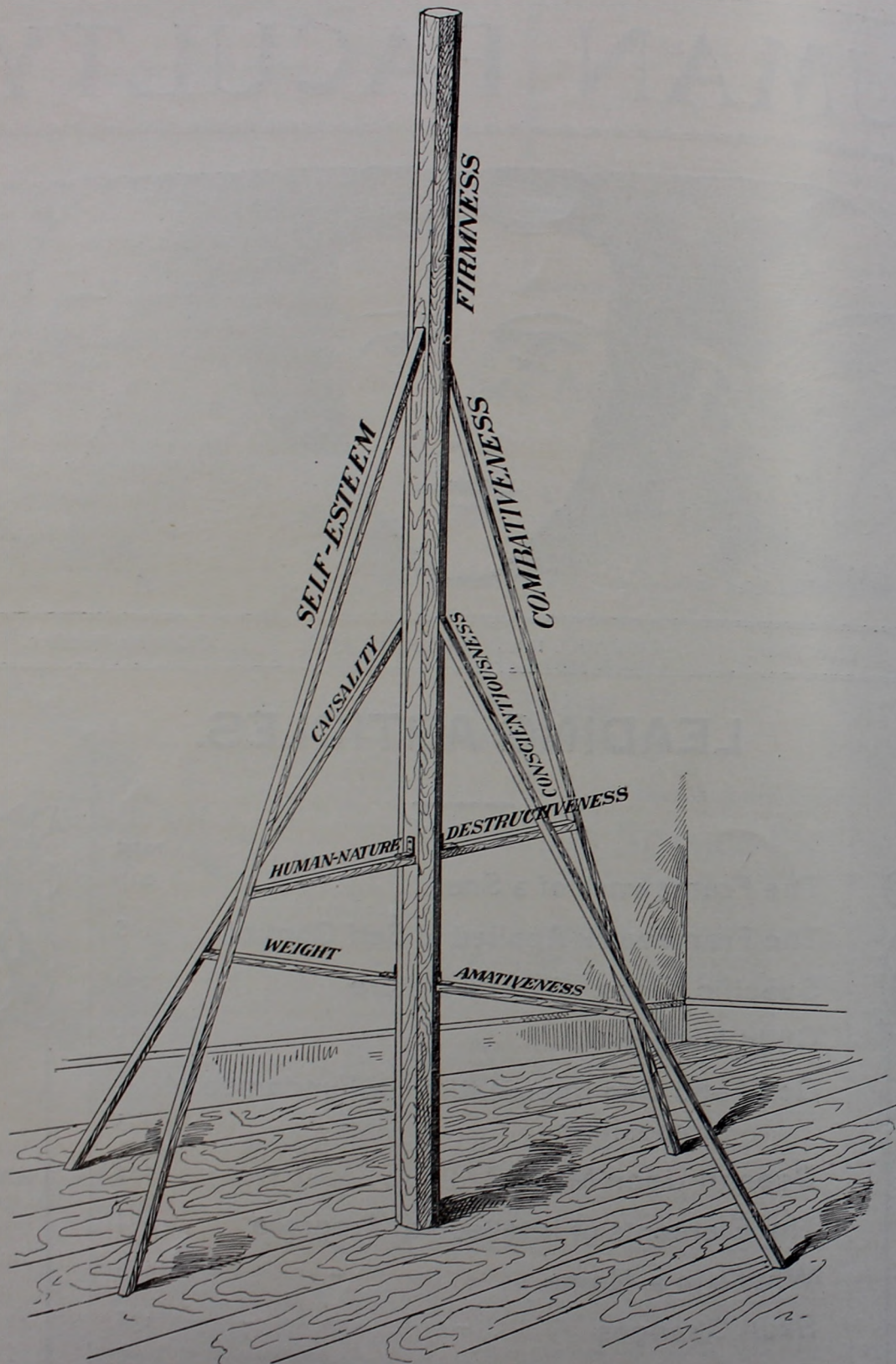
HUMAN FACULTY



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'THE FRAMEWORK OF A SOUL.

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It may be news to many that a soul has a framework. To those who have considered the soul a single power this will appear strange indeed. To all who may have looked upon the human soul as intangible, unorganized and mystic in its nature such a statement will appear rather startling.

To those who understand the fundamental *parts* of a soul such a statement will not appear so striking. All who understand that souls are *made up* realize that they are made up of *parts* and are made up in *some way*. They are made up in various ways but *all are made of the same number of parts*. The pieces, we might say, of a soul are the same in kind the world over. A human soul is a *human* soul all round the world. Probably the best name for one of these parts is "element." An element is something that is elemental. It is an indivisible, fundamental part or piece of something. A human soul is made up of elements that have distinct natures. A single element has a single nature and an absolutely fixed one. The nature of a single element is not only fixed but is the same in all races. An element may be known as an element because it uses its own brain center to manifest through. This establishes its individuality.

No two elements are alike. There is no necessity of two being alike. Each has its own perfectly individualized nature. It has this because it has a *perfectly individualized* work to do. Forty-two of these are known to be realities and to use distinct brain centers to consciously manifest through. Some are inherently fitted to do one kind of work and some another.

Some of them are constituted to form a *framework* around which the others may cling.

A highly developed human soul is *self-directive* and *self-regulative*. It can make a *rational, voluntary* effort. To make a rational, voluntary effort requires *specific* elements.

For a soul to *hold itself up*, then, and *engineer* itself, these specific individual elements are wholly necessary. They therefore constitute the very framework of it. They are as necessary to the soul structure as the skeleton of the body is to the bodily structure. No body can stand erect without a skeleton. No soul can stand erect and handle itself without *certain* elements being sufficiently developed to enable it to do so.

The *very center-post* of a human soul is Firmness. It is the central pillar of the framework. To build up a soul structure that will stand, without building up Firmness, is an *impossibility*.

It is overwhelmingly high time that *soul-builders* should understand the elements of a soul. All who are soul-builders—and all parents, teachers, reformers and ministers,

may be called soul-builders to a greater or less degree—should clearly know these elements.

Unfortunately the majority are *blind soul-builders*.

In the first place, they do not know the *composition* of a soul. They do not know that souls are made up. They usually think of a soul as something very vague and *gaseous*. Nothing is more *definitely organized* than a soul. It is made up of elements that are just as individual and specific in nature as the five fingers of the hand. These elements may be as clearly understood in a fundamental, individual sense as we now understand the five fingers. Let us say very emphatically again that these elements are *natural* elements. In no sense are they theoretical elements. They are not man-made elements. They are not the product of human imagination. Neither are they the *manifestations* of brain organs.

They are fundamental soul-elements.

Firmness is simply the name of one of these. It is somewhat correctly named. The specific function of this element is to *instinctively persist*. This is all that it can do or has to do. It will instinctively, individually persist, or it will unite with other elements and persist more wisely. It will persist in the pig in an instinctive sense. It will persist in the human in a rational sense. It will persist in a still higher—a moral—sense.

It is that element that other faculties have to go to and unite with to make *will efforts*. It is the *fundamental center* of will. It can be called the very *backbone* of human will.

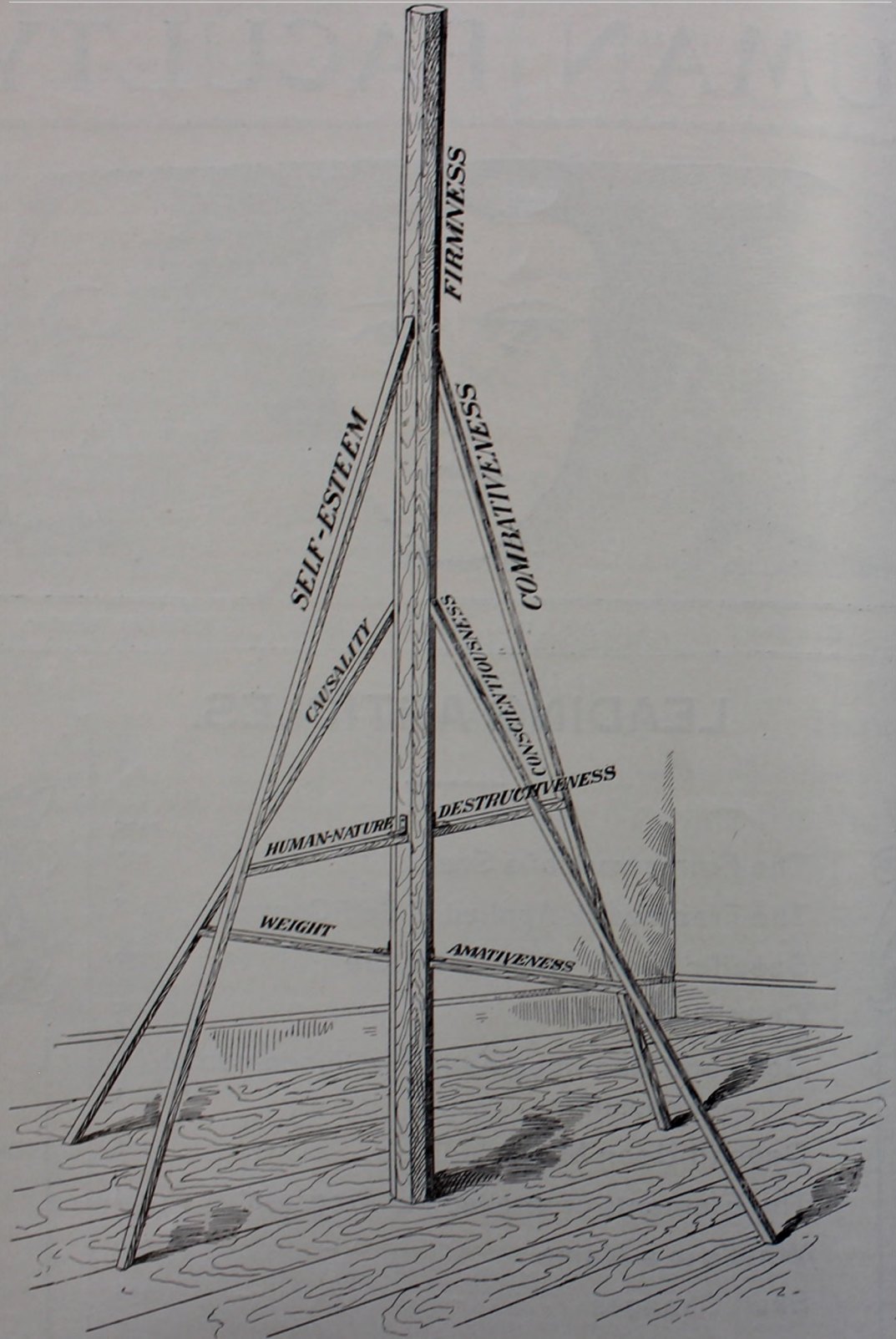
It is supported and made much stronger by two other fundamental elements. These are Self-esteem and Combativeness. Neither of the two is alone capable of making persistent effort. United with Firmness they enable it to make a stronger and more self-reliant effort.

Self-esteem is that fundamental element that gives one self-reliance and self-respect. It is therefore one of the best *supports* of Firmness in making up the framework of the soul. It has backbone in itself as it were. It can be leaned upon. It is a positive support. By nature it is a self-relying element.

Other elements have to largely rely upon the two elements just named. To stand up as a soul is to have a good deal of Firmness and Self-esteem.

The third great piece of a soul framework is Combativeness. This is the element of courage. It is that fundamental soul element that one may fall back upon in times of great peril. There is no other faculty that will support one in a *courageous* sense. That one may stand up as an individual soul and defend himself courageously, this faculty is positively necessary. As a primary element of the framework of the soul it is all-important.

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important in a very *fundamental* and also in a *central* sense in the make-up of this framework, at the same time unless it is supported by two other very different pieces it will not be entitled to the name *human*. The framework of a human soul must be made up in part of Causality and Conscientiousness. These are only secondary in importance to the three first named. Causality is absolutely necessary because it is the only faculty that reasons. Without it a human soul cannot reason. To make this framework a *rational* one, is to support it with a large faculty of Causality; in other words, no human soul can stand up and support itself logically or philosophically without it. It is the *logical* support of the framework.

A framework of the human soul, however, without a *moral* element in it would be very defective. It would not stand. This side must be strongly supported. For this purpose it is necessary to add to the framework a strong faculty of Conscientiousness. This is the moral support. Without it all would go down so far as reliability is concerned. No human soul can stand up and meet the temptations of this world without a strong degree of Conscientiousness.

These five fundamental elements of soul constitute a strong framework. With Firmness in the center and one of these on each side it is almost impossible to *upset* a soul. A soul then has a framework by means of which it can stand up and meet all of the occasions, forces, temptations and oppositions of all other souls and nature. Unless these five fundamental soul elements are strongly developed not a single human soul can be said to be *self-reliant*. These constitute the support principally of all other elements that go to make up a human soul. They are the framework in the *most fundamental* and *substantial* sense. Take these out of a human soul and it will *collapse* just as certainly as any building will go down when the framework is taken away. A soul can *neither get up nor stay up* without a strong degree of these elements. This the world should emphatically understand. *Then*, soul-building may be carried on, at least, definitely.

There are two more elements somewhat necessary in this framework. They are Human Nature and Destructiveness. By means of the first, one is capable of certain kinds of self-control to a great deal better degree. This element is called Human Nature. Human Nature is the central element of tact. It enables one to clearly and consciously watch his own nature. In facial self-control it is an important factor. It is not a support like the five first-named elements but is a strong *brace*. By means of it one can *brace* the other parts of the framework much more successfully. In times of great excitement, where embarrassment, confusion and intention might be shown in the face this is absolutely necessary.

Destructiveness comes in and braces one where hardship, physical suffering, and any rough work is necessary. There are many conditions in this life that try one so far as physical endurance and the sight of blood are concerned. To be "chicken-hearted" is to possess a small faculty of Destructiveness and a large faculty of Benevolence. In times of terrible wrecks, as occur upon railroads, this faculty is the one that holds one up *after* the wreck. Combativeness right at the time of danger is the needful faculty. When one is injured and dozens of others terribly mangled and needing surgical help, this is the faculty that principally holds one up.

These seven fundamental elements of the soul constitute what may be called the *mental* framework of a soul. In other words, they are fundamental parts that enable a soul to stand up and regulate itself. They are the framework in the most absolute sense.

THE FRAMEWORK APPLIED TO SELF-CONTROL.

Self-control must start somewhere. In fact, every general power of self starts, necessarily, in some distinct faculty. There is a center of self-control. There must be in the very nature of things a starting point. This fundamental starting point is none other than the faculty of Firmness. It is that instinctive element in both animal and man that persists. All that it can do of itself, however, is to blindly persist. It cannot go ahead nor retreat of its own accord. Yet it means, as nearly as one can express it in words, *instinctive will*. It is not the same as resistance, nor the same as force but is simply that blind elemental feeling that persists. It might properly be called the backbone of self. It is the mental spinal column.

All know what it is to have the bodily back broken. Probably all have seen some animal with its back broken. Firmness is to the mental self very nearly what the backbone is to the body. Think of it clearly in this way. It stands as a hitching post. It is the central pillar of the mental structure. It is the same as if a great post were firmly set in the ground and propped by strong supports. Suppose, for instance, that a post is firmly set and then propped on four sides with very strong pieces. This will give you an idea of the center of self-control with its supports.

Firmness may be said to be either the instinctive center of will or the rational center. To make either an *impulsive* will or an intentional will effort is to use Firmness. It might be more clearly put by using the terms voluntary and involuntary. To make either an involuntary or voluntary effort is to use Firmness.

Self-control, then, without Firmness is not possible. It is an indispensable element in self-control. It is the main

spring of self-control. In other words, it is the very hub of self-control. It is just as necessary as the hub to the wheel. Spokes without a hub are not very substantial. Firmness is to self-control what the trunk of the tree is to the limbs.

And yet it is simply a blind feeling in its fundamental nature. Its nature is such that it instinctively persists, but it is not in any sense intelligent. Perhaps the best illustration of this psychological element may be found in the pig. Here it may be seen in its simplicity and blindness. Then it is almost purely blind persistence.

In the human it rises to the dignity of will in combination with other fundamental psychological elements. The two strongest props are the elements of Self-esteem and Combativeness. In the make up of a human will these two elements are indispensable. They are unquestionably the two strongest supports of Firmness. The reason of this is found in the nature of these two faculties. Self-esteem is the faculty that one can rely upon so far as self-reliance is concerned. Self-control is, secondarily, in this faculty. The very nature of it is cool and self-reliant. When one has sufficient of this faculty to give the feeling of perfect self confidence in carrying out any object, he will necessarily have no hesitancy or embarrassment or indecision. One can, as it were, mentally lean upon this faculty when it is sufficiently strong with perfect assurance. This prevents largely those mental states called confusion, embarrassment and want of self-possession. It will not prevent all of these but so far as self-reliance and self-respect are concerned, it will prevent such. In conjunction with Firmness it can stand up and be almost absolutely impervious to ridicule, criticism and the smiles and the frowns of others. This is its function. It enables one to ward off the shafts of criticism and the flattery of applause as certainly as a solid ball 100 feet in diameter would throw off a cannon-ball. The most powerful gun might send a projectile against this and yet it would be thrown off without hardly a perceptible indentation. Self-esteem is to criticism and applause what such a constructed ball would be to the projectile. This is the faculty that principally enables one to rise above personality and to so wholly respect self that one is indifferent to the smiles and frowns of the world. Want of this faculty has permitted millions to be nervous, sensitive, excitable and despondent.

The second great prop of Firmness in the structure of self is Combativeness. A prevalent idea that ought to be corrected is that Combativeness is the center of temper. This is not true. It can be called the center, in one sense, of contention. A better term for it, however, is resistance. To make it very plain, the function of Combativeness is simply to contend or resist. This is its pleasure. If it is highly developed it takes pleasure in resisting. It has no choice of

kind so far as resistance is concerned. This will depend upon what other faculties are strongest in self. This faculty, therefore, is absolutely necessary where courageous defense is necessary. Self-esteem is the coolest faculty where self-reliance and self-respect are necessary. In all times of danger, Combativeness is the main prop of the human soul. This is absolutely true. It is just as true as that the main support of the body is the spinal column. In the current of life when anything occurs that is dangerous, Combativeness comes to one's rescue. Just as certainly as this faculty is very weak and danger occurs, one is not prepared to meet it.

Thousands of people lose their lives because they are deficient in courageous self-control. If Combativeness were dominant in the mental or soul structures of 10,000 people crowded together and something very dangerous happened there would be no panic. There could not be. All would be cool, comparatively. No one can be *frightened* into loss of self-control if this faculty is sufficiently strong.

It is, therefore, one of the most essential faculties in human self-control. On all occasions where danger is met this faculty is the indispensable one to meet it with. One could not meet danger with Benevolence. He could not meet it with Destructiveness. He could not meet it with even Self-esteem. He could not meet it with Conscientiousness.

The world must learn the fact that these faculties are all fundamental and as individual in nature as are the eyes and ears. There are no substitutes for fundamental faculties. Any human being who is weak in a certain fundamental faculty will be incapable of doing that which this faculty alone can enable him to do.

We have now defined three of the fundamental elements of human self-control. At the same time, these are positively blind so far as *intelligence* is concerned. We must unite with these, two other faculties to give conscious, rational, moral self-control, and will, therefore, we have to go to the intellectual and moral parts of self to find these faculties.

The principal one on the intellectual side is Causality. It is that faculty that understands causation. It enables one to logically grasp the principle that a certain result will follow a certain cause; in other words, it enables one to know that result and cause are equal and unavoidable. This faculty united with Firmness, Self-esteem and Combativeness will enable one to understandingly, rationally, thinkingly, judiciously, knowingly meet certain occasions. When self-control is necessary this faculty principally enables one to understand the occasion. By means of it he can take in the situation and the results that will inevitably follow a certain action. He can unite this faculty with Firmness and logically, knowingly restrain any of his other feelings and passions.

It is therefore a great faculty in self-control. By means of it one sees how futile, how foolish, how unwise it is to do certain things. He realizes the consequences of such acts. He even sees the consequences almost years in advance. He calculates. He forethinks. He understands that as surely as night follows day certain results will follow certain actions. Everything is in a state of logical causation. If this faculty predominates one clearly comprehends that universal cause and effect reigns. He therefore so clearly absolutely knows that a given result will follow a given cause that he cannot rationally proceed otherwise.

At the same time this faculty would be powerless to execute without Firmness, Combativeness and Self-esteem. It must unite with Firmness especially to begin any voluntary will effort. This might be called the center of voluntary self-control. It is the knowing center. It is that fundamental element that props one up knowingly; that sustains and controls one by means of judgment. It is the principle psychological element in the formation of judgment. It enables one to clearly comprehend the blindness and folly of the emotions' and passions' taking the lead in the mental structure.

The principal element or moral self-control is Conscientiousness. This is an inherent fundamental feeling. Its function is perfectly distinct. It is that fundamental element of self that instinctively likes truth and right.

It is not all of conscience but the chief ingredient of it. In brief, it is the conscientious feeling. It is the only faculty that likes a principle in a conscientious sense. It simply likes right, although it is incapable by itself of deterring right.

It is therefore the chief element of moral self-control. It is that faculty that principally enables one to do right, as he conceives of right, "though the heavens fall."

Now, we have the center post of self-control with its four great supports.

The four remaining elements simply brace these five and when the nine are predominant in the make-up of a man or woman he or she is equipped fundamentally for the highest and best mental and physical self-control.

That a soul may not only stand up as a soul and regulate itself, but stand up within its physical organism and operate this organism to the greatest degree of advantage, two other faculties are necessary. These are Weight and Amativeness. Weight is that mental element that enables one to sense the law of gravity. In conjunction with Amativeness, or more properly speaking the cerebellum or little brain in which Amativeness is located, this faculty will be able to so unite the muscles in co-ordinate action that one may not only stand up physically but manage his body as the athlete or acrobat does. This can be done

successfully only by means of Weight and Amativeness in the way that we have indicated. By adding these two fundamental elements to the framework one has both the *mental* and the *physical* framework; in other words, a compound soul framework. Then one is able to stand up both *mentally* and *physically*. Then he can engineer his *own soul* and his *own body*.

These elements do not necessarily make him selfish. They simply fit him to stand up as a soul, mentally and physically, and resist all of the external forces that may be brought to bear upon him, whether *mental* or *physical* to the greatest degree of advantage. In other words, he is equipped to prevent himself from being *mentally* or *physically* upset. All character or soul builders can in the future proceed definitely, if they read this. It is absolutely fundamental and will stand any test.

SPECIFIC KINDS OF CHILD NATURE.

Any distinct kind of child nature is made up of distinct faculties.

Vicious child nature has large Destructiveness for its center, with Combativeness and Amativeness usually large and Benevolence and Conscientiousness negative. Destructiveness is the contral element of viciousness. No one can be vicious in a brutal sense without a strong degree of this faculty.

Stubborn child nature is made up principally of Firmness, Approbativeness and Combativeness. If this is of a very *forceful* kind, Destructiveness is added.

Sensitive child nature is made up of Approbativeness, Cautiousness, Benevolence and Veneration, with deficient Combativeness and Self-esteem.

Lying child nature is made up principally of Approbativeness, Sublimity, Spirituality and Secretiveness, with deficient Conscientiousness and Self-esteem.

The two essential elements of *moral* child nature are Conscientiousness and Benevolence.

Affectionate child nature is made up of Friendship and Amativeness, with deficient Self-esteem, Combativeness, Destructiveness and Firmness.

Studios child nature of the positive type is made up of Causality, Comparison, Eventuality, Ideality and Spirituality. These give a positive, inherent love of study. If Approbativeness and Conscientiousness are also large there will be an ambitious, conscientious love of study.

Playful child nature has its seat in Destructiveness with three special assistants—Mirthfulness, Amativeness and Combativeness. These four faculties predominant will make any child love games and all plays that are amusing.

Timid child nature is made up of Cautiousness, Vitativeness and Spirituality, without Combativeness and Self-esteem.

DISCRIMINATION.

Willie: "Say, pa; didn't you tell me the other day that it was wrong to strike any one smaller than yourself?"

Pa: "Yes, Willie; that is what I said."

Willie: "Well, I wish you'd write my teacher a note to that effect. I don't think she knows about it."—*Primary Education.*

Willie is endowed with strong Comparison and Human Nature.

CHILD NATURE.

Continued from page 120, (July number.)

The constitution of the child's mind, then, is the most necessary thing to understand. It is an indispensable necessity. Before anyone, however intellectually, morally and generally great, can proceed to even devise a method of human culture or education, he must distinctly understand the constitution of the human mind. This mental constitution is necessarily, naturally and inevitably the standard that all must learn before they can proceed. There is a natural constitution of the human body. Anatomy is a natural science. This is looking at the subject from the physical side only for the moment. This natural constitution is something we respect. Physiologists, physicians and surgeons respect it. Physical culture teachers respect it. Educators in general respect it. Temperamentalists respect it. This is all very well. We should respect it. It is a fact. It may not be respected by one class—the Christian Scientists. Nevertheless, it is a reality and should be respected. We respect the body as a body, as a constitution, as a physical organism, as something naturally formed, as a structure, as a natural structure, as a structure that is marvelous in its make-up, a structure that has never been equalled by man in any sense. When we consider the amount of study and research that has been given to the human body by physiologists, anatomists, biologists, anthropologists and naturalists, then we see the great respect mankind has for the human body. It has cost the best study, investigation and scientific labors of the best intellects of the world for hundreds if not thousands of years. This has all been done in the name of physiological science. It is well. It should have been done. It is a necessity. At the same time you must not forget that the human soul is a constitution. Mind, soul and spirit are synonymous words. I use any word that will convey to my readers the idea of the entire mental make-up of one.

You may call it mind or soul or spirit or being or life or intelligence or anything else you please, so you consider the true mental make-up of an individual—that is, the sexual, vital, social, animal, ambitious, esthetic, moral, religious, spiritual, intellectual, everything that comes under the head of will, intellect and feeling. Now this mental constitution, as I have distinctly affirmed, is made up even more specifically than the physical constitution. It is made up of parts. It is made up of elemental parts. It is made up of elements that are not only distinct in nature but distinct in function and distinct in location. Together these elements constitute this constitution. They are natural elements. They are just as natural as the five senses. They are just as natural as any of the physical organs. They are not only natural, but they are fundamental. They are common to the entire race. They are human elements in the best sense of the word. They constitute the mental make-up of the *genus homo*. To deal with human nature in any sense definitely is to deal with these elements. They are the fundamental elements of human psychology.

Psychology without these elements is psychology without a foundation. It is just as baseless as psychology without an organ. As baseless as chemistry without an element. As baseless, so far as science is concerned, as music without a note. As baseless as rhetoric without a figure of speech. As baseless as the science of color without a single color. As baseless as the English language, so far as the science of it is concerned, without a letter. Psychology without a faculty! Psychology without a fundamental element! Think of such a state—and yet that is the state we are in to-day outside of phrenological psychology. I know very well that we have general systems. We have the general principals of the great kindergarten author, Froebel. We have Del Sarte. We have systems of other great educators. They are good in general, but they are not fundamental, they are not in

harmony necessarily with the mental constitution. They are good in many senses but they are not up to date. They are away behind. Physiological psychology is the nearest to natural psychology, to fundamental psychology, yet it is very lame. It is chaotic yet. There is nothing systematic about it. There is nothing specially substantial. There is a great deal of valuable truth in it, however.

To specifically get at child nature is to begin with the psychology of human nature. Child nature is human nature. It is human nature undeveloped. It is human nature in a certain stage of growth. It might be called the potential psychology of human nature. The first stages of child nature are embryotic. The prenatal life of the child is something to consider. The unfoldment of child nature then will be understood clearly only by a knowledge of these psychical elements. Vitality, sexuality, force, will, feeling, perception, conception, memory, imagination, moral sense, every general power of the human mind can be gotten at elementally, not only in the abstract but practically in the child. To measure the vital nature of a child is to measure the vital faculties of the child. No instrument, however perfect, however complete, can tell the latent vital nature or any other nature of the child. It may, to a large degree, tell the active vital nature of a child but it never can tell the latent nature, and the latent nature is the most important nature to understand in a child. A teacher, psychologist, reformer who cannot tell what is in a child except that which it manifests in its study and action is superficial, is positively handicapped. Is without a substantial foundation in regard to training and education. We must be equipped to tell almost all kinds of latency in a child, whether it is sexual, vital, motive, criminal, mental, musical, moral, or any other kind. Here is the greatest danger and the greatest defect in modern education.

All systems combined, all instruments put together, everything outside of phrenological psychology mastered sufficiently to become a scientific art, are incapable of telling to any degree the latency in a given child. What instrument can tell the sexual latency in a child. What instrument can tell the physical latency in a child in general *None under the sun*. There is no possible way in which they can. Physical or mechanical instruments can measure only that which is in action. The most dangerous elements are often latent. Patrick Henry had great latency. Daniel Webster was a youthful dunce. I have had under my hands in this city dozens of boys, especially those who have been dismissed from school or left school in some way—some dismissed and some left—who have great latent talent. Teachers supposed they were good for nothing. They have been called mental imbeciles. Many a child is a winter apple in constitution; that is, late in physical and mental unfoldment. They have possibilities inherent in them that will not show even to 16, 18, 21, 25, and sometimes not until 40—that is, they have possibilities, inherent faculties that will not distinctly show until very late.

They are there. They are there and can be seen by the skillful phrenological psychologist. They are there and distinctly stand out whether active or not in the very structure of the brain. We can look 20, 30 or 40 years ahead in almost a definite sense by means of skillful phrenological psychology. We can distinctly and certainly elementally see the latent faculties in one. The principal latent intellectual faculties are Causality, Ideality, Constructiveness, Spirituality, Sublimity. The latent vital faculties, if they are held in abeyance by some influence, are Alimentiveness, Amativeness and Vitativeness. But the latent mental faculties are the most important in the study of child nature, so far as education is concerned. They are important because the course of education and the degree of education will be dependent upon them. There are students, hundreds of them, who leave school on account of the ignorance of

their parents, teachers or others, in regard to inherent latency, who are naturally fitted for special success in after life. The higher faculties of the human mind, in the motive temperament especially, do not ripen early. There is only one way to ascertain this and that is by means of special brain development.

Again, we ought to see the latent degree in a child. We ought to see and see clearly the latent tendency to all kinds of crime. I have examined thousands of children. I have given years of special study and observation to child culture of all kinds and I have found even the best to be exceedingly superficial in regard to the latent talent especially in children.

For instance, there may be a latent element of Amativeness. A little girl or boy has a very strong degree of this. It does not come into action in a way that the usual teacher can see until puberty. Here is where the great defect is in parental and educational work. They wait until habits are formed. They wait for development. They wait for special action. They wait till it is too late. They wait till the faculty breaks out in positive action. Not understanding the faculty, not understanding how strong it is in a child they do not see the danger and hence there are many hundreds, probably thousands of girls who might otherwise be saved who now go astray and lead evil lives and become depraved who might be saved if teachers and parents could measure the strength of this faculty in a child. In the first place they do not seem to know a faculty. They do not know where to look for a faculty. They do not know what faculties are. They do not know what heads mean. They do not know what any particular brain development means. At the same time sexual latency can be seen. *It can be found in the very babe.* It can be distinctly seen in the babe three months old. There is no need of waiting for puberty. There is no need to wait until it bursts out in some unhealthy, depraved way. It can be handled judiciously in advance because it can be seen by means of phrenological psychology.

Again there may be in one a strong faculty of Alimentiveness. Parents do not know this. Teachers do not know it. Do not know the danger of this faculty.

There may be strong social qualities, fine intellectual development; they may know all this in a general way but they do not know the nature and proportionate development of this faculty of Alimentiveness. They make no effort to properly regulate it, no effort to properly balance it. The child does not know. With this faculty predominant there is no certainty whatever in either boy or girl with the best education that is given from the kindergarten to the university. Such a child may not be any better equipped to make a substantial success, a self-controlled, moral citizen than a child that has grown up in the backwoods without any schooling or parental education whatever. In fact there is many an ignorant child far better fitted to become a substantial man or woman than those who have had all the advantages given in a good home, in kindergarten, instruction in public schools and universities. This is no speculation. It is a deplorable fact. It is a pitiable fact. It is an actual, overwhelming fact. It was a fact in my own case to a great degree. It is a fact in the lives of thousands. It is a palpable fact. It is a fact that I find in actual life to-day. Why? Because the teachers do not understand the constitution of the human mind.

Again, there may be a deficiency of the faculty of Conscientiousness. How many teachers understand the psychology of conscience. In fact they do not yet agree as to whether there is an innate moral sense. They neither know that there is such a faculty nor do they know where it is. They do not know when it is strongly developed. Not understanding this most essential element of a substantial mental constitution there may be in the child all of the other re-

quirements. A child may have vitality, will, intellect, taste, even religious sense, and yet with all this by inheritance and the best environment that the best society gives, the best education that is given to anyone, all of this may be given, and without a specific knowledge of this defect in the faculty of Conscientiousness and a special effort made to develop it, the young man turn out to be a positive criminal.

Child nature then, as all can see, in its entirety is a matter of elemental faculty. It is something that can be analyzed. It is something composed of natural elements. It is mixed. It is many-sided. It is a remarkable compound. At the same time it can be made not only very clear but it can be made the basis of a thorough understanding of all kinds of children. Children may be understood at least 90 per cent. more clearly than they are understood by the educators of the world to-day. They may be understood in advance. They may be understood in a few minutes. They may be generally, elementally, physiologically and in every way understood in five minutes by a thorough knowledge of phrenological psychology.

Hence I say child nature is possible to understand. It is possible to understand it practically. It is possible to understand it before it manifests itself. It is possible to know what it is psychologically. It is possible to understand it in all its relations. It is possible to understand all about its defects. It is possible to understand all of the latent talents of child nature. It is possible to understand it in the most complete sense of the word, including both mind and body. It is possible to understand the fundamental relations between the two. It is possible to so understand child nature in this way that the parental and educational and reformatory work of the world may be made 90 per cent. more practical, more safe and certain.

THE MOULD.

O the master's mind is a mighty mould,
That shapes the lives of men;
And the rainbow ends, with their goblin gold,
That seem within our ken,
May vanish in mist as we march along—
For maybe God meant it so—
And sorrow may add a new note to our song,
As into the night we go.

O the master's mind is a mighty mould,
And fret and joy and strife
Are emptied in, and their stories told,
In every molten life.
So the less we lean the right or left,
From the duty that lies before,
The less our chance of a heart bereft,
When the casting time is o'er!

I lay me down in the mould he made,
Subservient to his plan,
And I play my part as men have played,
Since Time and the world began,
With a sturdy heart and a watchful eye,
And never a doubt or fear—
For whenever a soul can say "I'll try."
The bent of the mould is clear.

For the master's mind that has moulded
men,
In many a shape and form,
Has never forgotten to strengthen when
They must face the rack and storm,
It may be mine, on life's sunny slope,
To gather but one bright flower;
But into my mould he has placed a hope
That brightens each passing hour.

So gladly I go on my rainbow quest,
 Though dreams grow wan and old,
 Assured that the things that come are best,
 When all life's story's told;
 For the Master's mind that has moulded
 men,
 Each part of a mighty whole,
 Has bounded Time by Eternity,
 With Peace as a central goal;

And whether it come on the battlefield,
 Or nestled 'neath home-land hill,
 I will seek and struggle and never yield,
 Till I know His mighty will;
 And then at His feet in a tattered sheaf,
 I'll lay the deeds I've done,
 Content to know that, long or brief,
 The way is safely won.

And maybe he'll see in the unspoke thought
 The message I longed to tell,
 And read in the effort with pain inwrought,
 How, ever, I loved him well!
 And I think in that golden afterwhile
 It will seem like the best of cheer,
 If I hear him say, with a loving smile—
 "The bent of the mould is clear."

Katherine B. Huston in Hick's Quarterly.

ELEMENTAL CHARACTER READING.

The elements of human nature are absolutely distinct in nature. Each one is wholly unlike each and all others. A faculty or element is always the same in its nature. This makes character reading when based on the fundamental elements of human nature a permanent and unchangeable fact. Otherwise it must necessarily be superficial. All must become acquainted with these fundamental elements of human nature. This is the alphabet of character reading. It is just as necessary as the alphabet of the English language, the eight notes of music, the seventy-four elements, the nine figures, and the seven primary colors. They are just as reliable too as anything that we are acquainted with. An element of the mind is as reliable as a fact in character reading as an element of chemistry in chemical action and experimentation.

GOOD AND BAD IMAGINATION.

A FUNDAMENTAL EXPOSITION.

Imagination, properly speaking, is simply the power to re-imagine. It is closely allied to memory. Again, very carefully speaking, we cannot imagine that which we have not seen. This is necessarily so because imagination is fundamentally re-imagining. While this true, the human mind is endowed with faculties that enables it to produce in itself or subjectively a great deal that is usually called imagination. In a fundamental, psychological sense, this is not imagination. It is some kind of exaggeration, fancy, construction or formation. Those who are not endowed with a strong degree of intellect and especially with those faculties that give the sharpest kind of discrimination will be set upon, as it were, by their sentiments and passions and compelled to formulate or construct within the mind all of those fictitious formations that are more or less unsound. Under this head comes delusion, hallucination and insanity.

Without considering insanity whatever, one in even a normal state may have a very unreliable imagination, if we consider imagination to be false conceptions or mental formations. This can come about only by a predominance of faculties outside of the intellect proper.

Ideality is on the borderland of intellect. It is midway

between sentiment and intellect itself. It is simply that element of mind that senses beauty; in other words, it is the center of idealism. It is one of the essential factors in human progress. At the same time it is a very unreliable faculty when not understood and predominant. It might be put this way—if one is to be deceived, it is well that he be deceived by idealistic imagination. This is a beautiful kind of deception. It may lead him upward. He may exaggerate many things, thoughts and people.

For instance, to bring it right down where everyone can understand it, suppose a young man has a very strong faculty of Ideality, also strong faculties of Form, Amativeness, Conjugality and Friendship. These five faculties will enable him to fall in love with a young lady with a good physical form and idealize her. His Amativeness, Conjugality and Friendship will give him passionate sentiment that falls desperately in love. By means of his Ideality and Form, in conjunction with these three blind social sentiments, he will exaggerate the beauty of the young lady probably fifty per cent. He is simply psychologically hypnotized by this combination of faculties. It is real to him. He is simply sentimentally dazzled. This is a frequent occurrence. It may lead to marriage. The reality of married life may so arouse his other faculties that they dissipate this glamour and he sees more nearly the truth and then he is fearfully disappointed. This is one kind of every day false imagination.

One of the very worst forms of imagination for young people is the kind that is made up of Amativeness, Secretiveness, Individuality, Size and Form.

Another unreliable type of imagination is made up of Vitativeness, Cautiousness, Spirituality and the intellectual faculties. In other words, Vitativeness, Cautiousness and Spirituality will make the intellect form all kinds of fears of early death. This kind of imagination starts in Vitativeness which instantaneously and strongly loves life. It calls into action Cautiousness to produce a fictitious fear and if Spirituality is large any peculiar feeling that may arise in the mind affecting the nervous system will be taken as an omen or premonitor of death. These three faculties often get together and produce continual fear of death. Probably not so much fear of death as fear of dying. People in whom these faculties predominate will unfortunately harbor these fears and produce that condition physically that may result in death. There is no question about the possibility of the imagination destroying the body. It may not do this in a moment, but when it continues for years in its devitalizing and depressing way it will succeed in producing some kind of a physical collapse. It can be affirmed in the most positive sense that a human being can have faculties, or more properly speaking, sentimental faculties, in such a relatively too strong degree, that they will, positively destroy the body through imagination. A combination of this kind can be made up fundamentally of Cautiousness, Approbativeness, Spirituality and Veneration with very weak faculties of Human Nature, Causality, Hope, Self-esteem, Combativeness, and Firmness. Let us stop and consider a moment the kind of a mental make-up one would be in with Human Nature, Causality, Hope, Combativeness, Self-esteem and Firmness very weak, and Cautiousness, Spirituality and Veneration and Approbativeness very strong. Such a one would almost infinitely over-estimate all kinds of insignificant obstacles. He would be a natural pessimist. The three most depressing human faculties are Veneration, Cautiousness and Approbativeness. These positively negative one. They are depressors in the strongest sense imaginable. They are weakness itself. They take hold of one with fearful apprehension of danger, criticism and divine wrath. They give one fear of God, people and the bridges that are never crossed. They positively paralyze by their de-

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HUMAN FACULTY

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

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DEPEND UPON MERIT.

The majority of human kind are very short sighted. Very few have yet attained that mental breadth and height that enables them to clearly realize that they *can cheat themselves*.

We are very confident that the vast majority daily cheat themselves. They do not do this intentionally. They do it because of lack of a true grasp on life. The majority in one way or another are superficial. They will in some kind of a way make use of *superficial aids*.

In the first place they are inclined to take the so-called easiest course. They have no course of *development*. "Any way to get there" is their motto. This is the *worst* kind of *self* cheating. Human life in any substantial sense is a matter of inherent worth and growth. We may inherit considerable worth but to get more worth we must *grow*. We cannot get it any other way and we cannot grow unless we make *special effort*. *Special effort* is the requirement of growth.

Again, there are many who depend upon some title instead of upon *inherent ability* and *force of character*. They must have some external superficial support. All who *depend upon titles, degrees and diplomas positively cheat themselves*. The best institution in the world is apt to do

one much harm by honoring him with a diploma or with a degree. This may not always be true because there are those who have sufficient capacity and strength of character to realize that *proficiency* is a *subjective* instead of an *objective* matter.

Life is too serious an affair to be handled as the majority handle it. It is too serious to *depend upon any one else for anything one ought to do*.

It is *too serious* to *depend upon Christ* for forgiveness of our sins.

It is *too serious* to *depend upon a priest* to accomplish the same purpose.

It is *too serious* to *depend upon anything but actual character development*.

One ought to be *responsible for his own nature*. He ought to be *held responsible* for it, not in the sense of punishment but in the kindly sense that to be held responsible for his own nature *is for his own best development*.

All, then, who depend upon any and all others or any kind of title or support *are unavoidably cheating themselves*.

THE ELEMENTS OF INTELLECTUAL PROGRESS.

Human nature is made up of fundamental elements. Their localization in the brain has been distinctly learned. We know now what they are and where to look for them; hence we can study them in the most practical way.

They are usually inherited in very different degrees of strength. If some are very strong and some are very weak it causes a certain mental proportion. This unequal development in the different peoples will distinctly account for the dominant characteristics, talents and customs of the race, nationality or tribe. In other words, the institutions of a people correspond with the relative development of these in their mental constitution. If certain elements predominate in a tribe, there will be certain talents, characteristics and productions. Institutions of all kinds will be instituted accordingly. In fact, these elements are the makers of human history. They have done all that the race has done.

They are very different in nature. No two are exactly alike. In fact, fundamentally opposite elements exist in the constitution of human nature. This will explain when clearly and fully understood the tendencies of different people.

Certain elements may predominate. If they do predominate they will tend an individual or a country in one direction principally. In all countries there are dominant faculties. This distinguishes one people from another. Some of these elements are conservative. Others are radical. Some wish to go forward while others wish to stand still. In a healthy, natural sense there is not a single element that wishes to go backward. Retrogression is not natural to the human. Degeneracy is not a natural fact.

It may be a circumstantial fact. It may be a decade or time fact. In other words, degeneracy may be possible at a certain stage. It may be possible to-day, but it is not a constitutional, inherent, natural fact. There is not a single element of human nature that has a natural tendency to retrogression. It is the misuse while learning to use properly, that causes degeneracy. The constitution of human nature and the plan of the universe leaves the human to learn how to live. We are not constituted to simply live instinctively, as does the animal.

No human being can reach anything akin to mental maturity by following an instinctive faculty as does the animal. The plan of human life, if there be a plan, is such that we are compelled to learn how to live by all kinds of struggling for existence. The make-up of the human is such that this plan naturally fits. In other words, the plan of human life is in accord with the constitution of man and compels

him to learn how to handle his own elements while learning how he has a varied experience. A great deal of effort, vitality and life is the cost of learning how to live. If one but looks back over the history of the human race as nearly as it can be grasped he can see the tremendous cost of the present attainment and development of the highest civilization.

There are elements of human nature that look forward. They instinctively reach forward. They are progressive in their inherent nature. They yearn for something higher and better. To these elements we must go for human progress. At the same time there are other elements that inhibit these. If the progressive elements are not predominant in a people, the inhibitory or hold-back elements necessarily are predominant. This is true of China to-day. The conservative, hold-back, unprogressive elements dominate the Chinese as a people.

One can get at the true psychology of each people by understanding these fundamental elements. Some of these elements are social. Others are more nearly selfish in their nature. Still others are ambitious. A comparatively large number are intellectual. A few are esthetic, while others are ethical or moral.

Let us take the social elements. These are Amativeness, Conjugality, Parental Love, Friendship and Inhabitiveness. These elements relate us to each other as sexes, to monogamic marriage, to parentage, to home and to friends. They are the domestic elements. They are in and of themselves unprogressive. They are inclined to go neither forward nor backward. They are more nearly standstill elements. They like to settle down. They like to stay in a certain place. They like to build a home. They have no love of the intellectual. They are not inclined to study science. They do not care to travel. They are, properly speaking, the faculties of reproduction and parentage with all of the requirements of home.

The constitution of human nature is so fundamentally multiple that it can come into conflict with itself; in other words, fundamental elements fight. They struggle for the mastery. Some tend one way, some another. The strong elements in association with environment finally determine the way in which one goes.

Certain faculties dislike to move. They are settled faculties. They are attracted to a place. They are the opposite of the migratory, predatory and changeful. We have certain faculties that hold us to that which is established. They hold us to precedent. They hold us to old customs. They hold us to old countries. They hold us to old institutions of all kinds. They are positively in love with these. They revere them. In fact, the thing or the institution must be old before it can be venerated. One cannot venerate the present very well, nor the future. We must look backward to venerate to any great degree.

Hence there are conflicting elements in human nature. It is a struggle between those who look backward and those who look forward—between the progressive and the standstill elements. The progressive elements reach out, as the plant is attracted to light. Light will attract plants toward it, and the same is true of truth and human nature. Certain elements of the human constitution are not easily satisfied. Their very nature is progressive. They have an inherent love of knowledge, improvement, development and progress. The four strongest of these that are inherent in the mental constitution are Causality Ideality, Constructiveness, and Conscientiousness. These four elements might be said to be the progressive quartet of human nature.

Causality is that inherent faculty that tries to get at the cause of all things. It is the cause-seeking element. It is that element that is positively dissatisfied with any state of knowledge in which it does not understand the cause. It is the most progressive element of the intellect-

ual side of human nature. It is continually, incessantly seeking causes. It forever wants logical foundation for all things. It is dissatisfied with imperfect knowledge of the law of things. It studies and studies and studies all sides of nature to get at causes. It studies physical science to find out causes. It studies geology to find out causes. It studies astronomy to find out causes. It even studies theosophy to learn causes. It studies psychology to find out causes. It is the predominant element of John Fisk. It was a large element in Henry George. It is a dominant element in Herbert Spencer. It was a strong element in Huxley. It is the element that led Newton. It was insatiably strong in old Galileo. It was one of the leaders of Copernicus. It had a powerful influence in the mental make-up of old Plato. It was Socrates' dominant element.

Ideality in another sense is just as insatiable. It is an extremely difficult element to satisfy.

Add to this an overwhelmingly strong love of truth, which springs from an innate development of Conscientiousness and one instinctively wants the truth. He wants nothing but the truth. The true truthseeker is one with Conscientiousness predominant. He does not then want any error. He does not want anything that is biased. In other words, he is free to seek truth, regardless of the consequences. Many of our truth-seekers are narrow. Their wish is father to their thought. The true truth-seeker is one with sufficient Conscientiousness to rise above personality, kin, country and prejudices.

The intellectual faculties constitute only one side of the constitution of Human Nature. In and of themselves, they always desire information. They might be said to be positively progressive human elements. It matters not what race they are found in, they are exactly the same in nature.

But in some kind of a way they must become stronger in a relative sense than the feelings, passions and sentiments—what is termed emotions. It is to these fundamental feelings that we must go for the sources of prejudice and intellectual restraint.

It is impossible for the intellectual faculties to act freely with the emotional faculties predominant. Instead of reaching out for the truth in a direct manner they will, when the emotional elements predominate, be compelled to learn so much or go so far and no farther. They are simply inhibited by the unintellectual sentiments.

These sentiments may be social, selfish and religious. Whatever they are, they are, with the exception of Conscientiousness, narrow; in other words, they hinder intellectual freedom. They direct the intellectual faculties into certain channels. They take the intellectual faculties and make them do certain kinds of thought work.

For instance, if one has the commercial elements dominant, these elements will take the intellectual faculties and make them work—not in a scientific, literary or philosophical direction—but in commercial planning. The intellectual faculties will be used simply for commercial scheming. This is the condition of a majority of the American people to-day. This is the commercial age. There is more religious and moral freedom than commercial freedom. The intellect is bound, restricted, inhibited by commercial dominancy. Acquisitiveness is the central element of commercial life. If it predominates in the mental constitution the intellectual faculties are not permitted the highest degree of freedom. Nearly all their innate and the innate vital powers in general are used up in the wear and tear of commercial thought. For instance, take one who is engaged in commercial speculation. Take a board of trade man. He is dominated principally by the commercial elements. They take his intellectual faculties and compel them to work probably nine times more in a commercial direction than in anything purely intellectual.

The whole history of the human race shows us that the intellectual faculties are rather late to reach supremacy in the constitution of a people. We might say that there is no civilization yet where the intellectual faculties as a division of human nature positively predominate. We are yet dominated by our social, selfish, ambitious and religious sentiments. The intellectual production has some kind of a sentimental or selfish bias. The intellectual faculties, in other words, are not only held in abeyance but are in many ways thwarted. They are compelled to do that which they naturally largely dislike.

One may have an intense love of the study of science and yet find that to gratify this he must first obtain that which will enable him to physically, socially and generally exist. Intellectual freedom is largely a bread and butter question. That people who first attain sufficient intellectual freedom or strength to think independently of the sentiments, will make the most rapid progress. If these intellectual faculties were free they would simply learn freely; in other words, they would simply investigate the principles of nature and life without any restraint. They would not be dominated and compelled to work for a given end but would be free to learn so far as their natural tendency is concerned. Their natural tendency is to learn the principles of all life. To make it very clear, their range would include the free intellectual investigation of physical science, mechanical and mathematical science, all intellectual philosophy, and a great deal of psychology. For instance, the study of anthropology could be carried on by these faculties in an unbiased way if some of these other sentiments that have their localization back under the hair were not in the ascendancy. Just as sure as some of these sentiments predominate will we have all kinds of isms, ologies, etc., that are man-made. In other words, they will largely be unreliable. They will be fractional investigations at least. A hobbyist is one who has some *sentiment* dominant in his mental constitution. He may be an economic hobbyist. He may be a sociological hobbyist. He may be a marriage hobbyist. He may be an idealistic hobbyist. He may be a spiritualistic hobbyist. If he is any kind of a hobbyist his sphere is comparatively narrow and is always dominated by some sentiment—that is, one or the fundamentally emotional sentiments or passional elements of his mental constitution predominates.

WHAT'S IN A NAME?

There is exceedingly little in any name. At the same time, names are very big things to the majority of people. Names are all-important to those who do not think.

The name Phrenology is of very little value. It is only a name and a rather narrow one at that. This word is very differently regarded. That which it is the name of would be of just as much value without the name at all. In fact a name often stands in the way of the advancement of a science.

The science of man that is commonly known by the term Phrenology is *incomparably greater than the name*. Phrenology is, strictly speaking, a fundamental psychology. Then it is a fundamental physiology. It is also a fundamental anatomy. It is a fundamental biology because the three last-named are the direct productions of phrenology proper.

In the first place, Phrenology is a fundamental psychology because it is systematized and verified knowledge of the faculties that constitute the human mind and all of their states and powers. About all that is known about the human mind comes up under the head Phrenology. It is the only fundamental psychology. This is so because it is the only science of mind that deals with fundamental elements. Mind is made up of specific and fundamental elements.

Phrenology is the science of these elements. It is the science of their nature, location and powers. This includes all that is known by the word "consciousness." It is a most definite science of consciousness.

Then it is a definite science of concentration, imagination, perception, memory, thought, feeling, and will.

It is a fundamental, specific science of all kinds of human talent and disposition.

It is the science of human nature in the most fundamental and exact sense. It is not a science of only one side of human nature but of all sides.

It is a science of the *vital side* of human nature and all of its anatomical, physiological, temperamental and biological divisions. This makes it, too, a science fundamentally of body.

It is the science of the *quality* of the body, of the *growth* of the body, of the *shape* of the body.

It is a science of *temperament* because temperament is simply a predominant condition of certain faculties of the mind which build a predominant condition of the body usually called temperament.

Temperament, however, is mental in the first place and physical in the second. No physical condition of a natural kind can exist without there first existing a mental condition. No vital faculties, no vital system. No motive faculties, no motive system. No faculties at all no body whatever. All latent, formative, building and organizing power is in faculty. Faculties constitute the soul or mind. If some of these faculties are predominant at birth then they will build up a correspondingly unbalanced brain, face and body. This some would call a physical temperament. In a sense this is true but it is only in a *secondary* sense. A *physical* temperament is always the product of a *mental* temperament. Temperament is in the mental constitution first. To make this overwhelmingly clear, if all of the human race had thirty-nine faculties highly developed and three—Destructiveness, Combativeness and Firmness—negatively developed, there would not be a single motive temperament. There could not be a predominant motive temperament in any man, woman or child without a predominance of one or more of these three faculties.

The physical side of Phrenology then is only one side, even if it is an important side, and no human body can be explained in its structure, temperament and quality without clearly understanding what is called Phrenology.

Phrenology is nothing more or less in its most complete sense than a natural human science. Consider the term carefully—"Human Science." There is nothing necessarily arbitrary, artificial, superficial, man-made, imaginary or theoretical about Phrenology. There need not be any more of this than there is about anatomy and physiology. Phrenologists have simply found *the natural elements of m.m.* They have learned the functions of these. They have localized them. The physiologists have done the same with the body. They have found the natural organs that constitute the body. They have found the locations of these and their functions. Physiology and anatomy are perfectly natural. Phrenology is just as natural because it stands in the same relation to the mind or soul that anatomy and physiology do to the body. It is simply a science of the mental man or woman. In other words, it is a science of that which some call being. It is a science of that which some call soul. It is a science of that which others call mind. To make it exceedingly clear it is a science of everything that is mental or metaphysical. All that comes under the head of human nature, soul, mind, spirit, or being, Phrenology is the science of. It is a natural science of these. It might be put definitely by saying it is a science of the natural elements of mind, soul, human nature or being. It is not only a science but a fundamental one. Probably it would be better to call it an *elemental* science of man. Man is made up of fundamental, mental elements.

Phrenology is the science of these elements. Therefore it is an elemental science of all that can be called man.

Strictly speaking, however, it is just as much a science of the body on the other side. *These faculties build the body.* The office of the human body is to enable all of the faculties to manifest; in other words, the complete purpose of the human body is to enable the faculties that constitute the mind to grow, act learn, etc., and completely express themselves. *The body is for the entire mind.* It has no other purpose in any degree whatever. The body is simply organized for the whole mind. In every natural case it can be organized only as complete as is the organizer. No physical organism will ever be superior to the mental organizer of it. The mental builder is at least always equal to its building. Mind and body must in the very nature of things be exactly equal in every normal case. When one has reached his zenith his body will correspond in an active sense with his mind. When he is in infancy his body may not represent his mind in an active sense but it does represent it in a latent sense. In old age the body may not represent the mind because it has begun to fail. Then it is very much like an old stalk on which has grown a new ear of corn. The old stalk will decay and still the new ear of corn is not dead. The old stalk will be perfectly dead but it has performed its mission. It has produced a new ear in which are all of its life forces. One may use the body and attain a high degree of spiritual development but simply because the body decays and no longer completely represents the soul or mind or spirit it is not necessary to come to the conclusion that the mind itself must decay along with it. If materialism were true this would be a fact but it is not any more necessarily a fact than for the new ear of corn to die with the old stock.

PLEASANT PRESCRIPTIONS.

One word, you hypochondriac;
Let nature heal your woes.
If you are blue, despondent,
Just call on Dr. Rose.
With thorns, mayhap he'll lance you,
But then, to heal the smart,
He'll charm you with his beauty
And sweetness rare impart.

If appetite is flagging,
Just call on Dr. Green.
He'll take you through the meadows
Where beauties rare are seen.
He'll give you the green-leaf tonic
And spices from the wood.
One treatment will convince you
His medicine is good.

Mayhap ennui afflicts you;
Go call on Dr. Lark
(You'll find him in the meadows)
And to his music hark.
He'll tell you of the woodland,
Breathe secrets of the hills,
And listening to his sweetest notes
Will vanish all your ills.

Therefore I am repeating:
Let nature cure your woes.
There's healing in the meadows;
There's health hid in the rose.
Go revel in the gladness
That's rampant in the hills,
And flowers, birds and beauty
Will rob you of your ills.

Buffalo News

GOOD AND BAD IMAGINATION.

A FUNDAMENTAL EXPOSITION.

Continued from page 133.

pressing, negative, fearful effects. This can be just as true as I have said when the faculties of Combativeness, Self-esteem, Firmness, Hope, Human Nature and Causality are weak. By means of the last named faculties, one can stand up and courageously, self-reliantly, intelligently fight the battle of life. When Veneration, Cautiousness and Approbativeness are predominant, with these other faculties weak, one thinks that everything is against him. He concludes that God, man and probably the devil is against him. This can all come about because of the false imagination that these faculties produce.

Suppose we take Approbativeness itself. It is productive of a great deal of the most silly and foolish imagination. Unless it is understood and watched closely by the other faculties it will imagine all kinds of slights and neglects when none were intended. It simply overestimates all that is said against one. It will make a balloon, as it were, out of a bubble. For instance, it is the center of jealousy. Let one with this faculty dominant in connection with either Friendship, Conjugal love or Amativeness, become jealous, and it will set his mental machinery to work and produce in the imagination a great deal of fear of being superceded, of being cast aside, or of being neglected, of being outrivalled, or being deceived, of the other party being false when there may be no basis for it whatever except in the unregulated excitement of those four faculties in connection with intellect.

Another way in which this faculty leads to false imagination of a very different kind, is in a professional way. Those young men who have this faculty large may be aroused by some speaker who is eloquent especially in dwelling upon the prospective possibilities of young men and he may arouse in them an imaginative picture of reaching the White House by thoroughly exciting this faculty. However, this is not a very bad kind of imagination. It may lead to progress. In another direction it may lead to failure, deception and death. It has in more than one instance. Suppose a young lady has a large faculty of Approbativeness and some natural elocutional talent, she may have this faculty so aroused in her mental make-up that she looks in prospect away ahead to the time she will become a dramatic star. If there were a probable basis for realizing this there would not be so much danger but as many young people have little or no discrimination they may be falsely aroused in this regard to that degree that defeat will so overcome them that depravity or death is the result.

We have now given many types of adverse imagination—that kind of imagination that is against one. Let us take up some forms of imagination that are not so reprehensible. In the first place, nearly all the intellectual imagination is good in itself. It leads to mental growth. If one had only intellect and little of the other faculties back of it he would make comparatively little progress. All I wish to have you understand is that intellect is the Supreme Court of the mental constitution. It is principally so. We cannot weigh anything without intellect. Consideration is absolutely out of the question unless we have some degree of intellect.

To make the best kind of imagination let us start with a strong faculty of Human Nature. This is the central element of human sagacity—that general power as it is called that gives one an acute awareness of his own nature and acts, without any scientific knowledge, comes from the elemental faculty of Human Nature principally. If this faculty is strong one will have that acute, penetrating, discriminating intellectual insight into self that will largely permit him to

imagine and yet be aware of how much his imagination runs over the borderland of the normal into the abnormal. In other words, *consciousness* to be very reliable must be guided principally by Human Nature in conjunction with Causality. If we add to these two, Comparison and put these three faculties at the helm of our imaginative ship, so that we know where we are going, what we are going for, how fast we are going, and the forces that are moving us, then we can let the reins loose and allow imagination to do her best. Then we are self-regulative, self-guiding, discriminative, self-conscious, imaginative men and women. If these three faculties are weak, however, no one can guide his imagination. He does not guide it. Then he will be simply a blind imaginative instrument. He will not be rational at all. Rationality can be a fact only when these three faculties lead or at least keep up with the rest. When the other faculties run over these, rationality is destroyed. Then all kinds of manias, illusions, delusions, hallucinations and deceptions occur. Then, according to the strength of the other passions and emotions, will one form false imaginations. This I want understood very clearly.

To save yourself from all kinds of false imaginations, let these three faculties stand in front. They are the proper leaders. They are the proper headlight. Do not misunderstand me. I simply want these to be in front but do not want any of the others to be destroyed. I do not care how large any faculty is so these are larger. If they can be in the lead, then imagination can do its best or its worst. So long as it cannot ride roughly over these three faculties and produce unsoundness of intellect, irrationality is not dangerous. Just as surely, however, as any of the emotions or feelings or faculties can down these three so surely will some form of either delusion, derangement or insanity take place. By means of these three faculties one can get a fundamental grasp of the make-up of the composition of the human mind. We ought to understand the elements of which we are composed as well as we understand our a b c's. If we understand distinctly the function and danger and tendency of each one of the elements of which we are composed we would be infinitely safer as a people than we now are. This knowledge let me say is our best protector, our best physician. To protect ourselves against ourselves is to have these three faculties strong enough to know what we are and to understand all states of consciousness that comes from action of our wonderfully diversified and many-sided make-up.

"SKULL CHANGES."

"The gradually increasing weight of the brain and skull in man must have influenced the development of the supporting spinal column, more especially while he was becoming erect. As this change of position was being brought about, the internal pressure of the brain will also have influenced the form of the skull; for many facts show easily how the skull is thus affected. Ethnologists believe that it is modified by the kind of cradle in which infants sleep. Habitual spasms of the muscles, and a cicatrix from a severe burn, have permanently modified the facial bones. In young persons whose heads have become fixed, either sideways or backward, owing to disease, one of the two eyes has changed its position, and the shape of the skull has been altered apparently by the pressure of the brain in a new direction. I have shown that with long-eared rabbits, even so trifling a cause as the lopping forward of one ear, drags forward almost every bone of the skull on that side; so that the bones on the opposite side no longer strictly correspond. Lastly, if any animal were to increase or diminish much in general size, without any change in its mental powers, or if the mental powers were to be much increased or diminished, without any great change in the size of the body, the shape of the skull would almost certainly be altered. I infer this

from my observations on domestic rabbits, some kinds of which have become very much larger than the wild animals, while others have retained nearly the same size, but in both cases the brain has been much reduced relatively to the size of the body. Now I was at first very much surprised on finding that in all these rabbits the skull had become elongated or dolichocephalic; for instance, of two skulls of nearly equal breadth, the one from a wild rabbit and the other from a large domestic kind, the former was 3.15 and the latter 4.3 inches in length. One of the most marked distinctions in different races of men is that the skull in some is elongated and in others rounded; and here the explanation suggested by the case of the rabbits may hold good; for Welker finds that "short men incline more to brachycephaly, and tall men to dolichocephaly;" and tall men may be compared with the larger and longer-bodied rabbits, all of which have elongated skulls, or are dolichocephalic.

From these several facts we can understand, to a certain extent, the means by which the great size and more or less rounded form of the skull have been acquired by man; and these are characters eminently distinctive of him in comparison with the lower animals."—*Extract from the "Descent of Man," by Charles Darwin.*

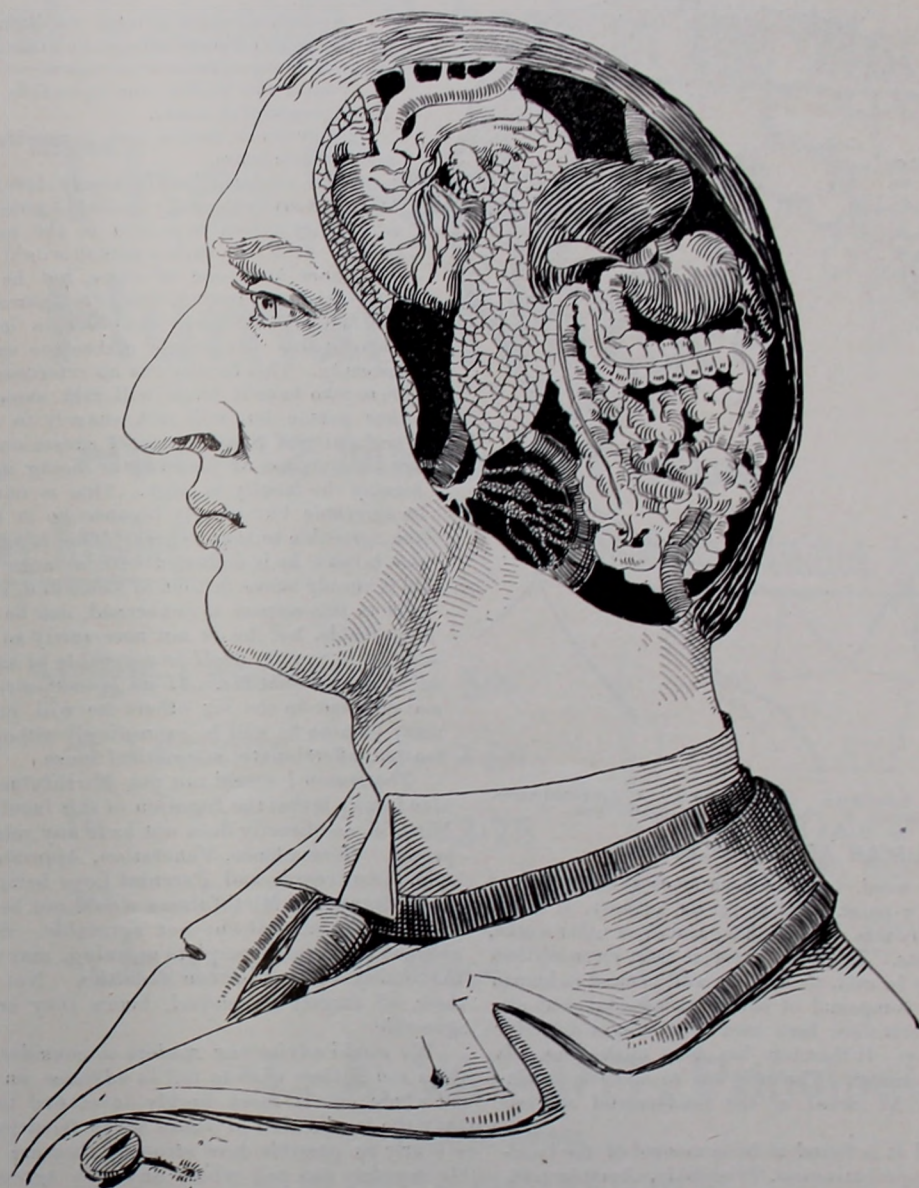
THE ABSURDITY OF MATERIALISM.

If materialism were true the human brain would have to be one of the most wonderful organs conceivable. Then the brain could not be what it is now. All know, who know anything about the brain at all, that the material of it is very much alike. While it is a very complex organism, at the same time it would have to be complex in a *very different sense*, if materialism were true.

When we study the body we find that every distinct feature requires a correspondingly distinct organ. The body is made up largely of distinct organs. The *functions* of these organs *demand* the great difference in their make-up.

The very nature of respiration demands an organ like the lung. The very nature of circulation demands an organ like the heart. The nature of sight demands an organ like the eye. Hence we now have a body made up of very different organs.

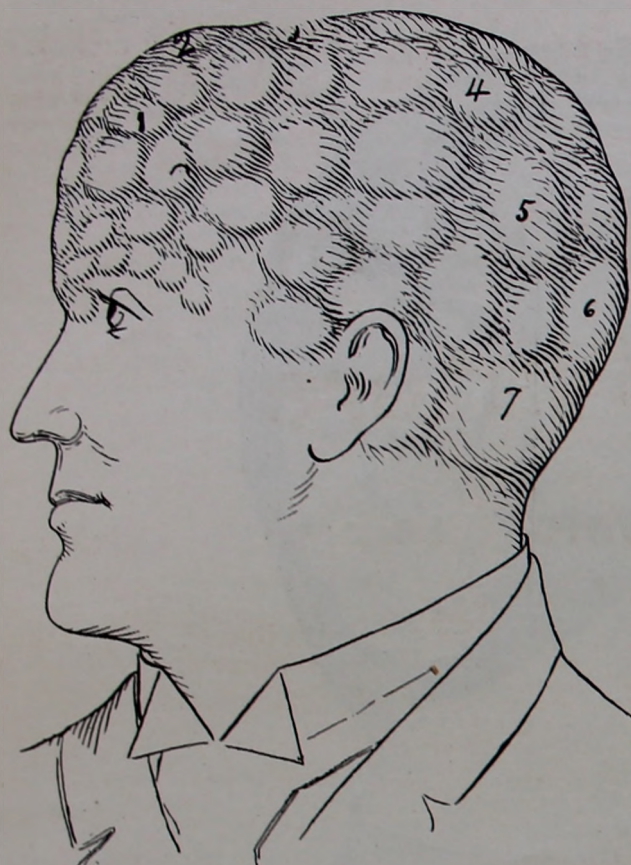
If materialism were true the human brain would have to be made up of organs just as different in quality and structure as the stomach, liver, lung, nose, eye or ear. To perform *absolutely different functions* would require *absolutely different organs in material and make-up*. There is no basis in reason, science, logic or philosophy for a convolution of brain, made up of almost exactly the same kind of cells, fibers, veins and arteries, to perform an absolutely distinct function like that of Destructiveness and another convolution of brain so exactly like the first that no difference in quality can be found with a microscope, to perform the function of Benevolence. It would be just as easy for the stomach to perform the function of respiration, if materialism were a fact, as for any part of the brain to perform the function of another faculty. One is just as possible and just as reasonable as the other. There is not any more difference between *seeing* and *hearing* than between *Acquisitiveness* and *Spirituality*. In fact there is not as much difference. If materialism were true the brain would have to be composed of organs that are just as different in make-up and quality as are the organs of the body. In other words, it would have to have one organ like a stomach, another like the lung, another like the liver, and another like the heart, and so on. The body has to have these to perform its *physical functions* and yet they are not as different in their nature as are the faculties of the mind. If mind were *but a product* of brain, to produce the various kinds of mind that we know are realities, would require just as much difference in the *brain organs*, if not more, than is now found in bodily organs.



What the Human Brain would have to be if Materialism were True.

How anyone can conceive of a *certain section* of the *brain getting angry, simply because it is brain* and another section of the brain exactly like the other in quality, laughing and enjoying the comical, is *inconceivable*, unless there is an *absolute difference* in the make-up of the two brain sections. All physiologists know that the brain is made up of cells and fibers that are very similar throughout the whole brain and that the arteries and veins that permeate the whole brain are the same. For materialism to be a fact then it would be necessary for the brain to be made up of forty-two organs as distinctly different in their nature as the nose, the ear, the heart, the stomach or the liver. This is a necessity in the body outside of

the brain. If it is a necessity in the body there is not the slightest foundation to come to the conclusion that it is not a necessity in the *brain*. For the rest of the body to be made up of distinct organs that are very different in quality, substance and make-up, as can be seen by comparing the stomach with the heart, and this to hold good up to the very brain itself and then stop, is the most overwhelming absurdity if materialism be true. The very diversity of human nature demands, if materialism be true, that the brain be made up of organs as different as those of the body. Otherwise the evidence is all in favor of the mind *being something in itself* and not merely a function of matter.



1. Suavity. 2. Benevolence. 3. Veneration. 4. Approbativeness.
5. Friendship. 6. Parental Love. 7. Amativeness.

HUMAN AGREEABLENESS.

This is a big word. It may mean much or little, according to one's view-point. Taken in its entirety, it means considerable. It covers considerable ground; in other words, it has several roots. It springs from at least seven distinct faculties. It may be said, then, to be well planted in human nature. It is a compound of seven fundamental soul elements. It has heretofore been used as a term or name for one human faculty. It therefore has been misleading. It has misled a great many. The only way to make it fundamentally clear is by means of the fundamental analysis of it.

When analyzed it is found to be composed of the faculties of Suavity, Approbativeness, Friendship, Amativeness, Parental Love, Veneration and Benevolence. When these faculties are predominant and all blended together one may be said to be positively agreeable. He will be agreeable to both sexes and children. This will make all-around agreeableness.

He will be blandly agreeable by means of Suavity.

Kindly agreeable by means of Benevolence.

Deferentially agreeable by means of Veneration.

Approvingly agreeable by means of Approbativeness.

Socially agreeable by means of the faculty of Friendship.

Sexually agreeable by means of the faculty of Amativeness.

Fatherly or motherly agreeable by means of Parental Love.

These faculties excepting Suavity relate directly to others. Amativeness relates to the opposite sex and makes one sex largely agreeable to the other. Friendship relates to both sexes and makes one agreeable so far as being friendly

is concerned to all others who have the same faculty. Parental Love relates to children and makes one agreeable to children.

Approbativeness relates to both sexes of any age and therefore like Friendship makes one agreeable for the purpose of being approved in return.

Veneration makes one agreeable in a deferential, reverential, respectful sense.

Benevolence makes one agreeable in a kindly, tender, sympathetic sense.

These six faculties all largely developed, without the faculty of Suavity (usually called Agreeableness) would make one a very agreeable person to the majority of the human family. It is true such a person would not be suave or bland in manner and tone of voice, but he would be very kind, deferential, approving, friendly, parental and magnetical. The faculty of Suavity does not in itself necessarily make one agreeable. It simply makes one suave in tone of voice especially. This faculty has no reference directly to persons. Those who have it large will talk smoothly not only to another person but will talk suavely to a horse, cat or pig. The faculty of Suavity simply causes one to use Suavity not for the purpose of pleasing or being agreeable but simply because the faculty is large. One is not necessarily kind to be agreeable but simply because he is kind and that makes him agreeable to that degree. One is not necessarily agreeable because he is endowed with a large faculty of Suavity. He is simply suave in tone of voice and, so far as the tone of voice in this respect is concerned, can be called agreeable he is agreeable, but he is not necessarily so in any intentional sense. If Suavity itself is agreeable to any one then he will be agreeable that far. If he is very strong in this faculty and deficient in the six others he will not be agreeable to many because he will be exceedingly unpopular in any warm hearted, affectionate, magnetical sense.

The reason I would not put Mirthfulness in as an agreeable faculty is that the function of this faculty is not to please. Mirthfulness directly does not have any relation to any other person. Benevolence, Veneration, Approbativeness, Friendship, Amativeness and Parental Love being small, one with seven degrees of Mirthfulness would not be agreeable at all. He might be comical but not agreeable. So general agreeableness in its full, complete meaning, may be summed up as the totality of these seven faculties. Not very many have these all largely developed, hence they are only partially agreeable.

We would advise our readers to consider these seven faculties and if they wish to tell in advance an agreeable party and where one is most highly developed in agreeableness, study the localization of these seven faculties and ascertain as nearly as possible how strongly they are developed. In this way they can tell where anyone's agreeableness comes from and what kind it is and how much there is.

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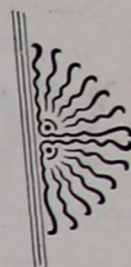
1. Hold integrity sacred.
2. Observe good manners.
3. Endure trials patiently.
4. Be prompt in all things.
5. Make good acquaintances.
6. Shun the company of the idle.
7. Dare to do right, fear to do wrong.
8. Watch carefully over your temper.
9. Never be afraid of being laughed at.
10. Fight life's battle manfully, bravely.
11. Use your leisure moments for study.
12. Sacrifice money rather than principle.

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