PHRENOGARTEN
SYSTEM
OF EDUCATION

SHOWS HOW YOU ALIGN THE FACULTIES IN THE HEAD AND HOW TO STRENGTHEN AND DEVELOP THE PHRENE ORGANS AND MASTER FATE

By

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A COURSE OF PRIVATE LESSONS GIVEN TO HIS PERSONAL PUPILS

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LESSON I

THE PHRENOGARTEN SYSTEM OF EDUCATION

"Educate" means, etymologically, to "draw out" to "unfold." The word in the Latin terminology from which we get the word Education, is literally to draw out that which is within. It is, consequently, in its nature purely evolutionary.

The modern systems of education, in fact not only the modern, but the medieval system likewise, are modifications of the "Cramming" process. There have been applications of the theory that the child mind is a blank piece of paper upon which you can write anything you want to. Instead of educating the child, the modern idea is to teach him, to impart to his memory, instructions and we have an idea that we can simply give him the proper instructions, impart to him the proper degree of knowledge and he will be educated.

This is all nonsense. A person may acquire vast erudition and yet be totally devoid of education. To educate is as we have said, to draw out. It is not by teaching the pupil things, but by developing his faculties that we make him truly educated.

The first logical system to be put forward was the Kindergarten System by Froebel—the "Child Garden." This is the logical method. It is sane and constructive. All the other systems are absolutely erroneous, are founded upon a false principle of putting into the memory a conglomerate mass of abstract facts and fancies which have absolutely no connection and no relation to the psychological development of the mind or being.

All our progress along psychological lines of education has been by the application of the Kindergarten System;
that is, of the fundamentals of the Kindergarten System. Of course, there are a great many features of the Kindergarten System which are not Phrenogarten, which are not truly kindergarten; that is, a great deal of teaching is imparted; but a true Kindergarten System would be the application of teaching only in an indirect manner.

The value of any system consists in its influence upon the evolution of the faculties of the mind, and does not depend upon the impartation of any assumed facts. In other words, popular education, which is the teaching of the memory, is altogether wrong. We require a system of education which will aim directly and primarily at the evolution of the faculties and employ teaching only as a means to that end. If the pupil comes out of school with a well developed mind, it does not make any difference whether he knows anything or not. He does not need to know anything if he has a mind that will enable him to find out things, and with a properly developed mind he will learn anything that he wants to. Therefore, in our system we aim not at teaching the pupil things, but at developing his mind so that he will be able to learn whatever he wants to after his period of education is over. The conventional system aims at the supplying the pupil with an elaborate fund of knowledge while he is going to school, and it seems to be based upon the idea that as soon as he gets out from under the school master's rod he is not going to study, he will not read anything, he is not going to study anything, therefore, all that he ever knows must be beat into him while he is going to school; that if you do not make him know all those things, he will never know them, and so you must give him as great a fund of knowledge as possible while he is in school.

Now, the school should not be intended to teach him anything. It should not be designed that the pupil should learn anything while he is in school. He should go there for the purpose of developing his brain and, through that, his mental faculties and when he is turned out of school he should be a highly perfected being with a well balanced brain, a well balanced mind and all the faculties driven to the highest degree of perfection in their evolution.

Modern education is merely an application of the "cram-
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ming” process. The Phrenogarten method is the application of botanical processes, of the processes of growth. The term means literally, “Mind Garden.” It is the garden in which minds are cultivated and the ordinary principles of gardening just as we would apply them in the cultivation of plants, are applied in the Phrenogarten method.

What are the principles embodied in the cultivation of plants in the garden? Well, we plant the seed, or, in other words, employ involution. Then we supply this seed with soil, water and sunshine and other elements and the chemicals necessary to develop that seed to the highest degree of perfection. By cultivation, we keep the ground in the best possible shape for the realization of that result. Likewise, by cultivation we remove from it everything that will interfere with the highest perfection of that plant, surrounding the plant, in other words, with the most perfect environment possible, and when we have accomplished this, we wait for it to unfold and it always does so. Luther Burbank in his system of plant work has employed these principles. He has realized what he wanted to accomplish. Then he has taken plants, planting them in the proper way so as to give the best possible results; then surrounded them with the most favorable environment possible to bring out all of those attributes which he desired. In the same way we should surround the child with the environment suitable for bringing out the highest perfection in his faculties. We should realize that the entire object of our training is to call out the faculties so that they will be unfolded, will be developed to the highest degree of perfection. To do this we should bear in mind the Lamarckian doctrine of evolution by use. We should realize that all growth depends upon exercise; that the development of the faculties are dependent upon the amount of exercise which they get. In order to develop a faculty, therefore, give it exercise. That is the only thing that is necessary, and the only value there is in the regular school of education is in its utility as a means of giving exercise to the mind; in other words, it is of value only as a system of mental gymnastics, and in no other way.

When you teach a pupil, your teaching benefits him in exact proportion as he has to think in order to understand.
If you make things so plain that it does not require any thought on his part to comprehend them it is of absolutely no value. It is for this reason that many progressive teachers do not work problems for their pupils at all, will not work them, but make the pupils continue to work on until they find the solution themselves and thus they are developing their faculty of calculation. Of course, the teachers do not realize this, nevertheless, they are doing it, and are consequently, deriving a great deal of benefit from it, which they would not derive if the ordinary method were employed. The exercises that are employed in education are used as a means of calling out this activity of the faculties which leads unto their development.

Now, it should be borne in mind that each faculty of the mind functions through a definite organ of the brain. Phrenology gives the key to all mental activities and operations. It is only as we study Phrenology that we are able to understand the operations of the mind. Each faculty of the mind has a certain vibratory rate. All the thoughts which are operative in that direction that is, which go to make up that faculty, vibrate on a certain general scale or vibratory chord so to speak. Now, the result is, in order for those thoughts to come into manifestation, that is for these mental impulses to express themselves through thought vibration into the realization or expression in thought, there must be some physical medium through which they may operate; that is to say, there must be a part of the brain sufficiently sensitive and also sufficiently keen to this rate of vibration that it will respond to such vibrations and to no other. The diverse faculties of the mind have, consequently, developed organs in the brain, suitable to their manifestation, organs which are keyed to their same rate of vibration and thus will allow those faculties to manifest. This is really the genesis of the functional areas of the brain.

The development of a faculty, therefore, is possible only through the development of the diverse phrenological organs. As we develop those organs we consequently develop the mental faculty, or, on the other hand, as we develop the mental faculty, we consequently will develop the phrenological organ. The development of the organ consists, first
in the elongation of the brain fibre, as the thought vibration must pass from the brain center to the surface of the brain—in fact, make a circuit, as it travels both ways. The impulse thus passes from the surface to the center and back to the surface over other fibre. Consequently the longer the fibre is, the longer will be the circuit, therefore, the stronger will be the force of the thought. They must be lengthened in order to give power of thought. Now, the fibre is lengthened by reason of the thought vibration passing through it. The more times the specific brain fibre is utilized in this way, the longer it will become, consequently, this phase of development is brought about by the continual repetition of the thought. By thinking along certain lines, we develop the power of thought. Likewise, the fineness of thought, therefore, its elevation and purity, depend upon the fineness of the brain fibre, and the brain cells, and by the refining of the thinking, we refine the brain cells and fibre.

In the third place, it should be borne in mind that we can manifest our mental impulses in the form of thought only by having brain cells keyed to that specific vibratory rate appertaining to that thought, consequently, a thought can never manifest itself until we have developed a brain cellular combination and a fibre adapted to the manifestation of that rate of vibration. The greater number of brain cells we have, consequently the greater range of thought it gives, that is, it gives the capacity for expressing more different thoughts. As our mind thus expands, enabling us to express more thoughts, we develop a greater number of brain cells and thus of different rates of vibration. Consequently the Phrenogarten System must consist in the development of new brain cells all the time, the increasing of the number of cells, and this is made possible by increasing the convolutions of the brain and also by making the cells smaller.

The fourth factor consists in changing the rate of vibration in the cells, that is to say, by developing them to that point where they are capable of different rates of vibration, and it should be borne in mind that in mental evolution, as well as in every other kind of evolution, it is the process of the "Ever-be-coming." We are always becoming something
more. It is by trying to develop, trying to do something, trying to express ourselves in a certain way when we have no vehicle for such expression, that we by and by train the vehicle that we have. The cells are thus taught to vibrate a little higher or a little finer and thus we are able to adapt them to different lines of thought, to the expression of different faculties of the mind.

The capacity for original thought is developed only by original thinking, consequently, a system of education should consist in the stimulation or originality of thought to the highest possible degree. Teach the pupil to generate original thought and you will develop the capacity for original thought.

Also, it should be borne in mind that we can make the brain adapt itself to the expression of spirituality or of soul expression, rather, in addition to the more intellectual. Likewise, we should increase the gray matter of the brain so that it will be capable of manifesting a greater amount of mind.

All these factors are to be taken into consideration.

The Phrenogarten System is, in brief, the application of whatever method will most surely result in the evolution of the faculties. We must impart our instruction, not for the purpose of teaching anything, but for the purpose of giving exercise to the faculty that we want to develop, and give the exercise at the proper time and in the proper manner.

We should also bear in mind the importance of the law of periodicity in the mental development, as well as in everything else. We should realize that it is exercise of the faculty which counts and that is really the redemption of our entire system of education. If it were not for the mental gymnastics, the pupil gets in school his whole life would be a failure because, it should be borne in mind that nine out of every ten of our facts are absolutely untrue and if we have to teach the pupil nine lies in order to teach him one truth, how are we going to accomplish anything? The only redemption is in the exercise which the mind gets so that by the studying, he acquires a certain development of his faculties, which will ultimately enable him to study out those matters.

Bear in mind, then, that while the conventional system will
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teach the pupil what he ought to know, the Phrenogarten System will develop in him the capacity for thought. It is not a system of teaching, but a system of education; that is, a system of unfolding the latent powers of mind, and there is no limit to the capacity for such unfoldment, neither is there any limit to the extent to which the pupil may unfold.

In this method we, therefore, give exercise to the faculty. That is the sum and substance of the Phrenogarten System—Give exercise to the faculty, and give it in the proper manner and to the faculty that you want to develop.

This system could never be systematically applied until Phrenology had become a science, but through Phrenology it is now possible to develop the mind in any way we want to, to any degree we wish.

Mental evolution is made possible by the application of these rational methods to the thinking and also to the physical organ itself. Every feature of the Phrenogarten System, is therefore, a means of applying the law of growth and evolution to the Phrene organs of the brain in their development, so that they will be fitted as fit vehicles and instruments for the expression and activity of their corresponding mental faculties and likewise for the development of the mental faculties by their exercise in order that they may be properly developed and may express themselves through their corresponding Phrene Organs in the corresponding talent, genius, prodigy, mental power, etc., which must necessarily follow their particular degree of unfoldment.
LESSON II

ORIGIN OF TALENT

By Talents we mean those special mental powers which are manifested in superior beings, those attributes of mind which confer upon persons certain intellectual excellences, placing them, in a sense above the generality of the human family. The special capacity for fitness due to special mental development we term a Talent.

These Talents are absolutely necessary to fit one for the higher walks of life, to fit one for exercising the more important functions that may be presented in human development. We speak of one person being talented and another being devoid of talent. What do we mean by this? Simply that one has a mind adapted to the performance of certain functions while another lacks that special functional adaptation. He may be intelligent in a general way, but the talented man must have a mind adapted to special work. Also he may have a number of talents. It does not follow that he must be confined to simply one talent.

Talents may be either inherited or acquired by study. Many persons are born with them; others acquire them in the course of time; in fact, it is the purpose of a true education to impart to the pupil as many talents as possible, or as are convenient. But the thing we want to understand at this time is the essence of talent; what it is that imparts to man these different talents. It should be borne in mind that there are forces in the world which specifically adapt themselves to certain offices, such as the Graces and the Muses were supposed to personify among the ancient Greeks and Romans. These forces move along certain vibratory notes and can manifest only through a brain that has been adapted
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to those notes of vibration, that is to say, the brain structure must be of such a quality as to form the requisite degree of resistance to vibrations of those forces, in order that they may come forth into manifestation. The Manas or Mind Stuff of the Universe is divided into a number of these classes having a general vibratory tone and as it vibrates in this way it must produce in the individual mind the same type that is present in the universal mind. In fact, it is the mission of the individual mind to embody and manifest the universal mind. It can do this only to the degree that it is adapted to respond to that universal mind.

Now, the different talents in the individual mind represent the corresponding qualities and attributes of the universal mind; that is to say, those aspects of the universal mind which have a common rate of vibration through the characteristics, or rather activities of the individual minds having the same general vibratory chord. Thus, the talents that are manifested in the universal mind are merely the individualization of the corresponding Graces and Muses of the universal mind.

A more simple statement of the problem would perhaps be that the faculties of the individual mind are also present in the universal mind and as the faculty in the individual mind becomes sufficiently developed to enable the universal mind to manifest itself through it with ease and convenience, so that instead of being faint or slightly expressed, it becomes prominently expressed, it becomes in fact, active and has a suitable channel through which it may manifest, this faculty becomes a talent. The difference, then, between the talent faculties and the ordinary faculties is merely a difference of degree; the talent is the special fitness for a thing which a special development of the faculty gives. In the ordinary faculty we may go ahead and perform this function the same as we can any other function, but when this faculty has become sufficiently developed to impart a talent for this thing, it becomes easy and natural for us to perform it. It does not require any special effort of the will to exercise it; we do not plod any longer, but go ahead and act easily and naturally. The force which is also concentrated through that faculty is due to its stronger development. It
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gives us special powers that we did not previously have, because it allows this force of the universal mind or Mahat, to operate in this particular direction with a high degree of success.

It must be borne in mind that the faculties of the individual mind are the Microcosm of the faculties of the Mahat, the Mahat having the very same faculty differentiation as the mind has. When the mental faculty has become sufficiently developed to enable the Mahatal faculty to operate in such a degree as to impart a Divine Power, a Gift as we might almost say, that operation of the Mahat becomes what we might denominate a Talent.

It may occur to the pupil, then to inquire what it is that gives this development of the Mental Faculty while the mind is continually operative on some line. Now, each faculty has its general vibratory tone and as this vibratory tone is always operative in the thoughts which belong to that faculty, the result is, that the thinking of those thoughts must continually maintain that vibratory tone.

To make the matter a little clearer, every thought when projected, or more properly, every mental impulse when projected through the Manas, in order to the generation of a thought, establishes a whirl in the Manas. This whirl is the impulse which gives birth to the thought. The beginning of a thought is this little whirl in the Manas. All these whirls pertain to a certain faculty, moved in accordance with a common tone. The oftener these whirls are repeated, the stronger becomes the habit of their reproduction; the Manas acquires a habit of whirling in this particular way. Thus these whirls are strengthening the tone, so that it becomes characteristic of the Manas with ever increasing strength. This tone, in time, springs forth spontaneously out of the Manastic condition, and thus we have built up a faculty. That faculty, mind you, is a propensity toward a certain tone or whirl, just as man will learn to play a piece of music or to do anything else in a certain way and in the course of time he will develop a propensity for doing it that way in preference to some other way; just as a horse will learn to walk until he develops a propensity for walking in preference to trotting or anything else.
ORIGIN OF TALENT

Now, this tone, which is the mean of all the whirls of a given class is the beginning of a faculty. This is the reason why man thinks along certain lines; why he thinks in a habitual way. His habitual thought, that is to say that which springs forth spontaneously, without a creative impulse operative through the will of the thinker, is generated by the spontaneous repetition of the whirls, that are established in the Manas. As these whirls are repeated from time to time they thus establish their common tone in the Manas until this tone is being generated, continually repeated without any effort on the part of man. It does not require any concentration of the Will, but is self-generative, as it were. It acquires a certain individuality and perpetuates its own existence.

Now, this habit of whirling in accordance with that tone, this habit of the tone perpetuating itself through the continuous generation of its own whirls in the Manas, is the Genesis of a Mental Faculty, and as there is in the Mahat or Universal Manas also corresponding whirls going on all the time, and as those whirls move in accordance with their corresponding tone—for all the tones are operative there all the time—it will be seen that this tone or faculty in the Manas and the corresponding tone or faculty in the Mahat, in reality bear the relation of Microcosm and Macrocosm. The faculty in the Manas becomes, therefore, the focal point on which the faculty in the Mahat may be concentrated, the individual faculty being the negative pole of the universal faculty, which acts as the positive pole.

In this way we can see that by the development of a faculty, that is to say, by the acquiring of a certain vibratory propensity in the Manas, we are opening the door for the operation of the same tone in the Mahat or Universal Mind.

A faculty, then, in the Manas, is merely the instrument on which the Universal Mahat is able to play. Our faculties, then, are the instruments, the keynotes, as it were, on which the Mahat plays, and are the mediums of the Mahatic Faculties. The Talents which they give are the degree of perfection, the degree of realization which it is possible for the Mahat to attain through them.

The Faculty of the Mahat is really the workman; the
faculty in the Manas the tool with which he works, and the Talent the product of his operation as it expresses itself in capacity, power, achievement, etc.

Now, in order for a mental faculty to operate on the physical plane, or, in fact, for it to come out into consciousness, for a mental whirl to express itself in a thought, there must be a physical brain structure through which it may operate; that is to say, there must be a brain fibre specially adapted to the whirl, so that it will offer the necessary resistance, and by resistance, will communicate the vibratory impulse to the brain cells; and the cells must be adapted to responding to that impulse, so that that vibration generates a body which we term a Thought, corresponding to the whirl in the Manas.

Each thought before it can express itself, must have brain fibre and cells adapted to its expression, and as the thoughts are the outward realization of the different mental whirls, even so, the faculty which governs a group of these whirls, all moving in accordance with a specific vibratory tone, in order for it to manifest all of its whirls in thoughts, it must have a group of brain fibres specially adapted to that tone, in tune with that tone, so to speak, and in this way it is able to come to the surface. But in order for it to generate thought and express itself through thought, there must be a group of brain cells all in tune with that particular tone. It is in this way that we have the organs of the brain. These different functional areas are really areas of the brain fibre and brain cells, specifically adapted to respond to vibrations of that particular mental faculty. Thus no faculty of the mind can operate in our consciousness, can be active nor in physical embodiment excepting as it has a corresponding physical organ in the brain. The degree of perfection in the development of these physical organs and also of the mental faculty will indicate the degree of manifestation which it is possible for that faculty to realize, which it is possible for that attribute of the universal Mahat to express in this particular Manas, and this degree of manifestation gives the degree of what we term Talent.

It should be borne in mind that Talent is not simply general power, but is the specific manifestation of a particular faculty. One’s Talents, therefore, depend upon the develop-
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ment of the diverse faculties of the mind, together with their corresponding organs in the brain. Mathematical talent, for instance, is the product of the faculty of Calculation and as is the development of that faculty so is the degree of its Talent. The constructive talent is the effect of development in the faculty of constructiveness and as is the development of that faculty so will be the degree of its Talent. Talent for acquiring, accumulating, hoarding, etc., as well as the propensity for those activities, is the effect of a corresponding development of the faculty of acquisitiveness and so we might go on ad infinitum.

The Talent for Comparison, Criticism and Synthesis is the effect of a development of the organ of comparison. Talent for tracing the relation of cause and effect, for reasoning and planning is the effect of a development of the faculty of causality; and so on all the way through. Musical Talent is the effect of a development of the faculty of tune. Talent for verbal expression, oratory, verbal memory, etc., is the effect of the development of the faculty of language and the degree of the talent will be in exact proportion to the degree of faculty development.

It should be borne in mind, however, that there is a difference between Talent and Propensity. They are both the products of faculty development, but the propensity is the inclination, the thirst after this particular line of activity; it is the desire for it, the appetite which grows out of the habitual whirl, or habitual direction of the whirl and habitual tone. Talent, on the other hand, is the capacity, the power which is developed by reason of the following of the propensity. Propensity is what stimulates one to do; Talent is the ability to perform when thus stimulated. Propensity is desire; Talent is capacity for action.

The educational system in common use, quite often develops a considerable degree of Talent, but it does it by reason of the stimulation of those whirls, the nucleization of that particular tone in the vibration of the Manas and consequently in the development, through exercise, of the faculty. Exercise of a faculty must always tend to its development and consequently to the production of its talent. We see, consequently, that as a result of the conventional system of
education, talents have been acquired on a number of occasions, but their acquisition has been accidental. No effort has been made to acquire those talents, they have been the result of the exercise which was secured, just as a man by manual labor acquires certain skill in doing certain things, though he has not tried to acquire it. In the same way, people inherit the talent of their parents, or by procreative influences, etc. We see this operating all the way through in the entire law of natural selection, but what they have never attempted has been to systematically develop those talents. Now, the Phrenogarten System of Education proposes to go about it to develop the Talents in a systematic manner. This is wherein our system differs so much from the conventional system. The Phrenogarten System of Education does not aim at teaching things, but at supplying talent and thus it has the same relation to the other system that physical culture has to work or that an apprenticeship has to ordinary labor. We exercise a faculty for the specific purpose of developing its corresponding talent.

By the Phrenogarten method, therefore, the pupil will make use of any method which will tend to stimulate the activity of a certain faculty; that is, which will cause the production of those whirls in the Manas along a certain tone and thus will develop the faculty and its corresponding organ, so that the talent growing out of the high development of that faculty and organ, will be produced; and the nature and aim of the Phrenogarten method is the systematic development of talent. That is what we aim at, and the entire course of education is a course of Talent Training and there is no limit to the extent to which these talents may be developed. The law being fundamental employing the fundamental principles of nature, it therefore follows that we are able to develop the talents to any degree that we may wish. Not only this, but we can develop all the faculties of the brain if we so desire, so that they will furnish their corresponding talents. We may have the universal talent instead of merely certain individual kinds, one or two or a few at most. In fact, the brain may become the vehicle for the manifestation of the entire Mahat to the point of the highest possible talents. However, it should be borne in
mind that it is not possible for man to develop all his talents to the point of genius. There is, of course, only so much energy which it is possible for man to manifest and very few can become the universal embodiment of intelligence.
LESSON III

GENIUS

Genius is the term used with reference to that high development of a given faculty which makes it the keynote of one's mental life.

It should be borne in mind that while Talents may be varied, while there may be a number of faculties developed to the point of talent, Genius is usually found—in fact invariably found—in only one faculty, and we use the term Genius in the sense of being that mental development which becomes the genius of a person.

When one of the faculties has been developed to that degree that it directs the activities of all the faculties, giving character to them, imparting its tone so that all the faculties are dominated by this one, it becoming the type of the mind, we then have Genius.

Geniuses are born,—not made. This, however, does not mean that it is impossible to develop genius if we go about it in the proper manner. It simply means that the methods of training which have from time immemorial been adopted, are not conducive to the development of Genius. There is no greater indictment to be brought against the educational system of the age than the fact that so few geniuses are developed amongst the students of the educational institutions. We find that man is born with Genius, or else he never attains it. The faculties develop according as they are used, according as the educational work stimulates their exercise, but in no instance does a school develop the faculties in its pupils, to the point of genius.

Genius has been said to be only one step removed from insanity, and this is true. There is but one step from genius
to insanity or rather monomania; that step is the Prodigy.

Monomania is simply that extreme state of genius, or that extreme type of genius where one of the faculties is abnormal, developed to such a degree that the equilibrium of the brain is overturned. It is developed out of all proportion to the other faculties, therefore, those faculties will not restrain it and the entire mental Kosmos is overturned and thrown into a chaos.

Genius is that more healthy state of mental development where a faculty is developed to a high degree so as to dominate and guide the other faculties, but not so as to be thrown out of all gear.

Where Genius is found without a foundation of talent it always leads to idiosyncracies, and is, in fact, but little better than insanity. Those persons who have from time to time appeared in the world's history, with great genius, but without common sense, whose genius has been eminently impractical, who have never known how to employ their genius, have been in the position they were because of the fact that they were mediocres in every other respect, but their genius has lifted them high in that particular line, and, being mediocres of the lowest form in all their other faculties, they have been unable to properly apply their genius.

Genius should be understood as that development which establishes a definite mental type or talent, giving certain powers and capacities; but there is no character given to the mind by reason of the talents. A person may have a dozen different talents and there may be no connection between them. They are simply so many Gifts, or Powers, Capacities, that man has developed. The man, therefore, who has talents, but no genius is the man who has a number of capacities, a number of powers, but no definite tendency, no typical character. We hear very often of those cases; people who are able to turn their hand to anything and yet have rarely succeeded in anything. It is proverbial that the Jack of all trades is good at none and it may even be stated that the man who is master of all trades yet amounts to but very little when it comes to the practical application of his talents; and why is this? Evidently because he has no goal to which he is steering; there is no rudder; no helm to his life. He
has a number of talents which are exercised; half a dozen or a dozen or more faculties may be exercised at will as he concentrates his attention on them, or as he is directed by the force of his environment, but there is no definite force which drives him in a given direction, which will prompt him to do certain things. The course of his life is not definitely marked out by a keynote.

Talents, therefore, may be described as those powers which are exercised under the influence of the law of natural selection, or which may be employed under the direction of self selection, the principle of personal choice, but they are the servants of the will. [Genius is the master of the Will. Genius is the predominating talent which directs the course of man’s will and of his desires. It manifests itself in an all-controlling propensity which causes man to aspire to certain things in preference to anything else. Every other desire is sacrificed as being worthless. Every other impulse is laid aside. This all-controlling, all-dominating propensity compels the man to seek after certain ends, to strive after that which will gratify this propensity. Thus all his faculties are brought to bear upon one, the one aim of securing the object of that propensity. The other propensities have become passive, as it were, becoming tools in the hands of this all-controlling propensity to bring those forces, those faculties into activity unto the end of securing the gratification of this propensity. Genius is never present unless it manifests itself through an all-controlling and dominating propensity, a keynote of all the propensities which become the one desire, the one wish, the one object of life. This is usually independent of man’s will; it, in fact, directs the will, the will being the outward manifestation, the outflowing tendency, that motion or vibration which starts in the center and moves outward; the desires, on the other hand, being the indrawing wave, going from the surface to the center. It is because man is negative to certain things that his will is caused to move in that direction.]

The propensity should be understood as being a chronic desire, that is a desire which never wavers, which has neither variance nor shadow of turning and which is continually directed to the obtaining of a definite end. As this continu-
ous desire or propensity is ever reaching out for the accomplishment of certain ends, thus maintaining a perpetually negative condition of the entire mind relative to that end, it is naturally developing the organs of the brain through which functions, that is to say, the negative activity of those organs, their activity under the dominance of that propensity develops them, so that they are capable of generating a much greater force. In this way, the propensity continues to grow. The mind acts in that way with greater and greater power. Not only is this true, however, but the propensity causes an activity of the will in the direction of its realization. The current of Manas which is continually flowing inward generates a corresponding current to flow outward; in other words, the current must be a circuit and as the movement flows inward from the surface to the center, a reflex action must start up from the center outward. The result is, Will is generated as the effect of Desire, and this propensity manifests itself through the continuous Will-ingness—willing for the object of that propensity. The dominating propensity, consequently, manifests itself in a dominating will, which changes the direction of the activity of all the currents of the will, making the gratification of this propensity the one end of the entire human will, so to speak. The will, is, consequently, the effect of the propensity, and as the Will directs the outward motion of the Manas, it consequently, gives direction to the thinking, thought being the expression of this will in the higher more metaphysical sense of the term, as the will is, in turn, the outgrowth of the propensity.

Now, as there is a keynote, propensity, manifesting itself through a dominating will, there results, of necessity a certain trend of the thinking. The faculty is, therefore, exercised which has the same type as the will and propensity, consequently all the other faculties are brought into harmony and are thus guided by this propensity.

Genius is, therefore, that development of a faculty and its corresponding propensity which causes it to direct the current of the individual will instead of being directed by the will. In the case of Talent, we exercise our faculties according to the direction of our will. We direct our thinking because we have a definite object in view. We want to attain
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to certain ends and, therefore, we formally and systematically exercise our will in order to the realization of those ends, or else our will is directed by reason of the external forces, the evolutionary forces in the world without, which prompt it in a certain direction, so that we go along the line of the least resistance. But in Genius there is an all-dominating propensity, so powerfully developed, acting with such force that it directs the will and drives all of our faculties to act in a certain direction in relation to itself. It does not permit the forces around us to control, because the impulse which it imparts to the operation of the will is much more powerful than the influence of external surroundings.

Genius, then, is the development of a Propensity, which causes it to take control of us, to move us along in the direction which it takes and to dominate our thinking and all our activity, even the activity of our will, so that our will, in reality, becomes its positive expression. It operates mainly in the subconscious region, while Talent is more objective. Genius is more subjective because genius consists of a dominating propensity which directs the activity of the diverse faculties through their brain organs. This being true, it can be readily seen that the one problem in the development of genius is the formation or establishment of an all-dominating propensity. We may develop any faculty to the point of Genius, if we develop it as a propensity, so that it directs all the other propensities of the being and leads our mental operations; that is really the Essence of Genius. It is one faculty developed to the point of leading all the others particularly through the development of its corresponding propensity.

However, the methods of education that are now in use are destructive rather than constructive of genius; and why is this true? Because they do not train the propensities, but rather train man to think by rule. There is a definite rule laid down, by which every person is to think. Man is supposed to have a trained mind, to be a trained thinker, to think according to law; but genius never does this. Genius is always lawless; it refuses to be hedged about by rules, but persists in thinking and moving along according to its own sweet will; it persists in gratifying the propensity, and as

long as man undertakes to direct his mental operations by definite rule, he never develops Genius. Any system of so-called scientific culture is, therefore, antagonistic to Genius. Genius is found only where a faculty is developed so that it acts by reason of its own momentum, irrespective of any restraint or control which particular training and form will impose upon it. It is for this reason that so many eccentricities are found among geniuses. Genius is never conservative; it never respects the established standards; in fact, it has no standard, but acts under the guidance of the propensity. In the genius the propensity knows no law, but is a law unto itself. It moves the activity of the faculty, according to its promptings, the faculty recognizing no authority, no precedent, no rule excepting the promptings of its governing propensity.

The Genius, consequently, never knows what he is going to do because he acts under the guidance of his genius. The Genius refuses all restraint, refuses all artificial standards, all standards which are not the outgrowth of his own propensity. It is for this reason that the genius is always radical. Genius very often springs forth in utterances which almost approach the pale of inspiration because they come out from the propensity and are not governed by the restraint which would hold the ordinary mind under control. It will follow logically that the method of education, the whole purpose of which is mental, that has been along certain lines, or the teaching of rules and regulations, of systems and laws, by which everything is to be done, by which every mental operation is to be regulated, will not, in the very nature of things, be conducive to the development of a propensity which scorns all rule and all restraint.

Genius can, therefore, be developed only by the exercise of the faculties independent of any systematic training. It is for this reason that geniuses are invariably found among the uneducated, among those who have never received scholastic training to amount to anything. The residents in the country, the farmers, among the mountains, are those who have been able thinkers, free lancers without college training. Many more geniuses are spoiled by education than are ever developed by it, education being under our classical system,
to certain ends and, therefore, we formally and systematically exercise our will in order to the realization of those ends, or else our will is directed by reason of the external forces, the evolutionary forces in the world without, which prompt it in a certain direction, so that we go along the line of the least resistance. But in Genius there is an all-dominating propensity, so powerfully developed, acting with such force that it directs the will and drives all of our faculties to act in a certain direction in relation to itself. It does not permit the forces around us to control, because the impulse which it imparts to the operation of the will is much more powerful than the influence of external surroundings.

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the impartation of a definite formula to the mind of the pupil. There is a certain formula for training the pupil; he must be educated in this way according to the pattern. This is the first and all important rule that is given to every teacher when he starts out in training pupils: "See that thou maketh everything according to the pattern shown thee" and because all the training must be according to the pattern, we have a vast collection of minds of uniform character. But such uniformity of development does not manifest itself in genius. It is rather the mind that is free from all those influences, and which follows its propensities under the free and untrammeled exercise of its thinking power, without any guidance whatever, that develops the faculty to the point of genius.

Any faculty may be developed to the point of genius. In fact, there are many more geniuses than we realize, but invariably they are of little value to the world owing to the fact that their faculties have not been developed so as to confer upon them talent. Thus the genius is deprived of the foundation of talent, which would enable it to go on to success. There is a guiding propensity, but unfortunately it has nothing to guide. It would be much better for every person to have a well-rounded development, to have a number of talents, well developed, a splendid equipment of talent, to enable him to do all kinds of work, and then have some one faculty developed to the point of genius, so as to provide a helm for the guidance of the entire mental processes. Genius in this way can be developed by the systematic development of the faculties, by greatly intensifying the activity of a certain faculty.

It is possible, when we know how to do it, to develop any of the faculties to the point of genius, though, of course, it will be much easier to take the leading faculty already in the mind and develop that to a much higher state.

It will logically follow, therefore, that according to the Phrenogarten Method of Education, the education of each pupil must be directed in reference to the mental development of that pupil's individual faculties.
LESSON IV

THE PRODIGY

Up to the present time all of the prodigies who have appeared, have been, with very few exceptions, those approaching very closely to insanity. In fact we find them, usually represented in a high degree of development, prodigious, in fact, of one faculty, while the other faculties are usually of a very low character, and it is for this reason that the prodigy approaches so near to insanity.

Sanity of mind is really the product of a state of mental equilibrium. It is the balancing of all the faculties which leads up to the perfect state of mind, that state which is best expressed by the term equilibrium. Insanity is an unbalanced state of mind. It does not necessarily imply mental weakness for if one faculty, or in fact, several faculties, be abnormally developed and the others be far below the normal the result will necessarily be an unbalanced state of mind. The Prodigy is, therefore, the connecting link between Genius and Insanity; in fact, he is an extreme form of Genius, genius developed to the point of the Prodigy without corresponding development in the other faculties.

Prodigies are not produced through the conventional system of education, but are always the spontaneous product of nature, without any reference to training. Most of them are born, and, in fact, it has been found that training will inevitably destroy the prodigy's power. The prodigy has usually been found, or in fact, invariably has been found to possess one faculty developed to a tremendous degree and the other faculties rising not above the lowest plane of mediocrity, that is, we mean, the prodigy as he has been known until very recent times. In fact, the last few years
have developed a few who have been prodigies and have had a tolerably high development of many of the other faculties, but the Prodigy is invariably found to be one with a high development of one faculty and the other faculties only mediocre. The reason for this has been that prodigies have not been systematically developed, but have been accidents. The system of education has not favored a high development of the faculties, and the prodigy has usually been developed under the influence of natural selection, the forces under certain conditions, being favorable to a very high development of this one faculty because they have continually called it out or, what is more likely the case, they have been the product of certain pre-natal or hereditary influences, which have given a tremendous impetus to that faculty. Likewise, they may be the product of Karmic forces overshadowing the parents at the time of his birth; or of planetary influences. But in any of these cases, those influences are such as will call out the activity of that faculty to an almost miraculous degree and leave the other faculties alone, or even withdraw from them a great deal of their force.

It should be borne in mind that the faculties are developed by an activity of certain energies in the system. The energy which goes to the faculty is taken from the others; consequently a prodigy becomes such by withdrawing his energy from all the other faculties in order that one of them may be very highly developed. It is, in other words, a case of "robbing Peter to pay Paul." As this is true, it will logically follow that one who has a certain faculty developed to the prodigious point, will be correspondingly mediocre in his other faculties, because the prodigy is an extreme manifestation of genius.

The great difficulty is that in the prodigious development of a faculty, the other faculties are likely to be entirely neglected because this is not only causing the prodigious faculty development, but also a prodigious development of the corresponding propensity, so that the person will take no interest in anything else, but will practically live in that faculty. It will be his temple, so to speak and there he will live, and all his attention will be concentrated in that direction. The result is, the other faculties and propensities
must necessarily become dwarfed from lack of use.

One of the greatest illustrations of the Prodigy was "Blind Tom," the negro musician. He was almost a total idiot in every other respect, but had the most wonderful ear for music the world has ever known, being a man who could not play at all by note, yet could play by ear in the most wonderful degree, being so perfectly attuned in his ear that by hearing a piece of music once he could sit down and duplicate it, could reproduce it any time in after life, could do so to perfection, yet he did not know how to care for himself or anything of the kind.

There have also been mathematical prodigies who could work problems in the most wonderful manner and yet had no development at all in any other respect.

An examination of these prodigies will reveal the fact that in every instance they have been people having an abnormal development of that part of the brain corresponding to that faculty which they exercised in this prodigious manner. Whatever the causes may be which lead up to the necessary development of the faculty they must yield to the prodigy.

The Prodigy is not one who follows the ordinary methods of investigation; he does not reason unless he be a prodigy of the reasoning type; he does not resort to the ordinary methods of discovering truth or of acquiring his skill, whatever it may be. It is not the work of art in any sense whatever. No rules are followed and none can be laid down. In fact, the following of rules becomes a great drawback, greatly hampering all the activities of this prodigious aspect of the mind. A few years ago there was an Italian boy who was the most wonderful mathematical prodigy known to the age. The Italian professors thought it would be a great thing to have him educated, as he could solve any problem presented to him, even giving instantaneously the square root of numbers going up into millions. It was thought it would be a great thing if he were taught scientific mathematics and then, by applying both methods, he would be a wonder. They sent him to school until he was graduated, but strange to say, he had lost all trace of his prodigious mathematical power, and while being a highly educated mathematician from a scientific point of view, yet he possessed absolutely no intui-
tive power. The study which he had made of mathematics, from the standpoint of the science as taught in the schools, had developed his other faculties, but had not exercised this intuitive aspect; in fact, this had been neglected and had become atrophied from lack of use. The result was he had lost all this power.

The regular system of education, then, far from developing prodigies really has the tendency to destroy them by conforming them to the ordinary mold. There must be something fundamental, therefore, in the development of the prodigy which is interfered with by the ordinary methods of teaching, something which is diametrically opposed to the regular method, and this is the truth.

A prodigy is developed when a faculty has reached the point of acting intuitively. Whenever we have developed a faculty so that it acts intuitively, we have supplied a prodigy in reference to that particular faculty.

What is it which differentiates the intuitive action of the faculty from all other action? Well, in the ordinary action, it is directed by the Will. We fix our attention upon certain things, upon certain subjects and we think of those subjects or observe those objects as the case may be, but it requires an effort to do so. Take, for instance, the faculty of observation and the other faculties associated with it. Ordinarily, speaking, they must be directed to certain objects. We must observe, take cognizance of the objects around us. Very few people really do this. Very few people see in one comprehensive view, all the features of an object that is presented to their consciousness. They overlook practically everything and may see here and there a feature. This is the way that a talent for observation, or any of the perceptive faculties manifest itself. It requires the driving of the will to compel it to see and when not so held to the rigid act of observation, it drifts—in fact, it does not see even when so directed, finding it a matter of practical impossibility because of the fact that it has not been trained to such minute observation, to such exact details in discovering everything that comes along. Genius on the contrary, manifests itself through a much stronger propensity, which will make the tendency of the mind perspective, which will cause the faculties to act
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in that direction, which will keep the will concentrated in that way, but still it is an effort, though this is the principal effort that is made, but when the faculty becomes developed to the point of the prodigious it acts intuitively; it no longer requires any conscious direction of the will. We do not have to have a definite purpose in observing. We do not have to look for anything as we would in the lower stages of development, but the faculty acts independent of the direction of the will; it will act above and beyond it in such a way that we will be literally forced to observe, whether we wish to or not. It will require a considerable effort to avoid taking notice of everything that comes along. Such persons will be found to have a perfect mania for seeing things and they will see them without looking for them. It will be perfectly natural for them to see things, but on the other hand, they will not pay attention to anything excepting objects, while if the prodigious development be of the same faculty, it will act in the same way. That which distinguishes the prodigy from the lower states of faculty development is, that whereas the latter have to be directed, they act under the guidance of the will or the consciousness and present their results to the mind, the intellectual faculties in order that they may compare and analyze the facts presented, the faculties accumulating them in order that it may be presented to the judgment, in the case of the prodigy the place of the judgment is absorbed by this particular faculty; it becomes the end and aim and acts independently of the other faculties; it goes ahead and accumulates facts for its own gratification, accumulates facts for their own sake.

The one who is a prodigy along the line of perception literally revels in the perception of physical objects. Instead of examining them in order that he may acquire a knowledge of something else, in order that he may use them as data to reach other conclusions, he searches out those things for their own sake. He literally takes delight in seeing objects in the same way that the tourist takes delight in observing landscapes or anything of that kind. Research, to such a person is no longer a means to an end, namely, the means of securing evidence of universal truth, but it is a thing in itself. Take one whose faculty of color has become prodigious. In
this case, he will literally revel in color. He will become, if an artist, the greatest colorist in the world. He will literally live in different colors, but he will see nothing else in life that amounts to anything. He must necessarily be impractical to such a degree that he will not make a practical application of his ability to judge of colors, because he will simply be reveling in his color scheme.

Some persons may have wonderful powers, but no conception of the propriety of things, no conception of harmony and law. To illustrate: There was a French artist once who was very wonderful as an artist, but had no conception of natural law or anything of the kind. He painted a snow storm once that was the most wonderful thing ever seen—perfect, but it did not suit him, there was not color enough in it; so he went to work and painted a green border around each snowflake, to make them beautiful. The faculties become mischievous, in a way; they want to act their own way, and are not guided by the judgment in any degree whatever, but act according to their own will which is running away with the judgment.

A person who is a prodigy in the realm of beauty, or of sublimity will simply revel in the beauty of the sublime or terrific. It will carry him away, and he will be able to enjoy these scenes and able to portray them in the most wonderful manner, but the faculty will not be under the control of the will and judgment. It is for this reason that the prodigy is a dreamer and he is almost mystical in many respects. His faculty becomes his Star, his Muse, and draws to him those influences. He is also negative in his relation to the universe and the forces which operate. The prodigious development of a faculty makes one a medium for those forces in the universe. He is no longer taking the initiative; he is no longer doing things, but is rather, the channel through which the Kosmic forces operate. It is in this way that it acts intuitively, for it is intuition, in reality; we speak of it as being immediate sight or immediate cognition of truth as by perception. We use it in pretty much the same sense as we would perception in reference to facts. We perceive facts with our perspective faculties; we perceive truth with our intuition. It comes to us immediately; we do not reason
it out; we do not follow any reasoning processes in order to reach truth; it comes to us instantaneously, illuminating our conception.

Now, what do we mean by this statement? Well, in the first place we must understand what really takes place, in our perception of facts. When we see an object, the etheric vibrations from that object have, in reality, penetrated our Aura, awakening corresponding vibrations there which have passed to the center of consciousness, and by reason of a duplication of those vibrations, we become conscious of the object. It is in this way that we perceive objects, that we hear sounds and everything of that kind. Now, when we intuitively perceive truth, that principle, that truth which is operative in nature, sets up in our Buddhic body or soul, a wave, a whirl corresponding to itself, which, acting upon the faculty, causes the recognition of that. We do not reach it inductively, by a process of synthesis, neither do we reach it deductively by a process of analysis. It is not reached by reasoning from data, neither by reasoning from fundamental principles, but the principle itself is impressed upon our consciousness and it is because our faculty responds to that principle, to that law which is operative in nature. We can never know anything intuitively when the force is not at that time in a state of operation.

A static force can never come to us intuitively; only a dynamic force. As this force, however, is operative in nature, following a certain law, when it acts upon our faculty, it will cause the recognition, of this principle.

Now, a faculty must be very highly developed to enable it to respond to all the activities of the world without. Remember, however, that this faculty can respond only to those activities in the universe, those forces which operate through it and for the operation of which it has been evolved. The intuitive cognition of anything is possible only when its corresponding faculty has been developed to the point of the prodigious, but when this development has been reached, it will naturally respond and thus we become negatively polarized to that natural force and become the channel through which it operates, the medium of it, so to speak, and as a person develops in this way, that force acts so that
it speaks through him without any desire whatever on his part. It does not require any effort of the will; in fact, it would require a definite effort to keep from yielding to it, because it becomes a man's nature, and he is passive under its influence. The mathematical prodigy, therefore, can work any problem in the world, yet he cannot tell how he works it; the solution is beyond his reach, although he reaches truth without any difficulty in the world; he can solve any problem no matter how difficult, he cannot tell how he does it. Obviously he does not do it. The truth is, the mathematical processes which are going on in the universe, the great Kosmic harmonic laws which are the source of, which are back of the outer activities, work through his intuitive faculty and thus communicate the solution. He simply sees the result, not the process, because he is not reasoning the matter out; he is not really making any calculation, therefore, he is not conscious of any processes of mental operation.

It should be borne in mind that mathematics is Kosmical; it is not simply a human process, but all nature is regulated along mathematical lines and consequently those Kosmic forces may impress themselves upon the faculties, so that the result will be intuitively realized.

Other prodigies, such as the musical, likewise respond to music. One who plays by ear, as Blind Tom, simply catches intuitively the music that has been sent forth by someone else, while a great musical genius like Beethoven or some of those characters, will respond to the music of the spheres and reproduce that.

We may take up other lines of prodigious development, language or beauty, or whatever we may and we can understand them quite plainly if we will bear in mind that everything manifesting itself in human faculty is also manifesting in the Kosmos. Human faculties are simply the Microcosm of the Kosmic faculties and thus we develop in our faculties the operations which are going on in the Macrocosm. In the ordinary person this is accomplished dynamically, that is to say, he operates his faculties with a definite purpose before him, concentrating his attention upon certain ends, and drives his faculty along in that way, but in the Prodigy
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these faculties act statically. In other words, he is passive in the hands of the Kosmic forces. The ordinary man is a searcher for truth, he is looking into things or he is doing things, but the Prodigy is an instrument in the hands of the Kosmos, being acted upon by the Kosmic forces; he is the channel through which they operate.

It may then be asked, is it desirable to be a Prodigy? From the individualistic point of view, no; from the Kosmic point of view, yes. Individuality disappears in the Prodigy, for he is no longer a man; he is the embodiment of a certain principle; he is the tool which a certain principle uses, the channel through which this principle operates. He has ceased to be a dynamic unit; he has become a static machine; he has become a cog in the world machine; and so, from the standpoint of the individual, it is not at all desirable, but from the standpoint of the universal it is very desirable that all men should be prodigies because they will thus be able to render far more effective service to the world and to the Kosmos than they could render under ordinary circumstances. The person who is acted upon by the Universal is capable of accomplishing far more effective work than the person who is directing his own activities and so if man can get the consent of his mind to be the servant of the universe it is far better that he should strive to become the prodigy because he can then specialize in a high degree this word which comes to him from the great universal harmony. The highest development is really found only in those who are communicating a word from universal harmony rather than those who are trying to be everything.

The Prodigy is dependent upon:

First: a tremendous development of a definite faculty, and he can be prodigious in one faculty, just as well as in any other;

Second: upon a high development of the intuitional side of nature, which means a development of the Buddhic principle; he must also, in the

Third place, be negative; that is, he must represent intuition rather than reason; he must be brought into the very closest state of harmony with the universe; in the

Fourth place, he must have a propensity in the direction
of this faculty, developed, so that it absorbs his entire being, for it should be understood also that Intuition may cover a much wider field than it has covered in times past. While it is true that prodigies have in the past represented but one faculty, yet it is possible to develop a number of faculties to a very high degree; of course, nothing like as high as one faculty can be developed, but yet they can be developed so that they will act intuitively, but their efficiency will, of course, be decreased according as more of them are developed to that point.

It is really the intention of nature that each person should exercise a definite faculty as his keynote; we do not, of course, advocate the others being discarded to the plane of mediocrity as they have generally been. Every person should have a well-rounded development, but some faculty should be developed in a high degree so as to act intuitively and bring the person into direct cognition of Absolute Truth.

The Prodigy is, therefore, not undesirable, but very desirable, the undesirable feature being the fact that in the past he has been developed without any guidance, without any system; he has been an accidental production. He can, however, be developed systematically by the Phrenogarten Method. The system of education necessary unto the systematic development of Prodigies, the making of them to order, so to speak, must depend largely upon the development of the Intuition. It must aim directly at intuitive development, rather than the development of reason. It must also concentrate its attention upon the development of Buddhi, or Pure Intelligence, rather than upon the Mind. It must aim at negative rather than positive activity. It must aim at the recognition of the Universe as the great fundamental teacher, and the individual as the medium of that universal force. It must aim at the highest possible development of a definite faculty, not general development, but the development of this definite faculty. In this way we shall be able to bring about the forces which will give the prodigious development, which will give a faculty that will act intuitively and thus bring the consciousness into the direct and immediate cognition of truth as well as of facts.
LESSON V

OBSERVATION

The basis of modern education is data. We do not depend upon speculation, upon reason, but upon perception. The inductive method is by the accumulation of data and the application of thought and study to those data by comparison in order to their classification, the entire mental process being a process of the accumulation and classification of data. So education, while it is, of course, fundamentally the drawing out, the development of our faculties, yet the learning which we accumulate is the data which we have secured by the study of the surrounding universe. As our data is, so will be our conclusions. Our rational faculties may be never so accurate yet if our perceptive faculties do not operate freely, if they are defective we shall find our conclusions erroneous.

There are two processes, Comparison and Causality. Causality traces the relation of cause and effect between different things. Particularly, however, is it devoted to deductive reasoning, to the reasoning from cause to its legitimate effect. This is pre-eminently the logical faculty, but the Cause, the principle from which it starts must be correct. If it is not, all the deductions will be incorrect and perfectly logical deductions will be made from an illogical premise, therefore, conclusions will be absolutely incorrect though logically perfect. The value, of the reason, therefore, depends upon the accuracy of the premises from which we start.

The great problem, therefore, which it is necessary for us to consider in the study of Causality is whether or not an immediate cognition of principles is possible or whether we
have to develop our principles, our causes through the activity of our faculty of comparison. If the latter, it all depends upon the accuracy of our synthetic method. Modern science generally, claims that this is true, while the ancient philosophers took the former position.

The Organ of Comparison is pre-eminently the Organ of Synthetic Philosophy, the organ employed in thinking or reasoning, in one sense, from data. The Organ of Comparison compares data one with another and thus helps us to reach conclusions drawn from the comparative study of these data. It will be seen from this that no matter how accurate our comparison may be, how highly developed the organ may be or how perfect its working, unless the data which we are studying be true, our conclusion must necessarily be incorrect. A perfect induction, based upon erroneous data must lead to erroneous principles. All the errors in our philosophy are the outgrowth of erroneous data. Men take things for facts, which are not facts, and until we have found a means of verifying our facts, until we know fact from fancy, we can never have an exact science. Nine-tenths of our facts are absolutely untrue and if we have to teach the child nine lies in order to teach him one truth, how are we going to advance? We gather a collection of facts, but nine out of ten of them are fakes. Then we make an induction from these facts, so-called, leading up to certain assumed principles—laws of nature. These laws are not true laws, but are found to be out of harmony with the absolute truth of nature.

What is the trouble? Our facts are not accurate, and why are they not accurate? Why is it that we have taken assumptions to be facts? The great difficulty lies in the source from which facts are derived. All our facts come through perception, either our own or some one else's. A fact is something which can be perceived through the perceptive faculties. Without having perceived a fact or something similar to one, it is utterly impossible for man to conceive of the nature of that fact. Logic will never bring us to the recognition of a fact. It can be perceived only through the perceptive faculties, consequently, perception, is at the foundation of all facts. All our facts being derived
from an inductive philosophy working up these data must, therefore, follow perception.

The great cause of error is, consequently, not so much an inaccuracy in the process of induction as it is insufficient data, or inaccuracy in the data which we possess and this inaccuracy is due to inaccuracy of perception. The perceptive faculties must be developed, must be exercised in the most accurate manner if we would secure accurate data as the basis for induction. It is proverbial that two men will never have the same opinion about an object. A thousand men may see a thing transpire and each will describe it different from the other. Why is it that men differ in their descriptions of facts? We are sometimes made to believe that it is dishonesty in man that makes him tell a story different from any told by others, but this is not the right attitude of mind at all. One man is relatively as honest as another, yet men differ very materially in their description of facts. Why is this? Because they have not seen them alike. Each one describes what he has seen. But why do they not see the object alike? Surely an object does not have a different character for each person, surely it has an identity of its own. That is true, but the identity of anything is made up of its qualities. The being of a fact, the same as that of a man, the being of every object, is a bundle of qualities and these qualities manifest themselves in different ways. One person sees part of the qualities, another sees others. The different features of an object or fact are seen by different persons, consequently, each describes what he sees, but no one of them describes the thing in its entirety. We remember the story of the blind Chinamen who went to describe an elephant; one, getting hold of the elephant's limbs said he was very much like a tree; one getting hold of his body, feeling along his sides, thought he was very much like a wall and one, getting hold of his trunk, thought he was very much like a rope; so each one of them got a different idea of the elephant because he came into consciousness of only a certain feature of him. All our inaccuracy in observation is due to the fact that we are only partial in our observation. We do not see the thing in its entirety. What we require is a broader field of observation,
the capacity to see more of the details of everything with which we come in contact. This is the foundation of Professor Agassiz’ system of education. We find that he kept a young man three days looking at a single fish, would not allow him to do anything else. He had to keep looking at that fish until he had seen every feature of it; until it was stamped upon his very being, and this is the proper way of investigating all facts. We must look at an object until we see every feature of it, every attribute and this capacity is susceptible of cultivation. The power to observe increases with use and becomes atrophied with neglect. The American Indian is a thousand times superior to the scientist as an observer, because his faculty of observation is continually exercised; he looks and sees. The Hindu is pre-eminently superior to people of Western nations as an observer, in his capacity to see things. It is for this reason that Hindus do not differ in their opinions anything like as much as people of other nationalities, not because of a slavish or serfish attachment to form, but simply because they see more of everything that they see, get more of the details; their data is more accurate and, being more accurate they come nearer to agreeing, for if we could see all of what we observe we would see exactly the same thing; our data would be the same; we would not disagree on the facts; then our minds would develop them so we could reach conclusions not very different. In fact, the way in which our minds have been developed has been the result of the data with which they were dealing. Our intellectual processes largely depend upon the character of the assumed data we handle.

Nature has provided a special organ for the observation and accumulation of facts. This is the Organ of Observation, lying immediately between the eyes, and just a little above—between the eyebrows—like extending from the root of the nose up a short distance, extending on up; in fact, to the lower border of the Organ of Eventuality. This organ is in two divisions, the lower section of which is devoted to physical observation, and the upper section to mental observation. The section of physical observation deals with physical objects, the objects of the physical world and when highly developed, with the Astral world also. We
come in contact with the objects of the physical and Astral world through the activity of this faculty. The upper portion deals with mental objects, mental observation, but this is not to be understood as relating to a process of intellectual inquiry or anything of that kind, from reading books; while it, to a certain extent does that, in that it will see in an argument certain points, will recognize the details and principles in an argument or in a story, will pick out certain points rather than take the whole, yet its highest function is the going into the Mental Plane, and accumulating facts there, which is exactly on the same principle as the physical observation does on the physical plane. This faculty has for its specific function the gathering of facts and when we accumulate our facts through the exercise of our observation, if this organ be developed so that it will make careful and proper observations, our facts will be accurate.

Education should consist in the training of the observation and until this faculty is developed so that the pupil can see things, can take pains in observing, until he is trained for research work, to see things, he will be utterly incapable of any real progress along educational lines because the source of all knowledge is facts, and the channel through which these facts come is observation. Man requires, therefore, to be taught to see things, not taught things. He must develop the power of seeing things. This power comes only through the development of his observation, with a few other faculties.

The Phrenogarten Method, therefore, requires teaching the pupil to take pains in his observation. This pains-taking observation to see everything in an object, to get all the details, develops the capacity for such detailed observation. Understand, it is not so much in teaching a person to do this, as in the exercise which his organ gets in this painstaking observation. It is said by some that genius consists in an infinite capacity to take pains. In one sense this is true. Particularly is it true in the genius of perception. There it requires the ability to see everything. However, in time, as the faculty is developed it will no longer be difficult to see things. It will no longer require any pains, but will be perfectly natural; will be just as
natural for him to see everything as it is now natural for him to drift through life without seeing things. It is the paying of attention to everything that transpires around us that develops the capacity to observe by developing this organ by its volume, building up its cells, increasing its fibre, vitalizing it, and everything of that kind. Exercise in observing develops the capacity for observation and exercise in observing a thing in all its details, in observing each of its features, develops that phase of observation so that it becomes natural. We also develop a propensity for observation so that we really delight in observing everything. Now, we see in the one who loves beautiful landscapes, the works of art, etc., a propensity for observation of those particular things, but the one who has developed observation with sufficient accuracy, to a sufficient degree, will develop a propensity for detailed observation. In time it will come to him like a flash. He will see immediately all the details of an object and this capacity for observation of an object in all of its details, in the propensity going with it, will give the capacity for securing accurate information about the world around him, the capacity for securing accurate data as the basis for accurate conclusions.

The faculty of Observation takes cognizance of things in a general way. However, there are specific faculties that deal with certain attributes singly. For instance, lying on either side of Observation are the organs of size, the function of which is to observe objects in relation to their magnitude. They do not take notice of anything else, but observe the size and, when sufficiently developed, become accurate in their estimation of the breadth of streams, of distances and of the size of anything either great or small, so our Observation shows us the size of anything and the accuracy of our estimate of size depends not upon our intellectual development, but upon the development of this particular part of the brain. Size, that is, the estimation of size, is not an intellectual faculty at all, but is one of the perceptions.

Lying on either side of Size just above the eyes and extending to the sight of the eye, is the organ of weight, and this organ elevates the eyebrow on that particular part of
the ridge above the eye just before we come to the sight. This faculty deals with the weight of objects. It enables us to estimate their weight without taking them in our hands; simply looking at them, we can estimate their weight and it is a development of this faculty, not experience in estimating, that enables estimators at stockyards to estimate the weight of animals. It will also give the capacity for weighing objects in the hands and telling by muscular contraction, their relative weight. It is the seat of dynamic and also of the clairo-dynamic senses and is not confined to physical influences, but extends to the Mental and Astral Planes as well and gives, in a general way, the capacity for recognizing the dynamic force of everything and the amount of muscular contraction necessary to lift an object. It is the center of consciousness, in fact, for weight, and the more highly developed it becomes, the more accurate is our ability to estimate the weight of different objects. But it has another function and that is the preservation of equilibrium in the body. It is the development of this faculty that enables man to maintain his center of gravity, and without a good development of the faculty he will not be able to do it. Men who can stand on high elevations, who can climb to great heights with impunity, are able to do so because of the great development of their organ of weight. Their organ of weight gives them the capacity to maintain the unity of their being, as it were, against a shock or anything of that kind.

Cases of panic that come on people—fright—are very often not due to a lack of courage, but to a lack of equilibrium, growing out of a weakened state of the Organ of Weight.

The Organ of Weight also gives equilibrium of mind, a balanced state of mental powers and of the character and everything of that kind; in fact, it is the seat of equilibrium on whatever plane we wish to deal. It is the seat of poise. No person is well poised without a good organ of weight.

Remember the law of evolution that everything develops by usage; consequently, the way to develop your faculty of Weight is by exercising, by preserving a state of poise and equilibrium, by endeavoring to the best of your ability to
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maintain the attitude of balance; by also taking physical exercises which make it difficult to maintain the center of gravity. Yogi practices, where one has great difficulty in doing this, are of inestimable value. The exercises of the Spinning Dervishes are excellent; in fact, there is nothing equal to the dancing of some of the Dervishes, where they describe the rotation of the planets and each revolves on his own center of gravity and then revolves around the Chek at the same time.

There is great value in any exercise that makes it difficult to maintain the center of gravity. Experiments in investigating weight, in testing the weight of objects by holding them in the hand, or anything of that kind, trying to guess at what things weigh, are all advantageous.

Man develops this faculty, not by study, but by use, the same as he does all the other faculties; therefore, let him bear in mind that only in proportion as he uses his faculties will he develop them and thus be educated and a man without a well-developed Organ of Observation, Size and Weight will never make correct observations. He knows absolutely nothing of the phenomenal world; his data will be distorted; he will be like a blind man describing anything for he is blind in a certain sense. Not only is he blind but deaf and everything else. The senses can serve us only as they bring to different faculties the impressions of external objects and the external objects as they impress themselves upon these faculties, become facts. So facts are simply the impressions which we have received concerning the objects external to us and they are, therefore, just as accurate as our observation.

The basis of all learning is, therefore, a development of the faculties of Observation, Size and Weight.
LESSON VI

PERCEPTION OF FORM

One of the most important elements in education is a correct knowledge of form. Objects of a physical character may be described as the attributes of size, weight, color, form and a few other minor details. In fact, there are quite a number of other qualities, but these are the most prominent qualities we meet with in the physical objects with which we come in contact.

Observation takes cognizance of the general qualities, but the more prominent qualities have the special organs of weight, size, color, and form to take notice of them.

As was shown in our last lesson, character thinking is dependent upon character observation for our thoughts are the result of the ideas we get of things. Physically speaking, we think in accordance with the ideas we form of the physical world about us. That which we conceive of the physical world is the result of the impression we have gained of the physical world through the physical senses. There is no truth of greater importance than this. All we know of the physical world we know by perception through the physical senses, the organs of perception, and when an impression has been made through the perceptive faculties upon the consciousness, resulting in corresponding thought, we come into a realization of the world without, corresponding to that impression. It will logically follow that if our impressions be incomplete, all our thinking in reference to the outer world will be correspondingly incomplete. We notice that a blind man's conception of things is much hampered by reason of his inability to perceive them, in fact, conception is found to be very closely allied to percep-
tation. As one’s perception is, so will his conception be. The horizon of our knowledge is, therefore, limited to a great degree by the horizon of our perception. We can never expect to form correct opinions of the world of form without correct ideas of form and we do not have those correct ideas of form unless we have correct perception of form. It is highly important that mankind should realize that in exact proportion as it sees form, will its view of form be. We may have the best process of reasoning imaginable, but we can never by an intellectual process solve a correct conception of form unless we have seen forms correctly. Until we have attained unto the idea of form through perception, we can have no conception of that form. This is exemplified in the peculiar figures that have been made by artists from time to time when trying to paint something that no one had ever seen—an imaginary being, monsters, gods, devils, etc., whatever they may be. The most grotesque is found to be but a combination of a number of those forms which the artist has seen and is familiar with. He can never by his imagination build up a new form; it is simply a combination of other forms with which he is familiar. It, therefore, follows that one can never arrive at a conception of form, which is not the result of a perception. All forms, therefore, that are imagined, exist. Man does not form any imagination of them until he has perceived the already existing form.

One’s education must, therefore, begin by correct perception of form, and the Organ of Form, lying between the eyes and back of the root of the nose, manifesting itself, therefore, in the prominence of the nose immediately between the eyes, has for its function the perception of form, and as it becomes developed, it gives the capacity for a more detailed observance of form.

The difference between a person with a well-developed faculty of form and one whose faculty is but slightly developed is a difference in detail of observation. There are in every organism with which we come in contact thousands of different forms. Very few of those are observed, ordinarily speaking. Nothing like one-tenth of them are ever observed. We simply skip over those peculiarities of form and thus fail to take notice of them. The more highly de-
developed the faculty of form is, the more powerful will be our capacity for taking notice of those forms. Not only does the faculty give capacity for observing form, but likewise a propensity for noticing form. The propensity causes us to be interested in form, to take pleasure in observing all the angles, the lines, everything that manifests itself affirmatively, and the capacity which is found to accompany the development of the propensity, gives to us the ability to satisfy that propensity. The ability to observe form and the propensity to exercise this, are thus found to exactly coincide with the degree of development in this faculty. Inasmuch as our conception of form must be the result of our perception of form and inasmuch as our perception of form must be proportioned to the development and activity of our faculty and this upon the size and fitness of our organ of form, it follows that the degree of development presented in this faculty will exactly regulate the degree of accuracy and completeness of our conception of form.

Our education must begin, therefore, with the cultivation, the proper training of our organ of Form. It must be taught to observe Form. It must have this capacity and also this propensity. A part of the education of every pupil should, therefore, be the development of his Faculty of Form. It is far more important than grammar or arithmetic, or quilting or dressmaking, or anything of that kind for the pupils in public schools that they should be taught to observe Form. The pupil should be given instruction in Natural History—that is, he should not be given any instruction at all, but should be required to give instruction to the teacher. He should be required to take insects, bugs, and parts of flowers, leaves and everything of the kind and, not dissect them, to see what they are made of, what is inside of them, look at them and describe every feature of what he sees. He should be required to describe the shape of the feathers of the birds or petals of the flowers, the shape of the leaves and if there be any peculiarity in the leaf or petal, in the feathers of the birds or anything of the kind—the least peculiarity of form should be noticed. In fact, it would be advisable to introduce the elements of a competitive examination into the course; that is, offer
special inducements for the pupil to find out as much about the form as possible and make each point count one. Thus, by having the pupils continually looking for those peculiarities of form, continually fixing their attention upon them, in time they will develop the capacity to see them. This looking for peculiarities will stimulate the propensity for discovering peculiarities of form and as the pupil is employed in this way in observing form, he will develop his faculties.

Also, in drawing, little attention should be paid to color, to nicety of lines, or anything of that kind, but the Form should be the all-important point. Any deviation from correct form should be criticized severely. No toleration should be given to a blunder of this kind, but on the contrary, the pupil should be required to make the form exact. By doing this, capacity for taking notice of accuracies and inaccuracies of form will be developed.

Likewise, the teacher should not criticize these, but should make the pupils criticize the form, discovering the errors if possible and the one who can see any more than the other pupils should take turn in criticizing so as to discover all the inaccuracies in the form. By so doing the pupils will exercise their discriminative power in reference to Form.

It must be always borne in mind that evolution is by use. We develop a faculty in exact proportion as we exercise it and we develop this capacity for the specific things for which it is exercised. For instance, a person may acquire a perfect genius for observing straight lines, but have no capacity to speak of, for any other form.

The study of geometry will be found of great value in the development of form particularly if it be studied mainly by diagrams rather than by theoretical instructions, and as a matter of fact, geometry should be taught in every public school. In fact, it should be taught in the kindergarten in a simple form so that it can be understood, but yet the principles should gradually be developed as the pupil gets able to understand more and more. The teaching should have reference to the exercise of the faculties; in fact, the pupil should not be taught anything, but should simply be induced to use his organs and thus get a view of nature as it is;
learn to perceive the Form of everything even though it be the most minute detail for there is nothing too subtile to be observed in order to develop this faculty. When we realize that there is nothing formless in the universe, that the whole Kosmos is built up of the geometrical figures formed by vibration, that all the universe is but the geometrical expression of motion, that physics manifest itself through geometry, we can then realize how important it is that we should have a correct perception of form because there is no such thing as an absolutely formless object. Everything in the universe is formed. The only accurate way of assaying mineral is by examining the form of the crystal and the only perfectly accurate way of conducting chemical analysis is by examination of the form in the crystal, the molecule,—whatever it may be, and when we have learned to use a sufficient degree of accuracy in the examination of those things we will reduce them to an exact science, and not until then. Other experiments are doubtful, but the observation of the geometrical figure presented in the crystals is always perfect. Therefore, the child should be taught from infancy, to observe form, so taught as to develop a propensity for observing all the peculiarities in form, a propensity so strong that it will be perfectly natural for him to look for those peculiarities, so that he will really revel in the perception and contemplation of form, and when we have succeeded in bringing him to that point we will have given him a perfect mental appreciation of form as it manifests through nature.

In order to the attainment of such accuracy, the Organ of Form must be exercised in the highest possible manner for years. By such exercise for a period of time one may acquire a talent for observing form and by still greater exertion, one may in time develop this into a genius for form. If it go on long enough he will be able to develop his genius of form to the prodigious point so that he will become a perfect prodigy for form. In time the faculty gets to acting intuitively so that without any effort of the will one observes the form of everything that presents itself before him. Thus his genius for Form becomes self-acting, and when we realize that all we shall ever know of Form must be the result of
what we have seen, we will understand how very important it is that this development should be possessed.

Lastly, let it be borne in mind that Form not only takes notice of physical form, but when one has attained to Astral Consciousness, it will take notice of forms on the Astral Plane; when one attains to Mental Consciousness it will observe forms on the Mental Plane and thus it is of great value for the perception of all those matters which are not of a spiritual or Buddhic character. Our conception of forms on the higher planes of nature must, therefore, depend quite as much upon our perception of such forms as does our conception of Physical Form depend upon our perception of the same.

The cultivation of the faculty of Form will, therefore, regulate the extent of our perception and, therefore, our conception of form. Our knowledge of all things must, therefore, be dependent upon the degree of the development of this faculty and this faculty can be developed only by exercise unless it be by the application of magnetism to that organ or by the use of music vibration. That may help to develop it, but activity of the faculty is the only means unto its development; therefore, education in the lines of Form must never be by teaching the pupil things about form. He does not need to know one thing about correctness of form. What he must have is exercise for his faculty, so that he, himself, will observe form correctly. Then his knowledge of form will be accurate, not otherwise.
LESSON VII

COLOR

The ability to differentiate different colors, shades and tints is the outgrowth of a development in the faculty of color in the mind and the Phrene Organ of Color in the brain, this organ being located just above the white of the eye, outside from the sight, being the organ lying on either side of the head outward from weight and as it develops, causes the elevation of the eyebrow in that particular part which is outward from the sight of the eye. It also gives prominence to the ridge above the eye at that particular point.

In order to observe properly, to form an acquaintance with the world without, it is very necessary that we should take notice of the color of things as well as their form. This faculty has been provided for the purpose of endowing man with a capacity for color observation; likewise, with a propensity for observing color, and in exact proportion as this organ is developed so will his propensity for observing color be. Color blindness, on the other hand, is due to an underdeveloped condition of this faculty. There are plenty of men so color blind that they cannot tell the difference between blue and green; to them those colors appear to be the same shade, the same color all the way through. Others have it so highly developed that they can not only distinguish all the colors, but even the different shades and tints.

It should be understood that as this organ is developed, the capacity for differentiating between the different shades increases; likewise, the propensity for such notice increases. One with a highly developed organ of color will be very much displeased at a sameness of color. He will insist upon
a blending of a number of different shades and tints, a color scheme involving quite a number of different colors, while one with a low development of this faculty will be satisfied with only a few colors or even one.

A great deal of nonsense about simplicity in regard to color, about wearing garments of a somber color and avoiding vanity in this way is due to a form of color blindness. Undoubtedly the old Puritans had the worst case of color blindness in the world, with the exception of the Franciscan Friars. It is the design of nature that man should have a highly developed faculty of color; that he should be able to distinguish between different colors. Simplicity, when it comes to color, is not right, for the reason that it dwarfs the faculty. The education of the mind should be in differentiation and increasing the range of capacity by means of continually calling out the activity of the faculty in as many ways as possible. Differentiation is the trend of evolution; is the trend of advancement, and it is in exact proportion as the power is differentiated that it really grows. For this reason the student should cultivate the capacity to differentiate between the different shades and tints, and, by exercising this capacity, he will develop it, he will strengthen it, and he will also develop a propensity for reveling in different colors. It is advisable in the education of people that their faculty of color be exercised in differentiating between these different shades. If people would learn the importance of this principle and provide the pupil with an environment suggestive of varieties of color, they would thus help to call it out. For instance, this simplicity of dress so far as color is concerned, should be done away with. People should cease dressing in the form they do, and have at least, two or three dozen different colors in their costumes. The different garments for different occasions, should be made of different colors and shades or tints so as to continually present to the eye a variation of color. Likewise, persons should have their garments symbolic in their colors, so that in a crowd of persons there would be some two or three hundred different colors of garments, thus presenting a very complicated color scheme to the eye. In this way we would be compelled to take notice of the
different colors and would, consequently, develop this faculty.

In the fashions of dress women have been much more sane than men in this respect. The man when he dresses, goes out in a suit of black clothes; his linen is white; therefore, he presents but two colors. Woman, in seeking different colors and preserving more individuality in the color of the garments, helps to develop the sense of color.

Again, the Latin races are far more sane in this respect than the English and American women, resorting to a greater variety of color. Also, there should be as many different colors as possible in the rugs, carpets and paper on the walls, in the curtains and everything of that kind; screens painted with different designs in as many colors as possible, bed spreads, sofa pillows and everything of that kind arranged in different colors; different colored flowers; everything, in fact, presenting a variety of color to the eye, will help to induce observation of these different colors, a distinction which will help to develop the capacity for such distinction and also the propensity. In this way the pupil will develop his faculty and thus the ability to distinguish a continually increasing number of diverse shades and tints will grow upon him.

But, it is not simply the capacity to distinguish the different colors that is important. A chaos of color is of little value. In order to obtain the best results, the sense of color should be a Kosmos rather than a chaos; that is, the pupil should learn to associate colors in the proper order. He should learn to develop a systematic color scheme, to blend the different colors, shades and tints so as to present a pleasing, harmonious Kosmic view to the eye and this can be developed only by practice, by associating the different colors and also by developing a taste for such arrangement; therefore, the pupil should be surrounded by such tasteful, harmonious Kosmic color blendings. The Oriental patterns are very desirable for such instruction, as they do not present distinct color lines, but, on the contrary, all the colors are blending harmoniously, one running into another so that it becomes practically impossible to distinguish one from the other. Again, the pattern in Oriental rugs where such color and each figure become a part of the general scheme, no
distinct figure being presented, as in the American patterns, but rather a vast number of small figures blending to form an harmonious result, helps the eye to observe harmony of color; the perfect blending, so that nothing appears striking; the greatest differentiation is reduced to simplicity. This is the proper field for educating the faculty of color. In this way it becomes Kosmic rather than chaotic—becomes harmonious. The colorist is thus developed, and all the education in the world will never teach an artist to be a colorist, until he has acquired the capacity both for observing an infinite number of different tints and also of harmoniously blending these diverse tints in such a way as to produce an harmonious result.

The greatest masters of color in the world are the Indian Squaws. There is no colorist in the world who is anything to compare with these squaws, when it comes to differentiating different colors and to also harmoniously blending them. If you want to see the greatest masterpieces of color-blending in the world, look at an Indian basket; next to that, an Indian blanket. It is by the practice in studying, in looking for designs and then bringing them out in this way, that the Indian women have developed their wonderful sense of color. Also from generation to generation they have handed this faculty down, so that both men and women have developed this wonderful color instinct, which is again developed by the study and contemplation of the different tinted leaves and flowers, the tints of the sunset, the full moon and all those scenes.

In the same way man must develop his color faculty in any environment. He must be provided with an environment that will call out the exercise of this faculty, for only by exercising the faculty will he develop it.

There are thus, two directions for development; one in differentiation, in observing as great a variety of color as possible, in taking notice of the diverse tints, shades, etc., separately, and distinguishing between them; and, second, in bringing about a state of order, of harmony, a blending, a Kosmical arrangement of the colors so that it is one harmonious result, not a chaos, but a Kosmos. This capacity will depend largely on the activity of the faculty of order.
in conjunction with color. However, one must learn to bring order into his color observation, to always look for harmony, orderly arrangement and Kosmos, and if he develops this capacity he will, in time, evolve a propensity for orderly arrangement of color, harmonious color blending that will make any antagonism absolutely painful; that will cause disorganized, inharmonious states of color to cause him great suffering, to jar on his nerves, but by developing a propensity of this kind, of course, he will look for harmony everywhere. Thus he will develop this aspect of the colorist as he grows up in that atmosphere; he observes different tints, looks for them, takes notice of all the different shades and tints in colors. He will in time develop a propensity for observing those things, looking for the colors. The result will be these two propensities will work side by side, and develop the pupil into a colorist of the highest order.

What we should realize is this: the colorists of the world are not accidents; they are the product of law, and every colorist in the world has had the faculty of color developed along the lines indicated in this lesson, although it was not carried out systematically, there was no attempt made to develop in this way. The law operated in a kind of accidental manner; nevertheless, his capacity as a colorist and his propensity for color observation were developed along these lines and by the operation of these laws and the degree of his capacity as a colorist is absolutely dependent upon the degree of such development, such cultivation; consequently, by applying these laws, any one may be developed into a great colorist. Given a child, absolutely color blind so that he cannot distinguish the difference between blue and green, and place him for twenty years in an environment such as is here suggested, give him such exercises as we here indicate, to call out his expression of color, to make him take notice of all these things, ask him questions about the different colors, have him indicate the various color operations and manifestations, have him point out the different colors in a color scheme, offer a prize to the pupil who accomplishes the most in this way, so as to induce him to look for them, resort to anything that will help in bringing out this color observation, making him observe color, also teach him draw-
ing with colored crayon, painting in oil and water colors, etc., and have him follow out his inclinations about the colors that he will use, but encourage him in introducing as many colors as possible, likewise, in getting up the most harmonious color scheme possible. In other words, make the instruction consist largely of the practice of nature painting on the part of the pupil, it being a good idea also to have exhibitions and have the different pictures exhibited; have him also paint china, decorate glass and everything of that kind, in different colors; every means, in fact, calculated to induce rivalry in arranging the different color schemes, to stimulate the highest originality and the most strenuous effort to excel, to reach beyond himself. Follow out these directions, and in twenty years from the time you begin with these children who were so color blind that they could not tell the difference between blue and green, we will guarantee you will have a class not one of whom will fail to be far superior to the greatest colorist living upon the earth at the present time, for these practices are exactly the ones that have been employed in developing every colorist in the world. You will not only produce a great colorist, but you will likewise develop a great artist in other respects, if you develop the organs of form, imitation and ideality in conjunction with his color.

By employing these principles you can develop the faculty of Color to the highest point of efficiency. In fact, until it becomes a talent, in time becomes his genius, so that he will become an absolute genius in color, and in time he can develop into a prodigy of color if you wish to do this.

Again, you may hasten the development of the faculty by the application of Magnetism to this part of the brain, the same as you give a treatment in healing, or anything, so as to awaken its activity. Hypnotism may also be resorted to, and Suggestion may be used to cause a current of force to flow into that part of the brain. However, we do not recommend the use of hypnotism. Anything, however, that will cause activity of that faculty will help to develop it. Development, however, must be in the two directions indicated here, that is, diversity of observation and harmony of association.
COLOR

Again, the more sensitive and fine the faculty becomes, the finer, more delicate will be the tint capable of being observed through it.

Likewise, if you develop the Astral Body in connection with this faculty, you will then find that it will give the pupil the capacity for observing Astral as well as Physical colors, and by developing the Mental Body with it, the capacity for observing mental colors will also accompany it. When the Buddhic and Spiritual principles are developed, colors on those planes may be observed also; in fact, there is no limit to the extent of the propensity and capacity for color observation and association, if this development is properly conducted. It is limited only by the undeveloped condition of the faculty. As is the development of this faculty so will be the range of one's color perception; likewise, the order, harmony and taste manifested in reference to color combination, color schemes, etc.
LESSON VIII

LOCALITY

In order to acquire information it is necessary that one should observe localities; that he should find out matters which in the ordinary course of things will be rather obscure. For this purpose there has been developed the Faculty of Localitiy, having two functions, first, to locate and second to explore.

In the first function there is a propensity to search out localities, to classify matters in relation to the place where they occur; likewise, to associate everything in relation to some spot, to some locality, to give a geographical classification of all matters. This propensity causes a man to search out and associate definite localities with all happenings. Were it not for such a propensity he would never think of anything with reference to locality; it would always be in his consciousness generally, not locally classified. This propensity, of course, prompts him to observe matters locally, consequently, resulting in the exercise of the faculty for locating. As he searches out localities, he develops the faculty for observing them, taking notice of them. He has, therefore, growing in him the power to observe localities, to associate all events, all objects, etc, with some definite place.

Thus we have the localizing faculty growing in conjunction with the localizing propensity. As this propensity prompts man to look for localities, to try to localize everything, he accumulates data in reference to location.

No person can have a developed mind, can be educated who has not developed this principle, because he may have all the facts imaginable at his disposal, he may be in possession of a vast field of general erudition, but if he is not in a posi-
tion to localize such knowledge, to place it where it belongs, to classify it in relation to place, he will be quite defective in his arrangement of facts. Any adequate information must, therefore, be largely dependent upon the development of this propensity and faculty.

As all happenings are related to time and place, it is very necessary that we should know the time and place of every occurrence, in order to have it properly related to the Kosmos, that is, our own Kosmos and without such relationship our minds will be but chaos.

The only way to properly acquire such knowledge is by developing the faculty and its propensity and as the propensity grows, the incentive for taking note of the location of everything will grow. It is the work of any propensity to induce us to use the faculty and as evolution is by use, this develops the faculty. The only sound way of educating one in relation to locality is, therefore, to induce him to locate things and to look for them, to search for things in certain places, to try to succeed in localizing, to find everything and to know its place. It is advisable that the pupil should be taught to put everything in a definite place, to always know just where it is. In this way he will be trained to always associate everything with a definite locality and if he always finds that particular object in its proper place so that he will know exactly where to find it, it will help greatly in developing his localizing faculty, and the corresponding propensity.

In describing any object its locality should always be given. One should never try to relieve the mind of the localizing of an object by marking its place, or anything of that kind. A bookmark should never be employed. One should fix in his mind the relation of each place and each object to other things, for location is always relation. Keeping this relation fixed in mind, he should depend upon it, absolutely. One should try to locate various buildings, in a block, the different rooms in a building, different blocks in a city. He should have the relation of the different streets associated in his mind, should, in a word, associate all the information he may secure, with locality. Nothing should be chaotic; it should all be mapped out. In this way, as we
map out the information we secure, as we put everything in its place and associate it in this way, we will evolve our information into a Kosmos instead of a Chaos. At the same time we will be developing a propensity for that kind of mental activity, likewise, a faculty capable of almost infinite classification along these lines.

Anything that gives exercise to this part of the brain develops it, but the more subtile its exercise is, the more subtile will be its power of activity; that is to say, locating large objects, immense buildings, etc., exercising our locality only in reference to things on a large scale will develop the propensity and the faculty so that we will be able to locate everything that way with ease, but the tiny objects will not be so associated. In order to acquire the power to classify small objects in relation to their locality, we must exercise our locality upon such minute objects, for as is the exercise so will be the development both of the faculty and the propensity. As we develop our locality, we reach the point where it becomes perfectly natural for us to associate everything we see or hear with some place and to fix its place definitely in our memory, so there will be no difficulty for us to find it again. We will have no trouble discovering the locality where we have associated everything. But with this faculty alone, there is no tendency to search out things that we do not know anything about, neither is there faculty to carry out that tendency. We simply locate everything we do see, everything with which we come in contact, but the searching, ferreting out tendency is not present.

The other faculty, Exploration, provides this faculty and its corresponding propensity, a propensity to explore, to search out, to hunt for things which we have not yet discovered. If we assume intellectually the existence of something, even if we assume it only as being possible, there grows up immediately in us a strong desire to find that. If there is anything that we accept as being existent, yet do not know where it is, particularly if no one else knows its exact location, we are not satisfied until we have localized it. Here there is a distinct propensity for the localization of that which we have not found and that which exists for us only in a certain sense. We begin, therefore, to search out those ob-
jcts, begin to explore and see what we can find. If the existence be accepted only in a general way, if we do not really know anything about it, we want to find out what we can find there. We begin to search, to look, and as we give way to this propensity, it continually gains strength, driving us on, so that we keep searching, keep looking and making discoveries, locating objects.

Locality is thus driven by the exploring propensity, and this exploring propensity, as it grows, develops the capacity for finding things, for searching out and making discoveries. Thus we are continually adding to our store of information. Our Observation and our general perceptive faculties are driven on by these faculties, to making new discoveries and locating them.

Thus it may be said that our facts, as we accumulate them are largely dependent upon the exercise of our exploring propensity, because our preceptives merely observe those things with which we come in contact. Our location associates them with locality, but it is our exploring propensity that makes us look for things. Without this, we simply observe those things that come our way, but with our exploring propensity we go and search them out; go out of the way to find them.

Thus no person will ever amount to very much in the lines of original research as an observer and discoverer of anything unless his exploring propensity is strongly developed, unless it is active, and in proportion to its strength will his success in the lines of discovery be.

How is this to be developed? By exercise, the same as all the other faculties. Curiosity in reference to locality is the stimulus of the Exploring Propensity. Whenever one is curious to know what is in a certain place and gives way to his curiosity and goes there to see, he is exercising this propensity of Exploration; in fact, all curiosity is the activity of the Exploring Propensity. Children are naturally curious, and their curiosity is not a vice, but merely the activity of their Exploring Propensity. Instead of their curiosity being suppressed it should be stimulated to the highest possible degree. If parents and teachers will encourage and stimulate the curiosity of the pupil or child, as much as pos-
possible, encourage him to look out, to explore and find things, encourage this tendency in every conceivable manner, they will find that wonderful results will be accomplished, and no true education is possible without this propensity.

In proportion, therefore, as the child is curious about finding things, about knowing what is in a certain place, about searching out and exploring, so is he exercising a faculty and propensity that nature intended him to have; and it should be further noted that he is exercising the very propensity and faculty that has made every successful explorer in the world. It is not a base or childish propensity, this curiosity, it is really the spur that leads on to all scientific discovery, all attainment along these lines and should, therefore, be encouraged in every conceivable way.

By stimulating curiosity and directing it toward discovery, exploration, the searching for what may be in a certain place, we will be able to develop in the child that propensity and faculty which will enable him more than anything else, to accumulate data, to gather information.

Education does not consist in teaching the pupil anything, but in developing in him the capacity to acquire knowledge, and this depends more upon his Exploration and Locality than perhaps anything else.
Having ascertained those faculties which are naturally employed in the accumulation of data in the perception of all the happenings exterior to us, thus having learned the means by which we secure our facts in relation to the objective world, it is important that we should know what is done with those facts. As the accumulation of facts is only one phase of education, one may be able to accumulate data perfectly, may gather any number of facts, but they may be in a chaotic state. They may be disassociated in the consciousness, or they may not even remain in the consciousness.

To accumulate by research is only one step in the line of education. In order for one to accomplish anything in this line he must make use of the data which he has accumulated. The first two steps in this process are Memory and Action and Association of the Facts. One must retain in his memory a consciousness of the facts which he has perceived. Thus he will retain all the fruits of his observation; but he retains them in a disconnected, heterogeneous manner only; he must associate them so as to produce a Kosmic order. This is the function of the faculty of Mental Association. History really pertains to departments; the first is the recounting of those things which have happened in the past, memory of actions, events, etc. This is the form of the old time history. We find that history began in the tales of the Bard, who recounted the achievements of the great ones of his country. For a long time the Bard was the only historian. In the course of time we find the prose tales coming on, and history up to the present century was simply a recounting of
events without any very great effort at historical analysis. By far the greatest of these histories which attempt to analyze things is the great one of Gibbon. Later there have appeared quite a number of works which aim at an analysis of events rather than merely a recounting of them. But before we can accomplish anything intellectually, it is necessary that we have the material and the material for intellectual activity is supplied by Perception. We cannot reason ourselves into a consciousness of something unless we first have the data. These data are supplied by the perceptive faculties, but they must be retained if we would make use of them. Were we devoid of a faculty for remembering actions, we would simply have that which we see at the present time from which to make our induction.

Memory of action is, therefore, the first step after perception. It occupies the space immediately above the Organ of Observation, giving prominence to that part of the cranium, and is the lower half of what is ordinarily termed the Organ of Eventuality. This faculty gives the capacity for remembering actions. Likewise, it gives the propensity for memorizing actions, events, which will force one to exercise his intellectual capacity; in other words, to remember actions. Bear in mind, this does not enable one to remember words, names, form or anything of that kind. It is simply memory of actions. Thus it is preeminently the historical memory.

Memory consists in the formation of a stereotyped impression upon the brain cells, likewise in the formation of a whirl in the Manas, corresponding to that part of the brain, that is, the Manas which function in that part of the brain. Whenever you see an action, when anything transpires in your consciousness, you naturally form a whirl, the result of the picture of that event, for in beholding an event, it is enacted in your consciousness, as well as externally; in fact, the only knowledge we have of events is in the picture of them which we form in our consciousness. As this transpires in our consciousness, the picture generates a whirl in the Manas which is the vibratory effect of that picture. Strange as it may seem, that whirl may continue for years in the Manas, without passing outward. The more powerful our concentration may be, the more perfect our attention, the
stronger will be the whirl. Now if at the same time we start up this whirl we cause the thought to become so powerfully concentrated in the brain cells that it creates a stereotyped impression of the sensation upon those cells, we thus form a center around which this whirl continues to move. The stereotyped impression in the brain cell thus becomes the hitching post for the mental whirl, preventing its escape. Thus it continues there for years in some instances forever, and whenever the cells touch, this impression produces a corresponding sensation. Thus the experience, the sensation is reproduced from time to time. This is the real basic principles of memory.

You ask why it is that we continue to remember after the brain cells have disappeared, after new cells have taken their place dozens of times. Simply for the reason that as the old cell is dissolved and the new cell is built up, the whirl reproduces the impression in the cell, thus perpetuating it from generation to generation—that is, generations of cells. When we forget anything it is because a new picture has taken the place of the old; because that picture is blotted out and the whirl is changed. We know that forgetfulness is governed by law and is not an accident; because it is possible for one to practice forgetfulness until he gets so he will not remember anything. He lives only in the present. Likewise, one can practice memory culture until he will remember everything. Nothing will ever escape him.

The difference between recollection and memory is this: in recollection we are able to bring back into our consciousness, this whirl, by an effort of the will, to bring about the conjunction, so that it will be brought back into our consciousness, while, in memory, the whirl is so powerful, the impression so vivid, that it never leaves our consciousness.

The factors necessary to insure a perfect memory are,

First: Selection; that is, the selection of those things we want to remember, not simply the memorizing of all our experiences. We must select the desirable ones and "pass up" all the others.

Second: Attention; do not skip over things, but pay particular attention to what you observe. Take notice of all the experiences through which you go.
Third: Concentration; that is, concentration of the attention upon some point with all the power possible, not thinking about a number of different things, but concentrating the attention upon one point—this "one-pointedness" and "stick-to-it-iveness" which will enable you to thoroughly grasp the matter and to make the impression upon the brain cells.

Lastly: Abstraction; the ability to exclude everything else and be absolutely unconscious of everything but the one point of your attention.

By thus memorizing actions which are performed in your presence, or which you hear others talk about, or which you read about—all such methods will memorize any action whether you saw it yourself or not. You thus provide the memory with a store of facts, a store of activities, things which have transpired. You thus obtain a collection of facts.

The capacity to memorize facts grows naturally with development. It may be extended to an almost unlimited degree by practice. It is true that practice makes perfect in everything, and this is preeminently true in the memory of action. We develop this by exercising it, therefore, the pupil should be taught to remember what he has seen or heard; what he has read, everything partaking of the nature of the action; but, remember, ability to remember other things does not in any sense assist the memory of action and this is what is necessary for the historical work.

It is advisable to teach pupils to read stories and then tell them—perhaps give a prize to the one who can tell the most about what he has read about certain actions. It makes no difference whether they are really true or simply a story, just so it involves the memorizing of alleged action. This practice will be found to be very beneficial in the development of this faculty. It may be developed to the point of genius or even to where one becomes a prodigy for memorizing statements.

There is a man in Arkansas who knows from two to three hundred stories by memory. The shortest one takes him over an hour to tell, and the longest one over seventeen hours, yet he will tell them without a single error. This is
merely an illustration of what may be accomplished by the training of the memory and any one may develop the memory in this way by taking the necessary pains, though, of course, it may not be desirable to do this.

After having developed the capacity for memorizing action it becomes necessary that those memories should be associated properly. It is not sufficient that we know what has transpired, that we are able to tell a number of tales. We must also know how to associate these activities in our minds. They must, in other words, be a Kosmos rather than a Chaos. We must have a certain historical continuity in our consciousness. Modern history is a science, not merely a system of tale telling. We now want to know not so much what transpired at a certain time, but what relation it had to the making of history; what influence it exercised upon the general historical process; the causes which led up to the events and the effects of those events. Therefore, history is a system, a plan worked out during the past, the present and the future; in other words, the historian must see the Divine nature in all things, the working out of the Divine purpose. He must see history as an evolutionary process, and to do this he must do more than simply remember events. He must pigeon-hole them. He must know where to place them, and the faculty of Mental Association, which is immediately above the Memory of Action, occupying the upper half of the Faculty of Eventuality, is devoted to this pigeon-holing of facts, mental association.

We trace out the relation which one event bears to another, and which each bears to the general historic process, the laws governing all events. It is not sufficient to know that the event has transpired; we must know why it has; we must know the cause back of it. Thus we require in the Science of History, a recognition of the laws governing events. This faculty of Mental Association gives first a propensity for associating events in this scientific way for mental classification of the same, and second, the capacity for such association. It pigeon-holes the diverse events, connecting them with other events of a like character and with the laws governing such occurrences, thus giving us an understanding of the basic principles underlying all historic occurrences.
THE PHRENOGARTEN SYSTEM OF EDUCATION

No person who has not developed this capacity will ever be an historian. He may be able to write down those things which transpire, and thus dispense with the necessity for remembering action; in fact, there is little requirement for this memory now, so far as historical work is concerned, because we have access to books; but at the time when everything was preserved by tradition, when there were no historical works, when the Bard was the only historian and the one who listened to him sing of the activities of the past and then, in turn, sang of them himself, this being the only channel through which the historical continuity was preserved, the memory of action was absolutely necessary, but now written records have taken the place, largely, of the memory.

The duty of the historian is now not so much the chronicling of events as the analysis of them. The historian does not have to tell us what took place so much as why it took place and what its consequences were. For this reason, the Faculty of Mental Association must be developed in a high degree, to enable him to recognize this relationship, for this faculty gives him not only the ability to connect, but it gives the capacity to recognize the natural relationship existing between diverse events and also the events and the causes back of them and their logical effects. To trace out this relationship, one must have that faculty which will enable him to see it. This is developed in exact proportion to the extent of development in the faculty. When this faculty has been developed to the point of genius it will naturally become the leading characteristic of the mind. One will be a genius for tracing out the relationship existing between the different events and the causes and effects. This will be the keynote of his being. If he becomes an historical prodigy he will have an intuitive capacity for associating events. He will see at one lightning glance, as by perception, the relation which they bear one to another and the forces operative in the historical evolution and to future activities. It will not require any reasoning, but will act like a flash as all other intuition acts, revealing the relation which each event bears to the making of history. Thus intuition, historic perception, is the natural consequence of the development of eventuality,
particular, and Mental Association, at the prodigious point.

The historian is consequently, not one who has learned a trade, but one who has developed this faculty. All the education in the world will never teach one to be an historian. The qualities necessary for the historian are, to a certain extent,

First: Memory of Actions; and

Second: In a large and higher degree, the propensity and capacity for Mental Association.

It is, therefore, a natural faculty, not a trick to be learned. However, this faculty may be developed by exercising, but to develop the power of Mental Association one must mentally associate things. It is, therefore, right and proper in giving an historical lesson not to be satisfied with the pupil's stating what events were involved as they are given in the book, but to make him philosophize upon the subject; make him tell you why these events happened; make him trace out the causes which led up to these happenings, the laws underlying them and show here the relation of cause and effect. Also make him trace out the relation which each event bore to every other at that time and also its influence upon the making of history—what transpired later, as a result of those events. In other words, make him analyze the lesson instead of simply reciting it, make him act as an historical critic and not simply recite what he reads in the book; have him criticize it, analyze it, deal with it in a philosophic manner; make him, instead of reciting a lesson, prepare a philosophical essay upon the subject of that lesson. By training the pupil in this way, the capacity for historical criticism, mental association, will be developed.

It does not make so much difference about our knowing what has taken place in the past unless we know the reason why it took place and if we know this, then we will know the effect it is likely to have. In other words, the pupil must learn the evolution which is going on in history and thus learn to judge the future by the past; must learn the laws governing all historic eventuation and when he has learned this, he will develop the capacity to always associate things properly so that the study of history will, for the future be, not the memorizing of events, but the seeing into the heart of
History and the ascertaining of historic sequences operative in all things; but this is to be acquired only by exercising the faculty, the capacity and propensity for historic analysis, and, unfortunately, the fool teachers discourage this. They will not allow the pupil to trace out analogies, but require him to recite what he reads in a book. Thus he becomes a bookworm and not an historian. But by following out the line here suggested, by encouraging the pupil to write essays upon certain events and to debate with other pupils upon the sequences of various events by stimulating in every conceivable way, the propensity and capacity for historical analysis, you will, in the course of time, develop the historic genius.
LESSON X

ORDER

After the ability to perceive objects in all their relations and the propensity to search out, to find things, as well as the capacity for remembering actions and for mental association, powers, which relate to the accumulation and classification of data, the next important element in the education of a pupil is the acquiring of orderly habits of association, classification, etc.

We may accumulate data with the greatest ease, and put forth the greatest amount of industry in the search for facts; we may associate them, in a way, but unless we have acquired habits of neatness, of order, in our association of such data, we shall find ourselves in a position where all our facts will be of little value; it will be difficult to get hold of them, to put our hands upon them at the time we require them. Everything will be, to a great extent, a chaos. Until orderly habits of thought have been developed, we cannot produce that fine, Kosmic arrangement of mind which is so essential to all intellectual progress.

Order, being an essential feature in education, nature has provided man with a faculty specially devoted to that function. The Organ of Order is located just above the tail of the eye, giving prominence to the ridge just above that part of the eye, also lifting the eyebrow back to the outer corner of the slit in the eyelid, but no farther out. This part of the brain, lying outward from color on either side, constitutes the Organ of Order. Its size, that is to say, the prominence of the surface of the brain, at that point, indicates the strength of the Faculty. This faculty is really two faculties. The inner portion, that is the portion lying next to Color,
gives neatness, while the outer portion gives System. The faculty of Neatness is both a faculty and a propensity; that is, the degree of its development gives a corresponding propensity for neatness, together with the capacity for gratifying that propensity. One can never be taught to be neat. You may teach a pupil for years, but he can never learn to be neat; but if this faculty becomes developed he will acquire a propensity for neatness, which will cause him to continually take pains in that direction. He will also acquire the capacity for doing things neatly. The habit of "slatting" through everything is simply due to weakness of this faculty. In other words, without the faculty of Order it would be perfectly natural for everybody to "slat" through whatever he undertook. It is only by reason of the presence of the Faculty of Order that one acts differently. As one develops neatness he must express this quality in all his activities.

In time the propensity will grow so great that any lack of neatness will become absolutely painful to him. He will be hurt by seeing things in a disordered state. This propensity for neatness, thus growing into a talent, will make it perfectly natural for him to be neat. It will not require any effort; everything will come perfectly natural. It will be easier for him to be neat than to be otherwise, and as the propensity is continually gratified, the faculty will grow until, in some instances, it will develop to the point of genius. The person will have a perfect genius for neatness. Nothing that is out of proper shape, that is slovenly or in any way antagonizes this principle of neatness, can be tolerated.

There are people who have this propensity so strong that they are ready to sacrifice all other considerations merely for the sake of neatness. We see this propensity very strong in the Dutch and German women, in the Swedes and in the women of Vermont, while we notice its absence among a great many other people. Generally speaking, the Americans are lacking in neatness, owing to the fact that they are always in a hurry; that they never have time to do things in a neat manner, which will thus exercise this faculty and develop the propensity through exercise. In order to develop this—for only by development can it be secured—we must bear in mind the Lamarckean law of
Evolution by Use. We must recognize that only by exercise can any faculty be developed and in exact proportion as the faculty is exercised will it be developed, and so will be strengthened its propensity. The neater a person is in all his or her activities, the stronger will grow this propensity, and faculty. It is utterly useless to try to teach a person neatness excepting as you teach him to be neat, that is excepting as you teach him to actually live a life of neatness, put into practice in all his actions, become a "Stickler" for this.

The greatest cause of the absence of neatness is the fact that one does not take notice of its absence. He is not aware of the fact, for instance, that his hat has not been brushed in a week; he does not really want to go with the dust on his hat; he simply does not know it is dusty; and he does not know it because he does not pay any attention to such matters. Likewise a man goes with his clothes unbrushed because he has not taken any notice of the fact; he is indifferent to the question. It is, therefore, necessary to call the attention of the pupil to these matters; not by criticism, but simply in a casual manner so that he will notice the fact and will in time, emulate the tendency to neatness which he sees in others around him.

If a number of pupils are to be trained, it is advisable to introduce the element of rivalry into their training so as to induce them to strive for excellence in this respect. But in a general way it may be stated, that neatness can be acquired only by being neat and whenever you get a pupil to be neat on any given occasion you are surely leading to that time when the habit of neatness will be permanently acquired.

Not only is neatness necessary, but in a still higher degree is system absolutely requisite for the development of the higher faculties. The natural inclination is to let everything stand alone, to entirely abandon the systematic idea. Very few persons try to associate their actions into a system. It is highly necessary that we develop the capacity for systematic thinking. The habit of abstraction, important in itself, is as likely to be developed to the total exclusion of that systematic thinking which is quite as important. All
our thinking should be systematic. It should be in relation to other thoughts. This does not mean that abstract thinking should be abandoned; far from it; but as soon as we have thought out a problem in the abstract, we should proceed at once to relate it to the system which we have already in our minds. Thus we will acquire the habit of systematic thought and the only way to acquire it is by systematic thinking.

To develop this systematic thinking it will be found advisable to induce the pupils to always associate everything in their minds. Whenever reciting a lesson or describing anything which they have seen, it will be advisable to have them associate it with the sum of their knowledge or with some part of same. Induce them to follow out this line of systematic thinking in all their mental processes. Do not permit them to hold anything as being separate and apart from all other facts. Synthesis, in other words, should be the keynote of education. Analysis should only prepare the way for synthesis. When the synthetic method has been permanently acquired, we will have our entire mental life a series of exercises for the development of this faculty and propensity of system.

As our thinking becomes systematic, so will our speaking, our action, and in fact, everything that we do. Our character will become synthetic. Everything we do will be directed unto the realization of a common end. System will operate throughout our entire being.

Not only must the pupil be taught systematic thinking, but he must be taught habits of system. His life must become a Kosmos rather than a Chaos. He should be taught to keep everything in a particular place; to have a position assigned to every article which he has and never allow that to be in any other than the correct place or position. He should also be taught to have certain hours when he does certain things. The law of periodicity should be carefully observed. He should be taught to do everything at a particular time as well as keep everything in a particular place. There is no greater mistake made than the habit so many mothers have of going around and straightening up after their children. It is most pernicious and every mother ought
to be horsewhipped every time she does it. The boys should be taught to be so systematic in everything that it will never be necessary to straighten anything up after them. If any straightening up has to be done, they should be compelled to do it the very moment it is discovered that they have left something undone, no matter in how great a hurry they may be to do something, or what the hurry of the parents may be. There is no cause of half so much importance as the acquiring of habits of system by the children.

Where examination papers have to be made out where any written work is a part of the recitation—anything of that order—quite as much should depend upon the systematic arrangement of the lesson as upon the character of the answers given. When the pupil has learned that he must arrange his subject in the proper form, that he must correlate all the elements of his composition, of his thesis, he will take the pains necessary to do this, and by so doing, will develop the capacity for systematic arrangement as well as the propensity for such arrangement. One should develop this systematic propensity until any deviation from a perfect system becomes absolutely painful; until it produces a distinct shock; until the ordinary chaotic state of things causes him to approach dangerously near to nervous prostration.

It is only as one develops this propensity, this perfect mania for systematic arrangement, that he becomes able to arrange matters in a systematic form.

The world is suffering from a lack of orderly arrangement. People’s ideas are chaotic; their thoughts, their speech, their actions, everything we see is a chaos rather than a Kosmos. This is due solely to the undeveloped state of the faculty of System, is due to the fact that man is following everything out singly and is not correlating the different thoughts and actions in the proper manner. The trouble in the matter is, we do not realize the great importance of System. We recognize its value in a business way, but do not realize its transcendentally greater, psychological utility. Without a development of this faculty, one can never think systematically. He will, therefore, never have the proper correlation of thought. Further, as he thinks in a chaotic manner, his
faculties will develop chaotically; his ideas, his beliefs will be disassociated and he will form habits having no relation to each other and in time, his character will become chaotic. It is only by acquiring systematic habits of thought and action that one will form a systematic character and only by forming this systematic character will he become a properly associated personality. We read about multiplex personalities and no wonder. The average person ought to have two or three thousand personalities by reason of the chaotic habits of thinking and acting which he has developed. It is only by systematic thinking, speaking and acting, by the correlation of everything into one system that man is able to correlate all the activities of his being into a single compact, harmonious personality. In this way he will naturally look at everything from the center. Monism will become the order of the day;—One whose personality is perfectly systematic, whose character is one, one in whom the principle of unity is at all times prominently manifested, can think only in relation to unity, can think only from the standpoint of the universal. He will realize at all times that there is no accident in the universe; that everything that transpires is the operation of law. Thus we shall have systematic thinking as the only possible form of thought, for one in whom the principle of System is perfectly operative; that is, one who has become a genius for system.

The only way in which system can be developed is by exercising it in our thought, action and speech. In exact proportion as it is exercised so will the faculty be developed, and as the faculty is developed, so will grow the propensity for systematic thinking and action.

Any method that will secure such development, through such systematic activity of the faculty, will be found efficacious as a means to faculty development. It can readily be seen that by far the most important part of an education in this respect is doing things. Being told how to do things, being told of the importance of system is of very little use. The pupil will never become systematic except by doing things in a systematic manner. The teacher will accomplish a great deal by providing the pupils with certain exercises which will require the systematic arrangement of a number
of different statements, the preparing of theses and antitheses; likewise, writing essays and compositions will be found to be of great utility. But anything that exercises this systematizing faculty through the systematic arrangement of facts or even the systematic doing of things, will be found to be conducive unto that end.

It will also be found of great benefit to teach the pupil synthetic philosophy, to give him instruction which will embody the idea of unity in all things; the idea of a system which involves everything. As he learns to look at all life from the standpoint of a plan, a system working through everything as he learns to look upon life, from the standpoint of absolute law, he will develop the Faculty of Order, and by this development, will secure that orderly point of view which is so necessary in all true education.
LESSON XI

REASON

The intellectual faculty deals with the phenomenal world purely, its function being to proceed inductively from phenomena to the principles back of phenomena. If we would reach the noumena, the thing in itself, would deal with it in any manner, we must employ a faculty which transcends the intellect. Such a faculty is the Reason, located on either side of Comparison, the faculty known to phrenologists as Causality.

This faculty is really double, that portion lying immediately outside of Comparison being devoted to analysis, and the part outside of that, to synthesis, the portion known as the Planning Faculty.

The function of the reason is to go from cause to effect. We must be in possession of the causes, therefore, in order to know the effects. Thus it will be seen that before the reason can be employed, one must be in possession of the causes from which to reason.

Induction is the characteristic activity of the intellect, while deduction is the activity of the Reason. We begin with the ultimate principle as the cause; from this we deduce the effect which will logically come from it. The analytic faculty must, however, deal with seen effects; its tendency is to follow a cause logically to some specific effect—that effect which is most likely to flow from that cause.

One in possession of universals may thus deduce the particulars which will flow from those universals. This process of reasoning is thus divided into two departments. The first, Analysis, is the deduction of individual truths, individual particulars from their logical universals. This is
analysis and is that which corresponds to Wisdom. The second Synthesis, corresponding to understanding, consists of the association of these particulars so as to form a logical structure, the logical expression of the universals in a particular form. Logic is not something which we can learn as a trick is learned, not something consisting of rules. All the instruction in the world will never make a logician. The only way by which the logician can be developed is by exercising his Logical Faculty. The analytic faculty, when developed, gives one ability to trace out the logical consequences of the universals. In other words, he can take a universal and follow it to the particular which logically comes from it. When the Reason is applied to the solution of a problem, it does not err, but, beginning with the universal, deduces the particular effect of that cause, the logical effect, the only possible effect of the cause, seeing with the clear vision of the soul, just what will logically follow from that cause. As a consequence, the true analytic faculty, if sufficiently acute will never make a mistake in tracing the relationship of cause and effect. Given a cause, it will ascertain the effect of that cause. It does not err in what it accomplishes. The amount of its accomplishment, the degree of its efficiency, will depend upon the degree of development. In other words, the wisdom faculty, the analytic reason, gives the capacity for correctly recognizing the relation of cause and effect. As is its development, so will its efficiency be, therefore, the only way for one to acquire the capacity for becoming a logician is to exercise his logical faculty, that is, reason from cause to effect—analyze. The capacity for analysis will increase in direct ratio to its exercise. At the same time, this faculty gives a propensity for analysis, therefore, as it is exercised, it develops the propensity, so that in time, one will acquire a perfect mania for tracing out the relation of cause and effect. Given a certain cause, a universal, it will naturally and systematically trace out the particular which logically follows from that universal. The only way to teach logic is to exercise the logical faculty. Do not teach logic from books; do not waste any of the pupil’s time giving him lessons. Make him reason.

The system of the ancient Greeks is the only one of any
practical value in the teaching of logic. The pupils were taught to form syllogisms and to reason in various ways. Sophistry, emulation of all rational powers, rational activities were the order of the day. A school was not so much a school in the modern sense, as a lyceum, where the pupils were engaged in reasoning deductively, in analysis. Thus they developed the power of analysis. This should teach us a lesson as to how the Reason is to be developed.

Pupils should be encouraged to hold debates, to prepare theses, syllogisms, to carry on original speculations, to argue, to carry on Socratic discussions. Debating societies, if seriously conducted, are the greatest educational factors in the world. The pupil should be encouraged to reason out everything, not to accept anything on authority, but to reason it out. Pupils should also be given instruction which will tax their capacity to realize, which will require the concentration of their causality to the snapping point. They should, in the questions that are propounded, be required to show the effects of certain causes. They should, in other words be made to reason from cause to effect, on every possible occasion and under every conceivable provocation. In this way they will develop the capacity and the propensity for analysis, and in no other way.

As the faculty becomes developed, the propensity will become so strong that the pupil will be forced to exercise it and will utilize it on every possible occasion.

After a propensity for analysis has once been formed, there will no longer be any encouragement necessary for its exercise. The pupil will naturally reach out after all those things which have an inclination for analysis. Thus it will go on and develop to the point of genius.

While analysis is being developed, synthesis should also be encouraged. The pupil should not simply be encouraged to trace out the particulars from the universals, but to associate those universals, to reduce them to a synthesis, to show, in other words, a universal Kosmos, expressing itself in a particular Kosmos; to show effects not heterogeneous, but homogeneous, coming out from the homogeneous, causal realm. Thus, he is taught to always think of them connectedly, to realize that all causes are harmonious,
that they are all the manifestations of one principle, being monistic and this causal Kosmos is continually expressing itself in the effectual Kosmos. All effects are thus seen to be one harmonious whole, diversely manifested. When the pupil realizes this as a theoretical principle, he will begin to trace out those relations, to connect, to systematize all effects. Thus analysis will express itself in synthesis. He will thus trace the universals to their most minute particular manifestations, the lowest form, the simplest manifestation as well as the higher; and by synthesis, all these forms and manifestations, these effects of the Kosmic cause will be connected so that the pupil will realize the one-ness of all.

This exercise, which is not so much for the purpose of learning a truth (although what is learned is absolute truth) as it is for the purpose of developing the rational faculty by means of a system of rational gymnastics, will exercise that faculty or rather those two faculties so as to develop their capacity and its companion, propensity. You will not be developing merely the analytic, but also the synthetic faculty.

The exercises in systematically connecting these effects will confer upon the pupil the capacity for instantly recognizing their legitimate connection. He will not merely attempt to connect them, but will get so that he can see inductively, the logical relation of the various effects. He will, therefore, be not only a Genius of Analysis, but one of Synthesis as well. This connection will be logical as well as the connection between the effect and its cause.

As this capacity for synthesis is developed, the synthetic propensity will be developed likewise, so that the pupil will have a perfect mania for uniting and synthesizing the various effects. In this way it will be possible for one, beginning with absolute truth, which he must ascertain from his Faculty of Seership, to trace out the effects of these causes with equal exactness, and to synthesize the various effects into one system, quite as complete as the Kosmos of causes from which it has been deduced. It is thus that we realize the true relation of the Reason to absolute Truth.

Intellec, therefore, deals with the phenomenal world which is perceived through the physical senses and the
psychical senses as well, up to the Buddhic plane.

Reason deals deductively with the causes which are recognized through the power of Seership, resident in Buddhi. It, therefore, is a system of deduction from noumena, just as intellect acts deductively from phenomena, and in exact proportion as the logical faculty is exercised and in the way that it is exercised, so will its strength be. Therefore, do not for one moment think that you can teach your pupil to reason. You may train him unto the development of the Reason and the rational powers by inducing him to reason, but in no other way. It is a system of rational gymnastics, and in this field as in all others, we evolve by EXERCISE.
LESSON XII

INTELLECT

The Intellect as contradistinguished from the Reason, is centered in the Faculty of Comparison, lying above Eventuality and below Human Nature, immediately in the center of the forehead. This Faculty is correctly termed Comparison, because its function is the comparative study of facts. We do not deal in abstract reason through this organ, but compare data. The so-called reasoning from data, although it is not reasoning at all, is the function of this faculty. It is the organ of synthetic philosophy.

The popular theory that we can know nothing in the ultimate, cannot form any conception of the absolute, but must study only the relative, is due to the fact that the human family in the main has developed its intellect and not its reason. It must, as a natural consequence, study facts, but cannot reason from principles. The inductive method naturally follows from this development and in fact, inductive thinking is purely the function of comparison. Given correct data secured through a proper development of the perceptive faculties, and properly classified by the Faculty of Eventuality, we will be able to reach proper results in exact proportion as our Faculty of inductive thinking—that is, our Comparison—is developed. It is not the function of this Organ to follow any one principle or facts to the ultimate. That is we do not separate a certain fact from all other assertions, and study it as a thing in itself. We can only compare it with something else; we can only study facts as they are related to other facts, and as a matter of fact, it is this method of thought, of investigation that has been recognized by all the modern school of philosophy. It
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is the basic principle of the Spencerian School, this school being based upon the comparative study of phenomena. It is purely objective, depending as it does, upon the study of objective phenomena, through the faculty of Comparison.

In order to reach correct principles through the study of facts, we must first have our facts in the proper form. This faculty can only deal with facts comparatively; it cannot verify or disprove them. It assumes every statement made to it by the other faculties, to be true, takes everything for granted and makes a comparative study of those assumed facts, comparing them, tracing out their mutual relations and thus discovering the cause of such phenomenal manifestation.

The function of Comparison is thus to discover by a comparative study of facts, the laws back of and giving expression to those facts. This is preeminently the function of synthetic philosophy.

Inasmuch as Comparison assumes all facts to be true, the facts must first be supplied in the proper form, because Comparison will not make any new arrangement of facts, does not classify them, because that work should have been done by other faculties. First of all, we must have the percepts developed and exercised with great accuracy so that we will come into possession of facts relating to form, color, weight, size and the other attributes of the subjective world. Then we must have developed our Mental Observation so as to supply our Comparison with facts discovered, not by the physical sight or perception in general, but by the mind. We must be able in going over a subject, to see with our mind’s eye, the mental facts, so to speak. When this has been done, we are then ready to develop our Memory of Action. This must absolutely be brought to a high state of efficiency, so that we will not only present our Comparison with what we see at a given moment but will have stored up in our memory, a line of experiences that may be supplied. Likewise, we must have acquired a fund of happenings and occurrences as well as mere objects of sight. When these have been accumulated, we must next use our Faculty of Mental Association so that we shall have our facts classified, associated in proper groups. Also our Fac-
ulty of Order must have been developed so that we shall have made an orderly arrangement of all our facts, so that we shall not have a mental chaos, but a Kosmos. Finally we must have developed our Faculty of Locality so that we have searched out and found various facts, know just where to look for what we want, and we must have explored, seared and thus accumulated all the facts conceivable. When we have accomplished this we shall then be ready to begin the intellectual process, begin our induction.

Having now supplied the data and having classified it properly, we begin to compare these facts one with another, so that we may find what the results will be under given circumstances and this is really the true method of synthetic philosophy. We ask what were the circumstances, what the state of facts and what was the result. We find, in time, that certain combinations of facts will produce certain results and other combinations, of facts will lead to other results. Thus we discover what is the preeminent and fundamental law governing those activities.

By a method of this kind, we are able to reach a measure of truth; in fact, to reach the highest point attainable by the ordinary methods of thought. All that Comparison can do is to study comparatively, these data. As is the data, so will be the nature of the conclusion. If our facts be correct we will reach correct principles. If our facts be incorrect, our principles will be incorrect. The Intellect as such, can never go beyond the facts; it can only discover the principle underlying those facts. It must, therefore, depend upon the phenomenal.

However, the Intellectual Faculty is not confined exclusively to Comparison. The upper portion of this Faculty, lying nearest to Human Nature, is in reality, a distinct Faculty, though belonging to the Intellect. This is the Faculty of Criticism. Now, Criticism makes a much closer examination of the facts than Comparison does; in fact, Comparison does not, in any sense, criticize, it does not argue; it simply puts together and studies comparatively. It assumes all the facts to be true. The function of Criticism is just the reverse. It is to examine the facts and find out whether or not they have been accurately stated.
The position of this Faculty of Criticism, is rather suggestive. It is located between Comparison and Human Nature or Intuition. From this we should realize that the lower part of the organ of Human Nature, the psychical center, the center from which many of our higher psychical powers are derived, consequently, transmits to our Criticism, facts ascertained by the exercise of the psychical sense, Seership. These are, of course, of a transcendental character and must not be too readily accepted. It is the function of our Criticism to analyze these, to criticize them and try to find fault with them, if possible and thus to relegate to oblivion all those things which are not really sound. But the difficulty is that we will exercise this critical power according to our education; that is, one who has been educated along materialistic lines will have a strong tendency to be rather severe in his criticism of all facts of a transcendent character, while he will be lenient with everything of a materialistic character. This is the great difficulty. Criticism as it is developed, does not give an accurate judgment of the value of such matters; that is, it does not free one from bias, but simply gives the power to look into matters and to see the flaws in a statement. Thus our experiences will largely determine the result of our criticism, but the critical power, the power to see the flaws is given by a development of this faculty of Criticism. Not only is our foresight, but our intuition, everything of the kind, criticized, thus bringing all those facts through the sieve of criticism before they are admitted into our mental storehouse. Likewise, all facts presented through the regular perceptive faculties, must be criticized before they go on to the Reason, but there is this difference; all intutionally ascertained facts are criticized before they go to Comparison, whereas the other facts are criticized afterwards. It is not the facts, but the conclusions or the laws assumed from those facts, that are subjected to the power of Criticism. They are there examined and, if they win approval, pass on to the Reason.

It should be borne in mind that Comparison is not confined to those facts discovered by the physical senses, but the psychical senses, all below the Buddhic Plane, are likewise included in the perceptsives and they supply their data as
INTELLECT

well as the physical senses. Therefore, Comparison may be depended upon when the psychical faculties are active, for an inductive study of psychical as well as physical facts, up to the Buddhic. However, this Faculty can not bring us into the recognition of absolute Truth. As its very nature adapts it to the study of phenomena, it can do nothing with noumena. It can never bring us to cognition of the noumenal, being purely an inductive phenomenal faculty.

How are we to develop the Intellect? By exercising it. No one ever did or ever will learn to think except by thinking. All schools intended to teach correct thinking or to teach a person how to classify facts and place them in their proper relation, are absolutely worthless. There is no school in existence, the purpose of which is to teach people how to study, that is worth powder and shot. The only way by which a person will ever learn the comparative study of phenomena is by studying in this way—by exercising the Faculty.

Thus, if one would acquire a high development of Comparison, he must compare things, study various facts in a comparative manner; study the relationship which exists between different facts and after putting in months and months of this kind of study, tracing out the relationship, the pupil will develop this Faculty and with its development will come, first a propensity for tracing out those relationships, and second, a capacity for recognizing such relationships. At first, it may be slightly laborious, but in time, it will become quite delightful to trace out these resemblances and to see the relation existing between different facts. As this propensity grows, it will thus prompt the pupil to such study, and in this way, by exercising the Faculty, the power will also grow, the ability to trace out the relation.

Again, to develop Criticism, you must criticize. You must see the flaws that are in statements of facts, the flaws that are in arguments, even, the flaws that are in your friends—anything of the kind. Criticism is preeminently the fault-finding faculty and it can be developed only by finding fault. By seeing where fallacy lies; in this way one is able to analyze and by analyzing by differentiating between the false and
the true, he will develop a propensity for such criticism, thus prompting him to more and more exercise of the faculty and at the same time he will develop the capacity for such criticism, for seeing the fault in any statement of facts.

We may, therefore, say that synthesis is the function of Comparison;—analysis of Criticism, and comparison, the synthetic faculty, is developed only by synthesizing facts; Criticism, the analyzing faculty, is to be developed only by analyzing statements of facts and this would also apply to a theory, to a doctrine, anything of the kind. It is by analyzing that the capacity for analysis is developed and by synthesizing that the capacity for synthesis is developed. Therefore, we learn to do things by doing them. It is not that we learn anything. No one ever learned a thing in the world; but we develop the faculty for doing certain things and with it a propensity for doing those things. Thus we have an incentive for further action.

The only way to educate the pupil’s intellect is, therefore, to give exercise to his faculties of Analysis and Synthesis.
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