

HUMAN CULTURE

VOL. 5.

CHICAGO, ILLINOIS, JULY 5, 1903.

No. 7

THIS NUMBER CONTAINS A REMARKABLE ARTICLE UPON
HOW TO HANDLE PEOPLE



How to Handle the Looker.



How to Handle the Thinker.

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July, 1903

HUMAN CULTURE

Vol. 5

CHICAGO, JULY 5, 1903.

No. 7

HOW TO HANDLE PEOPLE.

Lecture Delivered by Prof. L. A. Vaught before the Sheldon, School of Scientific Salesmanship.

Through Courtesy of A. F. Sheldon.



How to Handle the Looker.

THE LOOKING INTELLECT.

Looking intellect is located in the lower section of the forehead, right back of the brows, and when stronger than thinking intellect, will stand out or jut out very decidedly and cause the forehead to appear to recede very emphatically. In other words, this section of the forehead will be very pronounced and come to a point right at the root of the nose. The eyebrows will usually arch and the whole section jut out over the eyeballs. Such a person will be a *looker* first, and a *thinker* second. He wants to *see*. He cannot easily take hold of anything mentally unless he can see and handle it. He has what is called a matter of fact, concrete mind, instead of a thinking, abstract type. In selling to such a man one should *show* his goods, appeal to his eyes, or more correctly, the faculties that use the eyes. Let him see, handle and examine. Then follow this up with the proper tact, force and decision and you will succeed in making a sale if it can be made at all.

THE THINKING INTELLECT.

The other division of "head" or intellect is the thinking. This is located in the upper section of the forehead and is the opposite of the previous kind. When the thinking intellect predominates there will be almost, if not quite, a perpendicular forehead and square in form. The lower section will be flat and the brows horizontal in position. Such a person will be a poor observer and dislike details. He wants to *know* instead of to see. He likes reasons better than details. In dealing with him give him the cold reason. Talk to his *understanding*. Bear in mind he must come to a conclusion from a logical process of *thought*, and the more thought, logic and reason the more certain you are of getting his attention. To pursue the same course as with the looker would be folly.

Let us now take a glance at the sub-divisions of "Heart," beginning with



How to Handle the Thinker.



How to Handle the Social Man.

THE SOCIAL FEELING.

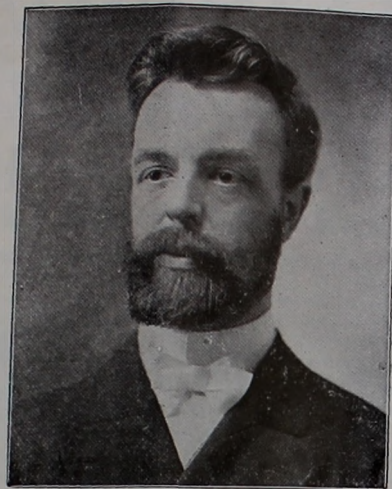
One division of "heart" or feeling is social. This division has a specific location in the brain. In other words, all the social feelings are located in the back head or occipital lobes of the brain. When strongly developed, the back head will be full, round and broad. Here are the friendly sentiments and they give one all of that nature and desire that wants the company of either or both sexes and of children. Any person endowed in this division of his mind to a stronger degree than all others, will respond to friendly approaches and allow one to become acquainted with him immediately.

One can cultivate his friendship easily. The best way to get the attention of a stranger who has more brain in the back head than anywhere else is to be friendly and social. Even if he has other parts of the head strongly developed, he will still respond to a friendly greeting. You can make friends of such men and women and hold them if you have a friendly nature.

To be continued next month.

Little Things.

Character is determined by the so-called "little things" of life. At great crises the attention of the outside world may be called to one's virtues, but the school in which they are developed is that which "little things" teach. Often those who can stand the trial of great ordeals are found wanting in the trifling vexations of life. But he that withstands petty annoyances may be counted upon in the time of great testing. Doctor Babcock says: "The late breakfast, the morning paper that did not come, the rainy day, the contradiction, the snub, the slight—these are termites that eat our character, the little foxes that spoil the grapes." —Record of Christian Work.



*Thomas J. Allen, M. A., LL. D., Pres. Aurora College.
Author of "The Development of Language," "Practical Elements of English," "The Natural Method Speller," etc.*

The Right Man in the Right Place.

Professor Thomas J. Allen as an educator, author and lecturer is the right man in the right place. Look at his head formation. Judging from his make-up he would be able to deal with anything in literature from Language to Oratory. His tastes would be literary and he would not be satisfied in any other work. He would be able to express himself very clearly and pointedly. He would be a natural teacher. He would be interested in his fellow-men and would want to benefit them. He would like to study human nature and life as it is today, and the past in its relation to the present. He would like public life and would be ambitious for something in an educational line on a *large scale*. He would want to do something that counted. He would be a natural student of history, literature and expression. From a phrenological standpoint then he is working under his highest and strongest faculties, hence his success.

Prof. Allen is of Scotch-English descent, and of that branch of sturdy Puritanism known as Quakers. He began teaching at the age of 15. He has taught in every grade of school, from preparatory to college, from Reading to Greek. He has originated a number of improvements in teaching and has prepared several successful text books. He has for several years been an occasional contributor to some of the leading American magazines.

Prof. Allen has received a number of college honors. Few living writers, says John Clark Ridpath, have a greater mastery of written English.

On the opposite page we give an article written by him for Human Culture which gives his views on "Phrenology and Education." Next month we will give his "Phrenology Vindicated."

Phrenology and Education.

BY THOMAS J. ALLEN, M. A. LL. D.

Professor of Rhetoric and of Education in Aurora College.

If it be true that the form of the brain determines the mental capacities and the moral tendencies of the pupil; if the brain be not a unit, but a congeries of faculties differing in power and susceptibility to cultivation; if memory be not so much a special faculty of the mind as a power of each organ, then education has been proceeding, to some extent, upon a wrong basis.

We accept readily the great body of dicta laid down in the ordinary scientific works—much too readily—because they are generally accepted by scientific men; and we reject much truth because it is not generally accepted. In other words we do not do our own thinking.

Life is too short to allow of our re-discovering all truth, but the mind that questions nothing will discover nothing, nor know anything truly. So must he who takes his judgments entirely from others be often misled.

The fact that Alfred Russell Wallace, one of the leading scientific men of the day, with many less distinguished, accept phrenology as a science, is not sufficient ground for my accepting it; nor is the fact that many distinguished scientific men deny that there is any truth in it sufficient ground for my rejecting it. The question is not, Who believes in phrenology? but, Is phrenology a science?

"You are the only educated man I ever knew who believed in phrenology," said a student to me recently. "That is not my fault," I said, "for any educated man may believe it, if he be disposed to do so." That young man disbelieved in phrenology because he had been told to do so. He had not investigated it.

I know of no teacher of psychology in normal school or college who teaches that each faculty of the mind has its own distinct organ in the brain, just as each physical function is discharged by its own special organ, although the strictly orthodox have progressed so far as to admit that the frontal lobe is the seat of the intellect. But it is not orthodox to believe in phrenology as a science. When the truth conflicts with established doctrines something must give way.

There used to be an old gentleman down in Pennsylvania, twenty years ago, who dissented most heartily from the opinion held by a young schoolmaster that the earth is a globe. That man was a thinker and it was a great pleasure to reason with him. The evidence and power of expression that the young teacher could command were not sufficient to convince "Uncle Rob" against his will. I had more respect for the intellectual capacity of that honorable, thinking dissenter than for that of the lecturer who told an Aurora audience recently that there is "nothing in phrenology"—chiefly, no doubt, because he said so.

There is no work on psychology more scientific in method than "Combe's System of Phrenology." Anyone who will read that work, or any standard work on phrenology, reading "not to accept and take for granted, but to weigh and consider," and subject the leading tenets of the science to a rigid test must be convinced of its truth. I may say for myself that I have never accepted any claim of phrenology without verifying it. It needs only ordinary ability to do this. The essential truths of the system are so simple and so easily verified that "the wayfaring man, though a fool, need not err therein." The history of science contains no more worthy example of the true method of scientific investigation than that furnished by the record of the discovery and systematizing of phrenology by Gall, Spurtzeim and Combe.

The teacher who can find an index to the pupil's natural capacities and disposition like an open book before him has an advantage that no competent and conscientious teacher will fail to use. One of the most helpful works that have been written on the art of teaching is "The Science of Mind Applied to Teaching," by Prof. Hoffman, formerly of Aurora. As the proper study of mankind is man, no study can be more important, especially to the educator, than that which explains man's nature, power and weakness. One who will not study it for the benefit to be derived, may be assured that it is fascinating.

How Does the Mind Grow?

BY N. A. CLAPP.

Perhaps no field of study affords a more pleasant diversion, or can be more productive of real benefit to the individuals themselves, as well as to those with whom they associate, than the growth and development of the human mind. It has been the study of the philosophers in all the ages, since the dawn of civilization. That imponderable something that we call mind, that impels, guides and keeps in motion the "tenement of clay" from the first unfoldment in the abyss of nature, through all the links in the chain of development to the most perfected forms of human character, is a subject worthy of our most earnest consideration and profound study at the present time. It is mind that guides in all the little affairs of life, as well as in the sublimest revellings and imaginings of which we are capable.

Physiologists from Aristotle down have had a large field for speculation and many of the assertions made have been based on assumption with but little, if any, real foundation. It was not until naturalists discovered that mind or intelligence was dependent on physical elements that they could fully comprehend, or adopt, a rational method of procedure. As long as intelligence was looked upon as something supernatural, not governed by physical laws, with its center in the heart and internal viscera, the whole fabric of their

speculations was made up of guesses, and real progress was necessarily slow.

How the mind, how the intelligence, of the individual can be improved, how that imponderable something that cannot be measured or fathomed can be made more serviceable to the possessor is a question that has come to us through all the ages gone by, with no satisfactory answer. But it is the tendency of modern times to make the discoveries of science available and apply all that is known to be of real value, and applicable to the subject, to the improvement of that part of animated nature that is the real basis of mental philosophy.

When we consider the brain and spinal cord, together with the whole nervous system, in the light of what it is and does, we have the correct foundation from which to calculate. It is the brain and nervous system that presides over all the processes and movements of the body, and out of it flow thought, feeling, emotion and will which makes us intelligent creatures. It is the brain that is the center of mental calculations. It records impressions made by external objects, and the sensations of audible vibrations of air.

When we consider our relations to external objects, we can begin to see how improvement in intelligence can be accomplished. The brain itself is a mass of matter which we call neuroglia, over which grows the medullary and finally the cineritious, or gray portion, that has registered and retained impressions as they have been knit into it by surrounding conditions. The brain is permeated by twelve pairs of cranial nerves, that are nourished by an intricate and yet complete system of blood circulation, and kept in operation by physical forces from the beginning to the end of life. The optic nerve, as it spreads out in the retina of the eye, is composed of four hundred thousand points and rods, and forms a perfect camera that takes the picture of all objects that come before it and the light, and conveys them with electric speed to the centers of the brain, there to be recorded. The auditory nerve is a harp of three thousand strings that echo and re-echo the sounds or vibrations of air from the external surroundings of the individual to be absorbed and retained by the internal consciousness. All the senses have their part to perform and contribute to and help make up the sum total of all that we know.

Activity of the brain induces an increased flow of blood to that organ, brain cells form and multiply by constant alternation of activity and rest, the surface is convoluted by an increased amount of gray matter, the instrument of the mind is strengthened and the capabilities of intelligence is correspondingly increased.

An experiment made with three puppies up to nine months of age will illustrate the point under consideration. One was kept in the dark and developed eighty-seven brain cells; the second was allowed to roam in the yard at will and developed eighteen thousand brain cells; the third was trained and educated under the guiding hand of the mas-

ter and developed eighty-four thousand brain cells. It will be noticed that the privilege of taking impressions by sight and hearing increased the brain cells two hundred fold, while the training increased the brain cells nearly a thousand fold.

If you wish to be capable of thinking, *think*. If you wish to increase your knowledge, see and hear all you can. Strengthen your memory by using it judiciously. Use your senses to become sensible.

If He Knew.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motive,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh, we'd love each other better
If we only understood.

—*Psychic Review*.

If you feel that you do *wrong* by going with the throng, stand with the minority, or alone, and you will become distinguished.

HOSEA P. MYERS.

Are You a Phrenological Success?

BY WILLIAM BACHOP.

Success, according to Webster, is a very wide term; according to the world a very narrow one. The definition of the word itself is, "The favorable or prosperous termination of anything attempted," therefore, whatever our aim in life may be, if we accomplish our purpose we are successful. Whether our aim be to amass a fortune or to acquire knowledge is immaterial. The world, however, takes no such broad view. It has a single standard—the gold standard.

The most successful man, measuring by this standard, is he who has such large worldly possessions that the exact amount cannot be computed—not within several millions. The trifling facts that this man can enjoy little or nothing but money-making, that to his sordid soul a slight diminution of income is a sufficient cause for tears, that he cannot even eat, do not detract in the least from his success. In reality, what a pitiful object he is! Next in order are other men who are dangerously near the condition of this miserable being. Somewhere down the scale are those that have achieved world-wide fame without accumulating wealth. What they are famous for makes little difference—they are famous; that is enough for the present.

Neither the definition in the dictionary nor the view of the world applies to a truly successful life. In a few wonderful books, notably the Bible, success is somewhat clearly defined, but nowhere can be found a complete, satisfactory definition except in the science of Phrenology. This definition is, the fulfillment of the intention of Nature as manifested in one's peculiar mental formation.

In a narrow sense the "success" we have already considered might be called so phrenologically; such a man is no doubt specially fitted to make money. But Phrenology is a broad science. It deals with the entire mind, not merely with a fraction. If we fail to develop our faculties in conformity with the laws of health and happiness, or so live that our soul becomes dwarfed, we shall fall short of success just as surely as if we neglect to use the talents that have been bestowed on us. To develop all our faculties to the highest degree is not possible in the few and fleeting years that we sojourn here, but not one of the forty-three fundamental elements of mind can with impunity be starved. Though Nature seems sometimes to be profuse, she is always economical. Any power that we do not use is taken away. This inexorable law is proclaimed in the words of the Master: ". . . from him that hath not shall be taken away even that which he hath."

It would seem that Nature's scheme is that no living thing should be solely a consumer; every creature must produce something. This is clearly indicated in her treatment of the parasite. The man that produces nothing is, regardless of his station in life, an absolute failure and an

actual incumbrance. If we would live we must work, and if we work we shall progress; the terms "live" and "progress" are, however, susceptible of wide variation in import.

It is frequently the case that although we have the capacity and the training for a certain vocation, we are prevented by one or more defects from reaching the highest place therein. We all have our imperfections and our limitations. Sooner or later in our career we come to an apparently insurmountable barrier bearing the legend, "Thus far and no farther." If we know nothing definite about our mental formation we are completely at a loss to explain why we cannot pass this barrier. Right here is where Phrenology is not only invaluable but practically indispensable. This science extends a helping hand, points out the cause of our failure, and enables us to surpass the obstacle and proceed on our way rejoicing—in short, helps each one of us, according to our individual needs, to become a phrenological success.

(To be concluded next month.)

Tastes differ; a few men love truth—after centuries of experience they have acquired a taste for it; but many others cannot see how the mind can be turned from degrading things to higher ideals. The waters of Marah were bitter. There are those who put bitter for sweet, and sweet for bitter. The man of Revelation had a time of eating the little book, because it was bitter to the stomach. An Irishman observing a man in a restaurant eating olives, forthwith ordered a dozen, and placing a couple in his mouth and chewing vigorously, wrenched his jaw and quickly ejected the salted ovals. Crossing to the gentleman, who seemed to be enjoying the contents of his dish, he said: "Moi friend, d'ye like them things?" "Yes, I do; I think they are very fine." "Then, faith, you're a liar!"

"Good-Bye, Sweetheart, Good-Bye."

(MARCH 9, 1903.)

O, do you, my sweetheart, recall the midsummer night in the far-away Southland, where the mocking-bird sings all the night long, and the honey-suckle perfumes the soft air,—do you recall the far-receded Fairyland-night (we were then betrothed) that we heard Brignoli sing—"Good-bye, Sweetheart, good-bye"?

More than thirty years have since passed, since we lived in the dawn, in the faraway Southland; and now, sweetheart, here in the somber North, on this fierce, wild March day—my birthday,—an old man, lonely and worn, I sing to you, whom Death has taken from me,—"Good-bye, Sweetheart, good-bye!" until the All-Father, in His own good time, shall bring us together again (He cannot fail to bring us again together), "Good-bye, Sweetheart, good-bye!"

F. T. R., SOUNDVIEW.

HUMAN CULTURE

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Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

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Are You Despondent?

If you are despondent you are under the influence of the wrong faculties and *can get out* if you put yourself under the faculties of Combativeness, Self-esteem, Hope, Causality and Human Nature.

L. A. VAUGHT.

Make Yourselves Over.

The trouble with a great many of us is that we assume responsibility for the actions and views of our friends and are continually trying to *make them over*, as it were, consequently rendering them and ourselves unhappy.

Remember it is a question of faculty.

Let us look within. Perhaps their views are as near the truth as ours. If not, give them time. "We are all the authors of our own salvation." In the meantime, instead of making them over let us busy ourselves making ourselves over. The best way to help others is to seek the truth and then simply *live our own philosophy*.

July.

"A rustle of corn leaves; a tinkle
Of bells on the hills; a bevy
Of bees where the clover hangs heavy;
A butterfly blundering by—
And that is July!"

The constitution of human nature is the only reliable basis for the consideration of any human question.

Victor Hugo's Message.

You say that the soul is nothing but the result of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song. I have tried it all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to appear with the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite means infinity.

We Make Our Days.

The day is dark and drear
Although the sun is shining
Over field and hill—
For my heart's repining.


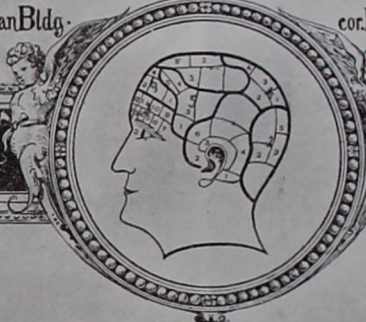

I'm thinking of another day
When all was bright and gleaming,
But now I know 'twas *inward joy*
That make it in the *seeming*.

We make our days though dark or bright
Our minds reflect,
And give them color.
'Tis inward joy sheds outward light.

Supposed Pauper Hid Money.

Virginia, Ill., Feb. 21.—Mrs. Kate Walsh, an aged woman, who has for a long time lived alone in a hovel a mile from town, was found by her neighbors in a destitute condition, having neither food nor fuel. An investigation showed that the supposed pauper had over \$2,700 concealed about the premises, \$700 of which was in bills sewn up in a petticoat. Silver amounting to \$1,400 was found in the cellar. *She is said to have hoarded the money to have masses said for the repose of her soul.* She claims to be 89 years old. Note: Here is a case of three dominant faculties, viz., Acquisitiveness, Spirituality and Vitativeness.

"Don't let the creaking of a door drown the divinest music."

CHICAGO INSTITUTE OF PHRENOLOGY

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Phrenological
Diploma

We, the undersigned, declare that Frank L. Stevens has taken a complete course of instruction in the Science and Art of PHRENOLOGY at the Chicago-Institute of Phrenology — Signed this 1st day of August 1899.
L. A. Vaught Principal
May C. Vaught Assistant

Don't

follow the by-paths. *Don't* lose yourself and your abilities on the cross roads. Strike for the main road. Get on it and follow it with your face to the light, with work in your hands and trust in your heart.

You cannot expect to succeed if you spend all your efforts doing that for which your faculties are not fitted. There is only one true way to get on the right road. That is to find out which of our horses are the ones to be given rein.

Each human soul has a great many of them. Some of us are trying to plough heavy soil with thoroughbred racers. Some are trying to win the Derby with a draft horse. Mark Hanna would never make a tailor. President Roosevelt would never make an artist, nor would Whistler make a president.

There is *one* thing that every human being can do better than he can do anything else. There is *one* occupation that he is better fitted for than he is for any other occupation. Why not find which it is? Enter your racer for the Derby and put your draft horse to the plow. Find what your faculties are best fitted to do and then go and do it, and keep on doing it with all your might until you succeed.

"There is no royal road to success, and I thank God for it," said James A. Garfield. He was right. There is none. It depends upon yourself and the stuff that's in you.

And you cannot afford to stray into by-paths and waste your time and energy in experiments in trying to find what you are best fitted for. Go boldly and fearlessly and learn the truth at once through a scientific, modern phrenological examination.

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Haphazard Education.

The educational world is without a knowledge even of the existence of the faculties of which the human mind is composed. It must, therefore, be wholly unacquainted with the nature of these faculties. This being a fact, it is self-evident that there cannot be any definite educational work done by any teacher in America who is unacquainted with the genetic human faculties. This is the condition that we find the schools, colleges and universities in today. Ask Drs. Senn and Murphy if anyone could practice surgery definitely and safely without a knowledge of the anatomy of the human body. The mind is a structure composed of parts that are just as individual and definite in their functions as the different parts and organs of the body. It is, therefore, an impossibility for a man or woman in the home, the school, the reformatory, college or university to definitely educate a single child. There is no certainty in the education of the best kind in any institution that we know of in the United States. We have *carefully examined thousands* of men, women and children who have been educated in the public schools, colleges and universities, and

never yet have we seen a single one that was educated in accord with his needs. This we affirm in the most absolute manner. It would be an impossibility to do otherwise with the knowledge of the human mind that we have today in the home, school and college. Education then can be called positively empirical. It is the most haphazard guess-work. The needs of any student can only be determined by a thorough knowledge of the faculties of which all minds are composed, and in addition to this a thorough knowledge of the relative strength of the faculties of the student. This is impossible without a thorough knowledge of what is so sneeringly called Phrenology. The word "Phrenology" to many is equal to water placed before a dog with hydrophobia. It is all on account of ignorance. Phrenology is simply a science of the natural, primary faculties of which each human being is composed. It stands in just the same relation to the human being or mind that Physiology does to the body. Why there should be so much prejudice against a science of our own faculties is a mystery. It is simply the science of you and me. We should not be any more prejudiced against Phrenology than we are against our five senses. *When we understand our faculties as well as we do our five senses then, and not until then, can we educate a single human being even intelligently.*

L. A. VAUGHT.

Self-Examination.

N. N. RIDDLE, IN "CHILD CULTURE."

The parent or teacher who would proceed wisely in the management or education of a child should first analyze self. We all have our peculiarities of mind and disposition which give bias to judgment and largely determine our ways of influencing others. We all live as it were in our strongest faculties, feelings, and sentiments, and are inclined to speak from these, are governed by them, and employ them most fully in the government of others. To illustrate: The very firm, positive parent will govern mainly by firmness; the affectionate parent through the affections; the proud, ambitious parent by appealing to pride; the severe and cruel by punishment and fear; the critical and intellectual by method and order, and the highly conscientious through the sense of honor.

Now, it frequently happens that in following these natural tendencies, we employ a method least applicable to the child we are trying to influence. The very firm mother may have a strong willed child, and by the undue exercise of firmness on her part there is continual clash; yet by governing her child by love, its will could be moulded so as to form the controlling element of a beautiful character. The affectionate mother may have the management of a loving child

that is sadly deficient in will power and self-control, and by always appealing to the affections she strengthens them unduly and leaves the will weak and wavering. The severe parent will make a coward of the child that is already timid; while the overly conscientious parent is prone to exaggerate the sense of honor to the neglect of other essential elements of character. Thus the peculiarities of parents and teachers give shade and bias to their methods of government, and unless they exercise much judgment and self-control they will often employ methods which are not only ineffectual, but truly harmful.

The Rippling Brook.

There's some music none can copy;
No, 'tis not the tinkling bell,
But the rippling murmur
Of the clear brook in the dell.
In summer it looks like a mirror.
So glossy and clear and cool,
That the children stop at its mossy brink,
As they hurry home from school.
But in winter there comes, Oh, such a change,
It is covered with ice and frost,
And the children stop to skate on its face,
Never thinking of beauty that's lost.
Then when gentle spring comes over the land,
That brook so icy and cold
Is changed to a mirror, so glossy and clear,
It looks like the mirror of old.

FLOSSIE GRISWOLD.

Lily Dale, N. Y., age 12 years.

Father and Daughter.

There are two things that can be done by a father for his daughter, and that, if they were always done, would, in the course of a single generation, make our womankind approach a level which they have never yet reached. The first is to gain the confidence of his daughter in her earlier years, and the second is to keep it unimpaired and to perpetuate it. "If he be his daughter's friend and chosen companion, sharing all her little confidences and imparting to her much of what he knows with the intuition of a woman and the breadth and sanity of a man, the girl will grow up with a mind unlike the minds of the many women in whom femininity verges upon fatuity. From close association with a father, the young girl quite unconsciously acquires something of the largeness of the man's nature and loses something of the pettiness and narrowness of the woman's. His tolerant, genial spirit will moderate her tense emotionalism. His sense of humor will rid her of sentimentalism and imbue her with a sense of true proportion. His fun, his good comradeship, his affection, and his knowl-

edge of life, will help to send her forth into the world, strengthened and developed as no purely feminine influence could strengthen and develop her."—February Cosmopolitan.

General Robert E. Lee's Advice to His Son.

General Robert E. Lee once wrote to his son at school: "You must study to be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do right. If a friend asks a favor, you should grant it if it is reasonable; if not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at such a sacrifice. Deal kindly, but firmly, with all your classmates; you will find it the policy that wears the best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act and say nothing to the injury of any one. It is not only best as a matter of principle, but is the pass to peace and honor."

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PHYSICAL CULTURE



DR. ALBERT WHITEHOUSE.

Bathing.

There is much difference of opinion on the subject of proper bathing among physical culturists and other authorities and pseudo-authorities. I shall treat the matter in a conservative way, which is the safe way, and supply an intelligible reason for any contentions made. There is altogether too much written to-day in a dogmatic manner along physical culture lines. I am frequently appealed to to decide which of several conflicting assertions is correct.

Bathing may be for cleanliness and for tonic and remedial effects. For whichever purpose *judicious* should be the qualifying adjective. Only judicious bathing is beneficial, and injudicious and indiscriminate bathing may not only be negative, but injurious. First, taking up bathing for cleanliness. In this connection it is mainly a question of frequency. I hold that the whole body should be bathed every day from a point of skin cleanliness, using warm water and good soap. On account of its comfortable feeling many people use the bathing water too warm and stay in it too long. If the warm bath is taken before retiring it will tend to promote a favorable condition for sleep. At other times the water should be cooled considerably or the body sponged with cold water before drying. The masculine head should be thoroughly washed once a week and a woman's once each two or three weeks. Let it be understood, however, that a daily bath does not assure an active skin and body free from odors. Activity of the skin depends more on the general functional activities. There must be cleanliness within as well as without to obviate the need of perfumes. What is more wholesome and sweet than the natural odor that emanates from a clean and healthy babe?

There are some millions of pores over the surface which enable the skin to be the important excretive organ that it is. To perspire means to breathe through the skin, and if the pores are clogged the gaseous or fluid excretions that otherwise would find an egress by the skin must find some other means, or be retained in the system as poison. Then the sebaceous glands beneath the skin which supply the oily fluid which keeps the skin soft and pliable, pass their secretions to the surface through minute tubes, and these must be kept clear by bathing and friction. Yet if the circulation of the blood near the surface of the body is weak the skin will be inactive, but can be stimulated partly by bathing and friction; to remedy the condition entirely the main cause must be removed—it is a pathological one.

I have gone so far into detail to explain what to many people is not understood, that they should have rough and

blotchy skin and disagreeable odors when they bathed frequently. "Cleanliness is next to Godliness" is an old saying. Personally I would prefer to be in contact with an ungodly person rather than an unclean one. The ungodly would not affect me, but the uncleanly certainly would.

It is with regard to what are called tonic baths, cold water bathing, that good judgment is necessary. I am aware that cold baths are being advised indiscriminately in various conditions of ill-health by certain physical culture editors and professors. Whether cold baths are beneficial or not depends on their action on the nervous system. Individual conditions vary greatly. Reaction should be perfect and permanent. The heart must be organically sound and readily responsive to increased taxation. What changes take place when the body is suddenly brought into contact with cold water? The blood vessels near the surface contract and the blood is driven inwards and in suddenly increased quantity to the heart; it beats faster and stronger to meet the emergency, and if it is able to, sends the blood out again into the circulation (after it has been through the lungs, increasing the respiration) with greater force, and it reaches the surface again and remote parts of the body. The parts receiving an increased and free blood supply are thus stimulated to greater activity. So much for the effect on the circulation under favorable conditions. Now the contact of the cold water with the body is registered by the afferent nerves which carry impressions to their nerve centers and reflexly other nerve centers are affected, thus inciting them to activity, resulting in stimulation of the organs and areas controlled by them. Whether this stimulation is properly directed and desirably so depends on the condition of the whole nervous system at the time. Then again the body must renew quickly the heat that is lost on contact with the cold water. Is it able to do that? All these must be taken into consideration. As the blood readily returns to the surface circulation and the nervous system is aroused sufficiently and a warm feeling pervades the body and this invigorated feeling is maintained, then a perfect reaction has taken place and the bath will have had a tonic effect. But such baths to be safe and beneficial must be taken regularly and only by those in sound health and who have accustomed their organism to them. It would be unsafe and injurious to a weakly person to begin to take them or to one with any nervous derangement. There may be a temporary reaction and feeling of invigoration from a cold bath which is deceptive. It may be compared to the temporary effect of whiskey. Be-

Continued on page 155

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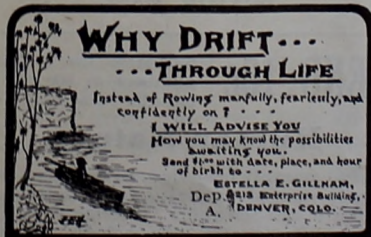
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Louise E. Francis.

Food and Mentality.

BY LOUISE E. FRANCIS.

The quality and character of food have ever been one of the most potential forces in the formation of national types and peculiarities of people. Both among savages and civilized races its influence can be distinctly traced. Those tribes and nations that have subsisted most largely on animal food, whether savage or civilized, while differing substantially in intelligence, artistic and mechanical ability, affection and moral sentiment, have been substantially alike in their animal propensities and manifestations of courage, aggressiveness, cruelty and severity. As an illustration, among savage and uncivilized races, the North American Indian, who subsists largely on animal food, has a broad, heavy brain, is strong and tireless in the chase, sly and treacherous in battle with his equals, cruel and unmerciful to those within his power, savage and revengeful toward all; while the native African has a brain on an average one inch narrower than the North American Indian, and, like the animal that subsists upon cereals, fruits and nuts, caution, fear and flight are his principal means of defense. Among the African tribes that subsist wholly upon herbs and fruits, there is very little severity, cruelty or revengefulness among themselves or toward strangers, while the cannibal not only has a peculiar liking for the missionary, but is most cruel, quarrelsome, deceitful, severe and merciless toward his own people.

Among civilized nations the mental

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characteristics correspond almost, if not quite, as perfectly to their food as among savage tribes. Here again, too, the most marked influence and difference between those subsisting largely upon cereals and fruits and those that live on meats is found to be in the manifestation of those propensities that give rise to animal courage, aggressiveness, severity and cruelty. For instance, beef eating England represents fairly well the animal courage, strength, aggressiveness and severity arising from the excessive use of animal food; and while these tendencies have been carefully directed by intelligence, elevated by centuries of an ever increasing civilization and softened by the benign influence of Christianity; yet they have found sufficient manifestation to make England the most aggressive of nations, and exacting upon her subjects, until the last quarter of a century she opened trade at the point of the bayonet, dictated terms to her subjects and still requires much of British India to keep step to the drum beat of her martial music.

Oatmeal eating Scotland, living under climatic, commercial, religious and educational influences almost identical with those of England, but subsisting more largely upon fruits and cereals, has quite as much physical strength, moral courage, firmness and stability of character as her English cousins, with far less of severity and selfish aggressiveness. If England has produced the bravest soldier and the most sagacious warrior, Scotland has produced the largest number of intellectual minds for her population, and the most faithful abiding Christians.

Ireland, subsisting largely upon the potato, a negative product of the earth, seems destined as a nation to be held on a level with its food, i. e., to the earth. Whether this unfortunate condition is more largely due to the negative properties of the potato or the positive forces of the bad whiskey she

Continued on page 136.

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Physical Culture.

Continued from page 152.

fore taking a cold bath or a swim in cold water the body should be comfortably warm. It is not as risky when going in to swim, as the strong muscular action in swimming will overcome the sudden chill in the case of a strong person. At this time of year the advice is timely. Neither should a cold bath or swim be taken if the body is overheated or fatigued. Warm baths are most beneficial when the body or mind is fatigued. Hot baths are too relaxing. Bathing in hot or cold water should not be indulged in too soon after eating or when hungry, and the reason is obvious, and neither should food be taken too soon after bathing, as the stimulated activities have not had time to subside and distribute their forces.

In last month's article I stated at the end of it that I would deal with the advisability of following the early morning exercise with a cold bath. I have barely left any space to do so. Most persons could take a quick cold sponge bath with advantage in this way: Stand in the bath tub, turn on the cold water, leave out the plug, take a large sponge, hold it under the running water, and then squeeze it over each thigh one, two or three times; then, bending over, squeeze it over each shoulder, allowing the water to run down each arm; next squeeze the sponge over the chest two or three times, and finally over the back of the neck, allowing the water to run down the spine. Get out of bath and rub briskly with rough towel. The whole bath and drying need not take more than two or three minutes. Most benefit is derived from such a bath in the cold weather. As to bathing for remedial effects, I will take that up at another time.

We would suggest to all parents that they ought to have a copy of Newton N. Riddell's little book, "CHILD CULTURE," from which we quote an extract on another page. You cannot fail to be benefited greatly in the handling and training of your little ones, as the book contains some very practical and valuable advice. Price, 65 cents.

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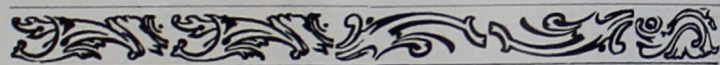
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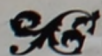
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