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Freedom.

To do as conscience dictates, without fear.
To give a kindly word, to help and cheer
Some one for whom the world has but a sneer—
This is the freedom I ever hold as dear.

Freedom to walk my quiet way in peace,
To grow in love as the swift years increase,
From selfishness to find a quick release,
To know some good in bitter dregs of lees.

Freedom of words, if wisdom bids them go;
Freedom of thought, wherein perchance
may grow
A word of warning, whispered soft and low,
To reach some heart that we may never know.

Freedom to do the duties of today
Regardless of the dread "what others say!"

Freedom to use my life as best I may,
Strengthened and helped by friends
along the way.

Abuse of the Mental Faculties.

BY EDGAR C. BEALL.

In surveying the mental constitution we are struck by the fact that the different faculties are not all of the same rank or importance, and that some of them are adapted to be leaders and directors of the others.

Abundant experience shows that mankind are happiest when acting under the supreme control of the moral sentiments and enlightened intellect. That is, allowing to each of the lower propensities a sphere of activity which shall be pronounced by the intellect to be legitimate, and which can give no offense to the moral sentiments. The propensities are entirely blind, simply desiring gratification, without the least power to determine their proper objects. Thus, for example, Alimentiveness simply desires food; but the assistance of the intellect is necessary to decide as to what is wholesome. Acquisitiveness, if indulged without any reference to the decisions of the intellect, would be as much gratified by the accumulation of stolen property as by the proceeds of a legitimate business. Benevolence is quite as blind as Alimentiveness. It simply prompts to deeds of kindness, and, unless controlled by intellect and Conscientiousness, would be delighted to steal from the rich in order to help the poor. In fact, this manifestation is by no means infrequent. Conscientiousness, although itself such a power for good, and so necessary for the control of the other faculties, is also entirely dependent upon the intellect for guidance. Indeed, nothing can be more obvious than that in every age and clime people have been educated to

do wrong in the firm belief that they were fulfilling their highest duty.

Now, the faculty of Veneration, like the appetite for food, cannot of itself suggest an object which shall deserve its homage. If it can be superior to reason, why have the religious nations of the world always worshipped deities which corresponded exactly in character to the peculiar intellectual status of their votaries? That Veneration must be directed through the intellect to its objects, is too self-evident to require any extended illustration.

The faculty of Wonder, miscalled "Spirituality," has been regarded by many as properly the faculty of faith in the supernatural, and particularly in the Christian bible. But if it has the power to select its object, why is it stimulated by cognitions and beliefs which vary as interminably as the intellectual training and biases of its possessors? As, for instance, among Mohammedans we find it excited and gratified by the Koran, although unaffected by the traditions of Buddhism. Among the Jews we find it marveling at the fables of the Pentateuch, although indifferent to the alleged miracles of Christ; while among Roman Catholics and Protestant Christians its phases of manifestation present still different peculiarities, which in some respects are diametrically opposed to each other and to those of all other creeds. The cold intellectual act of belief, combined with the influence of this faculty, constitutes "faith"; but alone, Wonder produces simply pleasurable emotion when any remarkable circumstance is communicated to the mind. As its gratification depends solely upon the novel or extravagant character of certain objects contemplated by the intellect, it may be said to stimulate or produce belief in those objects, from the fact that it repels every act of the intellect which would divest them of their marvelous qualities. Thus, when an individual has been taught to believe the reputed Christian miracles, a large development of Wonder, by filling the mind with agreeable sensations awakened in consequence of that belief, in its turn, biases the judgment in favor of the reality and legitimacy of the miracles. It is thus clearly impossible that this sentiment can possess any superiority over the intellect as a guide to truth, when from its very nature it must antagonize attempts to destroy the phantoms

upon which it feeds. Independently of intellectual cognition, it is no more able to solve the whence and the whither, or to teach us the duties of life, than the avarice of a miser or the egotism of a tyrant.

As regards the remaining one of the so-called "spiritual faculties", Hope, it is thought by many to be the basis of the almost universal belief in the immortality of the soul, and therefore an indirect proof that there is a future life. There are, however, no facts to support the assumption that Hope, unaided by external evidences presented to the intellect, would instinctively suggest a belief in a spirit world. The true office of this faculty, regarded by itself, is simply to produce a feeling of confidence in the future attainment of whatever the other faculties may desire, without any reference to possibility, probability or reasonableness. Hence, to assert that these three faculties possess within themselves an intelligence which can determine the reality of certain objects, the existence of which is declared by the intellect to be impossible or incredible, because in direct conflict with the first principles of scientific and philosophical investigation, is as irrational as to say that the paintings of Rembrandt or Titian can delight the blind, or that the symphonies of Beethoven can thrill the deaf.

That these faculties have for many ages been exercised to a great extent in connection with a belief in the supernatural, may be easily explained. The function of Wonder, as before stated, is to inspire in the mind a sympathy for anything new, remarkable, or apparently inexplicable, under circumstances where demonstration is for the time being impracticable or difficult. This love for the unusual, the extravagant and the romantic, relieves the mind of that staid, matter-of-fact tendency, which may often be observed among individuals of all ranks, and manifestly serves a very useful purpose in offsetting what would otherwise be a too skeptical and disagreeably incredulous action of the intellect. Without a certain degree of this element, the mind is almost as prone to sneer at new and extraordinary scientific truths as to reject the supernatural. The faculty of Veneration naturally reveres the ancient, the powerful and the good, thus producing the disposition to recognize and submit willingly to authority. Its influence, when predominant, is well illustrated in

the sycophantic character of the negro; while the American Indian, who has a great deal of Combative-ness, Destructiveness and Self-esteem, bows to no one but the "great spirit". Hope, in its normal action, looks to the future and directs the mind to a contemplation of the possible enjoyments beyond the present.

By comparing these facts of normal mental function with the history of religious creeds, it is very evident that the whole structure of supernaturalism, with all its beauties and terrors, has been developed from an abuse of the mental faculties, rather than by an obedience to the true bible of nature. — [The Brain and the Bible.

Are We Civilized?

Well may thoughtful persons doubt if this nineteenth century, about which we blow so much, is, after all, really so enlightened and progressive. I can imagine a body of New Guinea savages capering about a stuffed snake and making night hideous with their senseless howls. I know they are ignorant, uneducated savages, and they do not know better. I can smile at their capers even while I pity their ignorance. But they have my respect, for they do not blow about their enlightenment, their progressiveness, their wealth, their charity, and costly churches or barracks. They array their bodies in queer habiliments when performing their "religious" devotions, and in that they resemble the Salvation Army soldiers, who seem to imagine that the striking character of their dress is an outward and visible symbol of internal righteousness.

But where the real difference occurs is here—the men and women who are accused of howling and yelling in the middle of their weird songs or hymns or whatever they call the semi-Pagan and wholly blasphemous parodies on music-hall ditties, with which they garnish their services, are supposed to be educated and intelligent people. —Sel.

It is better to stand alone on the truth than with a crowd upon mere opinions.—American Sentinel.

If any man is able to convince me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured. But he is injured who abides in his error and his ignorance.—M. Antonius.