

HUMAN CULTURE

DEVOTED TO THE CHARACTER READING ART

VOL. 6.

CHICAGO, ILLINOIS, JANUARY 5, 1905.

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MRS. L. A. VAUGHT.

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No. 12

A SERIES OF LESSONS IN THE CHARACTER-READING ART---Continued

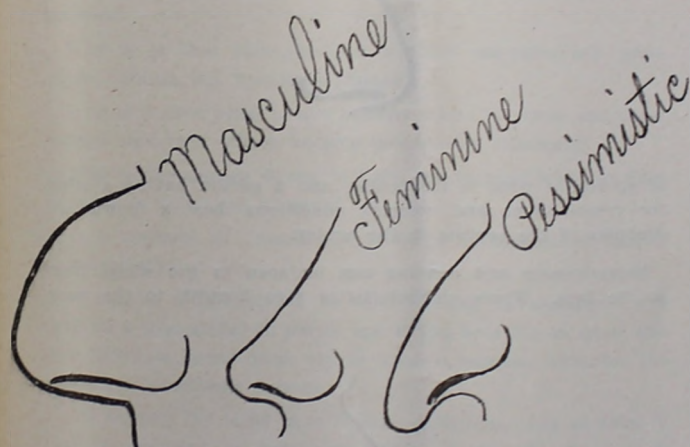
By V. G. LUNDQUIST.

Noses.

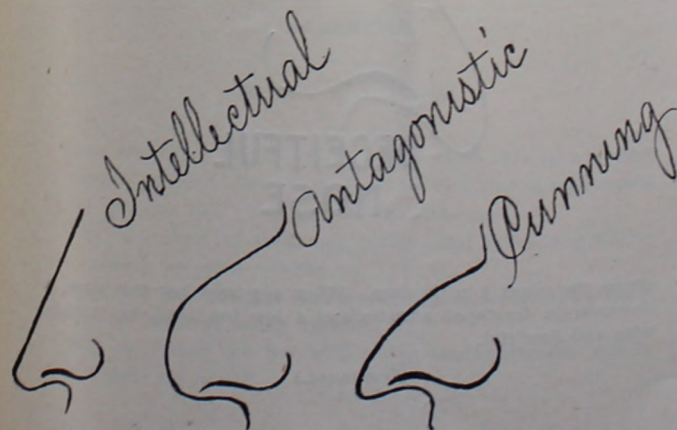
Every student of physiognomy should remember that one part of the face alone is not always indicative of character. We must study all parts of the face, head, body, etc., and compare part with part.

Thus, the nose may be convex, but the chin weak, the walk dragging, the attitude dependent and the head weak in a number of the positive faculties; and in such a case, it could not justly be said that the person is positive in character. When all the parts of face, figure, etc., are strong, then the person has a positive character; but when he has a positive nose and a negative chin, he is not strong and courageous in all directions. We can never read character by one sign alone.

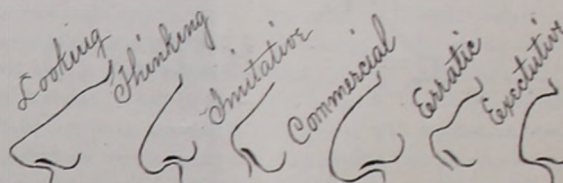
Physiognomists often speak of the Roman nose, stating that it is aggressive and energetic. It is mainly masculine; it means strength and courage. It is strongly convex.



The feminine nose is called negative because it curves inwardly. It is the opposite of the masculine and Roman.

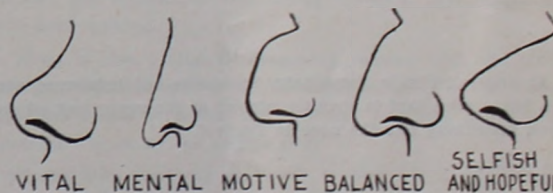


The Jewish nose is well developed on both sides of the lower part of the nasal bridge, and it dips downwardly and outwardly with the tip. It has a large tip. It is the same as the commercial type of nose, and denotes commercialism, sense of the value of property and goods, worldly shrewdness, ability to turn things to a profitable account; it is the property nose.

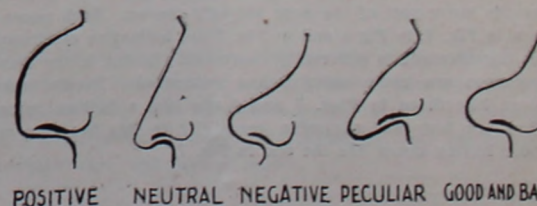


Noses that are sharp, long and pointed at the tip denote penetration of intellect, a searching mind, quick and active emotions, sagacity and intensity; but blunt noses denote the opposite characteristics, or obtuse intellect, dull perceptions and sluggish feelings. When the nose is broad and thick, at the lower nasal anatomy, it denotes vitality, animal strength and vigor in the vital functions. That kind of nose can be called vital. People having that kind of nose are good-natured; they like a good dinner-table, well supplied with food; they love to eat and drink. As a rule that kind of people are liberal in a food sense.

Flat noses are often seen in people whose nervous system does not respond readily to impressions. Thought action in such people is not very active.



Noses that look like a sharp ridge, with a sharp tip and downward curve, denote active thought action, but not force of mind nor animal vitality. Thin flexible lips, large and expressive eyes and a pointed chin generally go with that kind of noses. Such features denote that the mental temperament is in the lead and that the person is ready in repartee, witty, particular, esthetic and idealistic. In friendship and love he is exclusive; his mind runs in upward directions, but he generally lacks energy, force of character, animal magnetism and sex energy.



AN EARNEST WORKER.

By V. G. Lundquist, D. Sc.

There is no science and no art in the world that is of greater importance in human culture and soul development than phrenology, and all people who are interested in the development of man, in a temporal and spiritual sense, should embrace the divine teachings of this science.

Women of an intellectual and spiritual type become intensely interested in the soul-ennobling principles of the modern psychology of the soul, as taught by phrenology.

In Mrs. L. A. Vaught we have one of those earnest lady workers, and one who is destined, by reason of her own intellectual and spiritual inheritance, to do much in the direction of phrenology and human culture.

As will be noticed by her high head, especially in the central portion of the same, where is located the faculty which is interested in character studies, religious and spiritual culture, she is a lady moved by high and noble aspirations. The central part of the frontal lobe is strongly developed, indicating that the literary faculties have their influence on her talent. The aspiring and esthetic lobe of the brain is pronounced, and acting with a large intellect, as seen in the picture, gives her a strong intellectual and religious aspiration, qualifying her for the educational field in a literary capacity. She is a natural born religious and phrenological educator. Veneration, Spirituality and Parental Love are three of the leading faculties, and it is the two former sentiments that make her so devoted to phrenological science.



MRS. L. A. VAUGHT.

A person strong in Veneration is constantly prompted to thoughts along the lines of improvement and culture. It renders a person obedient, respectful and dutiful. Through it, he wishes to come nearer to nature and to nature's God. It is the central faculty of religion, culture, improvement of character and saint-

ship. It is the noblest sentiment of the human soul, and when acting with the intellect, the person can discriminate between good and evil. Then, he knows good from evil; he has keen sense of appropriate conduct. He takes an interest in the honorable professions. When Veneration is strong, the person does not like pugilism, saloon life and dishonorable occupations.

It will no doubt be interesting to the readers of Human Culture, who are interested in physiognomical studies, to study the facial expression, the contours and lines seen in this picture.

In that face, we see refinement and a cultured soul. Intelligence is written in that face. Those features are harmonious, soulful, earnest, expressive and hopeful. That expression is not the expression of the materialist; it is the expression of the soul student; those eyes, like those of Swedenborg, look into eternity. The emotional and the intellectual faculties express themselves in that face; earnest thought and cultured emotion are represented there. A person having a face like Mrs. Vaught does not think that his work is ended when he dies; he feels that it has not even begun; he feels that an eternity is ahead of him.

There is nothing superficial in those features. The face is oblong, indicating that the mental, muscular and vital temperamental systems are in the lead. Head, face and temperament indicate the writer and the teacher. The devotion, the talent and the ambition of Mrs. Vaught center in her work. All she cares for in the world is the elevation and growth of phrenology.

"THE BRAIN SECRETES THOUGHT AS THE LIVER SECRETES BILE."

By V. G. Lundquist, D. Sc.

This is what materialistic people say, and it is also true. But is this a proof that man does not live after death? And why is it that the brain secretes thought? Why is it that the liver secretes bile? How does it happen that the brain secretes thought? Is it not the living psychic intelligence in the brain that enables the brain to secrete thought? The burning of phosphorus is the process by which thought is produced, but what is behind this process? Is it not the living, thinking soul that is behind this process? And if it is not the soul that is at the foundation of life and thought production, why is it that the brain of a dead man does not secrete thought? Why did the thought mechanism in a dead man stop? Why is his brain dead? And what was it in him that died? Was it not the life and soul that departed from brain, heart, liver, blood and nerves? Of course it was. Thought and brain are not the same thing. Life and brain are not the same. It is the soul that uses the brain and all of the physical organs, and when that soul departs, man is dead.

If the liver has the power in itself to secrete bile; if the ears have the power in themselves of hearing; if the eyes have the capacity of sight; if the heart runs itself; if the nerves have the power of independent feelings; if the brain is an independent thought producer, and if life is a result of the physical mechanism—then, all these phenomena of life should continue as long as the physical organs are there, and therefore there could be no death, as long as anything is left of the material vehicles. Memory, will, thought production, love, attention, life and action should continue as long as the brain is there.

The fact is, the BRAIN IS ONLY THE SOUL'S WORKSHOP; the BRAIN IS THE ORGAN OF THE MIND.

The materialistic scientist in saying that the brain secretes thought as the liver secretes bile has explained nothing, as far as life after death is concerned.

THE TURN IN THE ROAD.

By Walter James Sherwood.
Author of "The Story of Three," etc.

There were only two starters in the race, two young men. They were evenly matched, these two young men, strong, stalwart, sturdy, with matchless sinews and muscles of pliable steel. At the start they were off like the wind, each full of the utmost confidence. They ran for some time almost breast to breast and so even was the pace and so free from obstacles was the path that neither seemed to gain over the other the slightest fraction of an inch. The stride was a free, easy stride, and yet a swift one, for though each knew the race was long, yet each knew the most difficult part was yet to come, and that their strength must be preserved.

On they went and as they sped swiftly over the ground they exchanged short, good-natured comments.

"Look out, John," said one, "there's a treacherous root ahead."

"I see it, Chester," said the other, "how is your wind holding out?"

"Oh," said Chester, "it is in fine shape. I am sure it will not bother me in the least."

"I am glad of that," returned John. "I most heartily wish you well."

"Do you?" asked Chester. As he spoke he glanced at John out of the corner of his eye, as though in mistrust of the other's sincerity. But the fair, earnest face of the youth running at his side, turned eagerly toward the goal far away in the west, satisfied him of his friend's sincerity. One was fair of skin and hair and gray of eyes, the other was dark, with thick raven hair, brown eyes and strong, stern facial lines that were now set in grim determination.

"I wish you well, too, John," the dark one said. "I wish you well, most heartily; but, you know, we can't all win, and the chances are that one of us, perhaps both, will fail to reach the goal. The way is long and dangerous."

"I know, Chester," returned John, "but in my mind's eye, I see you there at least."

On they sped and the ground faded swiftly away beneath their flying feet. Away off in front the earth was broken into small hillocks and the clear open space of the country began to give way to brush and small patches of tree growth. Here and there a tiny stream flowed across their pathway. The going began to get more difficult. They ceased talking together, for now it became a matter of preserving their breath. They even separated occasionally as a patch of shrubbery seemed to rise up between them, but when each again caught sight of the other neither had apparently gained the slightest headway over the other.

Away in the distance low hills began to rise gradually, the timber began to get heavier, the streams grew fiercer, and the dead-falls in the forest became more numerous and difficult to surmount. Still farther on the hills melted into a great mountain chain, so majestic in its grandeur that it fairly dominated the surrounding country.

On they went, clearing bush and stump and fallen tree, until finally the two reached the first considerable forest they had thus far encountered. Into the thickets they both plunged and in the space of but a few moments became separated so that they no longer saw each other. The crashing of the twigs and the breaking branches of the trees were all that told Chester that John was still speeding onward. But in a short time even this ceased to reach Chester's ears, and save for the crunching noise made by his own footsteps, all was silent. The dark runner's pace was beginning to tell. Although he was still vigorous and still had reserved strength left, the lines about his face were deeper and his clenched hands were pressed closer to

his sides. His face grew more set and determined and he pressed his weary body forward over the increasing difficulties of the path by the exercise of sheer strength of will. He ran till he fell forward exhausted, and he lay where he fell sleeping heavily.

The first rays of the morning sun shot into the heavens and awoke him. He sprang up, bathed in a running stream, ate a morsel from a pouch he carried at his belt, drank his fill at the brook that was babbling near and again started forward on his journey. He had gone scarcely half a dozen strides, however, when he almost ran into the stooping figure of an old man, who was leaning on a staff and who stood directly in the youth's pathway.

"I have been waiting for you," the old man said, "I saw you sleeping there, and I admired your fine vigor and great strength. I am old and infirm, but I, too, am bound for yonder goal. It means so much to me—it means more than life itself to me and my dear ones. I have been all my lifetime on the way and I have toiled and sweat and wrung from my heart its most precious blood, but I can go no farther alone. I pray you, good kind sir, lend me a little of your great strength and help me on my way."

The dark youth stood quiet. For a moment his head was inclined in respectful attention to the old man's words, and when he had finished his plaintive story, the youth sprang forward with generous enthusiasm.

"My poor fellow, I shall be only too glad—" Then, as he was about to give the aged man his strong arm, he suddenly stopped and drew back a step.

"Oh, I cannot, I cannot," he exclaimed, wringing his hands in despair. "I am on a life and death journey myself, and have neither food nor strength to spare."

Like a frightened doe he was off, tearing swiftly over the ground as if to make up for the few precious moments he had lost.

"Oh, I pray you," cried the aged man, striving to grasp the youth as he passed, "God will bless you and I and my family will utter your name in prayer all the days of our lives. Only a little help—"

But the youth sped on and was soon out of hearing. The air was fresh and crisp and as he ran, the joy of the struggle entered his soul and he glowed with the exhilaration of the chase. His strength seemed all-sufficient, and as he cleared the obstructions, forded the streams, leaped the chasms, climbed the rocks, and swung over the waterfalls, he felt supremely confident of himself. And yet he must have taxed his strength too much that day, for on the following morning he rose with stiffened muscles.

He stretched himself and tried to shake off the cramped feeling in his limbs. After his morning bath, he sat down on a log to eat his slender breakfast. As he was about to lift the food to his lips, he was astonished to see, running toward him, a sweet-faced, golden-haired little girl. She approached with a joyous, eager light in her eyes.

"Oh, I am so glad I found you. I am lost, and I am, oh, so very, very hungry. I have been lost two whole days, and I have not had anything to eat all this time. You will help me, will you not, to find my brother? He is over yonder, somewhere," and she pointed in a direction at right angles from that in which he had been going.

The stalwart youth was charmed at sight of the sweet little girl, and he took her tenderly in his arms and held her tightly to his breast.

"Over there is where my brother is," she said, pointing toward the south.

"Yes, we will find him," said the youth, starting in that direc-

(Continued on Page 232.)

HUMAN CULTURE

DEVOTED TO

Human Nature
Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

EDITORS

Mrs. L. A. VAUGHT,

V. G. LUNDQUIST,

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"Remember that to change thy opinion and to follow him who corrects thy error is as consistent with freedom as it is to persist in thy error."—Marcus Aurelius.

"No backward glance shall hinder or appall me;

A new life is begun:

And better hopes and better motives call me

Than those the past has won."

—Lillian Knapp.

"Reader, I wish thee health, wealth, happiness, and may kind heaven thy year's industry bless."—Poor Richard.

Men think there are circumstances when one may deal with human beings without love, and there are no such circumstances. One may deal with things without love, one may cut down trees, make bricks, hammer iron without love, but you cannot deal with men without love.—Leo Tolstoy.

TACT.

Tact is the ability to ADAPT to circumstances, action, words, situations; it is adroitness and sagacity, policy and shrewd prudence. This is conferred by Secretiveness, Human Nature, Comparison and Cautiousness. All people highly developed in these centers are sharp, watchful, apprehensive, acute and tactful. There are also many other faculties having their influence on tact. The least tactful faculty is Destructiveness and the most tactful is Secretiveness. People deficient in Secretiveness and very strong in Destructiveness are sudden, abrupt, hasty, impulsive, thoughtless, excitable, imprudent and tactless.

Game of Character Reading, 90 Illustrations by Prof. Vaught, 50c.

ANOTHER GREAT BRAIN SPECIALIST.

By V. G. Lundquist, D. Sc.

Dr. A. Spitzka of Columbia University, a so-called brain expert, declared the other day that there is no criminal type. The following are his own words, quoted from the Chicago Record-Herald:

in brain shape and size have failed to show any criminal tendency."

If this learned brain specialist studied the brain formations of living criminals, as taught by phrenology, he would understand why there is no difference in the structure of the cells between the criminal and the saint. There may not be any



"There is no criminal type. In criminals sane in life I have failed to find any brain characteristics by examination after death to indicate a criminal nature. Many criminals show not the slightest anomaly in the mental or physical make-up, while many persons with marked alterations from the normal

special difference in the structure of the brain, but there is a great difference in the brain formation of the two.

We feel sorry for Dr. Spitzka; his education is not complete. He should spend a few years in the phrenological laboratory and he would become more able as a "brain expert."

A KLEPTOMANIAC.

V. G. Lundquist.

Recently F. M. Nichols, Mayor of Wilkesbarre, Pa., tried in vain to cure Sarah Jones from stealing baby shoes.

The following are the words of the Mayor:

"I will placard her through the streets of Wilkesbarre:

.....
: I AM A THIEF. :
.....

"It may shame her to her inmost heart. It may reform her forever. We may reach her through the ignominy of being branded and touch her woman's pride.

"After she gets out she may behave herself for a little while, any way. But she certainly is a curiously unique thief. None of us seems yet to have really got at her and understand her."

After she had been paraded through the streets of the city, she was soon arrested and again taken to the office of the Mayor. She had stolen more baby shoes. When the Mayor saw her again, he thought that she was beyond redemption and that she was "safest in jail."

The following conversation took place between them:

"Why do you steal the shoes?"

"Oh, I don't just know," she stammered.

"Do you not know that it is wrong—that it is a crime?"

"Well, that's what they say, but I cannot help it. I just take them."

"I suggested to her that she might be dignified by the title of 'kleptomaniac.' She did not seem to understand that.

"Is that so?" she said without interest.

"Do you think that you could stop stealing the shoes if you tried?"

"She laughed a little. 'Oh, I'll try. I guess,' she murmured, and then with a note of hopelessness in her voice, 'but I tried before.'

"She had no apparent sense about the ignominy of the placard.

"How did you feel with it on your back where every one could read it, and you were jeered and hooted by the street boys and even women pointed the finger of scorn at you?"

"Oh, not good," she ventured after some moments. "They oughtn't to have done it."

"Were you ashamed?"

"Oh, yes; I suppose so."

"Which would you rather do, have it placed on your back again or be sent up to jail?"

"Oh, I don't know," she said listlessly. The subject was apparently becoming tiresome to her."

If police officers and mayors understood phrenology, they would understand the causes and the possible cure of a stealing mania; and if parents understood phrenology, their children would not be born with kleptomaniacal tendencies.

DOGMATISM.

V. G. Lundquist.

A dogmatic person is dictatorial, positive, arrogant and boldly assertive. Dogma is a Greek word, meaning a received belief, or an opinion, being taken from the Greek verb *dokeo* (*dokēw*), to think.

A person who is led by the faculties located in the temporal and parietal lobes is dogmatic. Conscientiousness is the faculty which likes law, duty, truth, whether real or supposed, principles, rules, etc., and is therefore the central faculty of dogmatism. Every person led by Conscientiousness, Destructiveness, Cautiousness, Approbativeness, Combativeness, Firmness, etc., is dogmatic; and we can name two faculties that are at the very foundation of dogmatism, namely Conscientiousness and Destructiveness. Let a person be strong in these two and weak in Friendship and he will not be governed by the spirit of toleration.

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CONCERNING CHILDREN



CAN'T YOU TALK?

THE INFLUENCE OF THE PUBLIC SCHOOL.

By Mrs. L. A. Vaught.

In conversation with an old gentleman recently, I congratulated him upon the careful training of his sixteen-year-old granddaughter, whose parents had died in her infancy, and whose sole guardian was her grandfather.

"Her manners are perfect," I said, "and she appears to have the highest respect for those older than she.

"Yes," he replied, "and the reason is that she has been educated in a Catholic Academy. I objected to her being associated with the public school girls, who I see going along the streets, swinging their arms as far as they can back and forth with each step, talking loudly, using slang and chewing gum. I feared I would not be able to train her properly if I allowed this, so I sent her to the Academy, where they watch her conduct as well as her learning."

Have you ever noticed how rude and disrespectful the average public school child is? Have you noticed that children educated privately in Catholic institutions are better mannered?

Why is this so? Simply because the Catholic Sisters, with all the faults of their training, do call out the faculty Veneration, and constantly call it out, in their pupils.

Another parent now tells me that he feels it is necessary to take his eight-year-old boy out of the public school, as the fruit of all his efforts in the direction of training the boy in good manners and character development is being ruined since he has started to school.

The moral influence in the public schools does not amount to much. The child is always more disrespectful at home after he has been going to the Public School. The faculty of Veneration is not called into action.

A half dozen school boys the other day in the streets of Chicago, pelted an old Jewish man with snow balls and stones until he dropped dead, either from injury or excitement. This is a horrible example of the lack of this faculty.

The average school boy has no respect for his parents.

He has no respect for his teachers.

He has no respect for life.

He has no respect for the lives of birds and animals.

He has no respect for his own body.

He is allowed to grow up this way, and after he has had many hard knocks, he is at last compelled to see that there are powers in the universe that he must respect and obey, because they are greater than he.

Veneration rightly guided has the most ennobling influence. It makes man considerate, respectful and reverential toward that which his training and knowledge inclines him to reverence. If the training and education be narrow, of course this faculty will be narrow; but if the education be broad, then the faculty takes a broad scope.

The child should be taught to have respect for laws and to obey them; he should be taught that his parents and the greatest men and women who have ever lived, have been and are, subject to laws, over which they have no control; he should be taught that we are all living in conformity to Nature's laws, and that the nearer we live in conformity to these laws the happier we are. He should be taught also that this obedience detracts nothing from his own greatness, as then he is working in harmony with the great universe.

It is a fact that the present school curriculum includes everything else under the sun in the way of learning, from a, b, c to the Greek Iliad, except a knowledge of the student's own self, mentally and physically. Nothing is given in regard to self knowledge, character development or good manners. Very little is taught in regard to their own bodies, and the one thing that is most studiously avoided is a knowledge of the sexual system. A good wholesome teaching in this regard is what every school boy and girl is most woefully in need of, and yet it is rigorously tabooed. Many, many children are ruined for life just for lack of a little timely knowledge here. While the parents in most cases are ignorantly negligent, the school is wilfully negligent. What percentage of the children comes from cultured homes, and how many from the drunken father and from the mother who works all day in a shop, or in a laundry and whose child must play in the street until she comes home, tired and worn with the day's toil? These latter are the boys and girls who contaminate the manners and the morals of the others.

The school curriculum should consider these things and the children should be imbued with the beauty and nobleness of good manners, and with respect and reverence for that which is good, noble and great.

THE FACULTIES FOR COMPLETE SELF-CONTROL.

By Mrs. L. A. Vaught.

The faculties for complete self-control are as follows:

First, Secretiveness. This faculty gives self-dependence in the sense that it throws a restraining influence on the mind. It feels: "I have no one to go to but self; I must work out my own problems within; I must not call upon others." It gives a tendency to watch one's own actions and feelings. It makes one conscious at all times of his own actions, and also of the actions of others.

Second, Continuity. This faculty focalizes all the activities of the mind; it prolongs every feeling and holds the mind to the thing in hand. It says this ONE thing I do. It gives oneness and uniformity.

Third, Self-esteem. This faculty gives respect for oneself and the maintenance of dignity; it gives tranquillity and calmness of mind. It is the true spirit of self-rulership. It inclines one to higher acts.

Fourth, Veneration. This faculty has great weight in the matter of self-control, and especially is this so in times of be-

reavement, loss, disappointment and inevitable crosses. It gives respect for what is. It says: "These are the laws of nature, of God, or of my own constitution, they are all right; I will abide by them." It generates a feeling of obedience throughout the whole system; it renders all the faculties more resigned.

Fifth, Conscientiousness. This is another one of the moral faculties that is very necessary in self-control. It gives sense of duty and obligation. It says: "I do this simply because I should do it; it is right that I should do it." It renders a person accountable for his own acts. It prompts the mind to resist any of the temptations of the lower faculties.

Sixth, Spirituality. This faculty gives one the idea and consciousness that there is continued life and therefore renders him somewhat indifferent to whatever may happen, feeling as it does that nothing can really harm him.

Seventh, Firmness plays a very important part in self-control. It gives perseverance and tenacity of purpose. It enjoys persistent action. It simply stubbornly persists. It holds a person to his plans.

Eighth, Muscular impulse. When one has a strong cerebellum he feels physically strong. No matter what comes up in the way of work, effort or resistance, he feels "This is nothing; I can overcome this and much more." This feeling has a tendency to render him cool and collected. He has more strength and impulse in every muscle.

Ninth, Combateness. This faculty gives the strength of mind to carry out whatever the mind decides is best; it produces the necessary courage. It gives physical self-control. It is the competitive faculty. In accordance with the resistance it meets, it marshals all the forces of the individual to do battle. It resists.

Tenth, Vitality is indispensable. One must have vitality to sustain the nerves and brain. Without vitality the individual is helpless because the faculties are not sufficiently nourished; they become starved, as it were, and consequently weak and worthless. The nerves become weak and restless, also the brain.

Eleventh, One should have a rather solid osseous temperament to give slowness to the mind and to the organization. Too quick action destroys the efficacy of any movement. One is apt to make false movements and commit errors both in speech, manner and actions by a too hasty action of mind and body. One who constantly makes mistakes and blunders will soon destroy his self-control. Reasonable slowness insures accuracy.

Twelfth, He must also have sufficient intelligence to clearly comprehend what he is doing and to consciously make the necessary efforts that are needed for self-control.

The above constitutes all there is of complete self-control. Just as sure as one is weak in one or more of these powers he is deficient in self-control in that degree. And just as sure as he is predominant in all these, he possesses the highest degree of self-control under all circumstances. However, these faculties must be in the lead. They must be stronger than any other of the faculties, or they will not influence the mind at all times. For instance, should one be stronger in Vitaliveness and Destructiveness than he is in the faculties of self-control, he would, in times when his life is in danger, lose his self-control.

When all the powers of self-control are in the lead in every human being, there will be no need of law and government. The social conditions will take care of themselves. Every man will take care of himself, and it will not be necessary to restrict him by governmental laws. Fear and worry will be annihilated, immorality will be unknown; health will be universal, intemperance will be wholly destroyed, the W. C. T. U. can go out of business, also the saloons.

(Continued from Page 227.)

tion with his precious burden. How he admired her sweet face and golden curls. What intense happiness it gave him to have her place her little arms about his neck and show such trusting confidence in him. Her happiness kindled a responsive joy in his own breast. He turned toward the south, in the direction his little charge had indicated.

As he left his own pathway he glanced toward the west. Far in the distance loomed the magnificent mountain chain, and as he looked across its summit there shot a bolt of sunlight which seemed to uncover to his astonished eyes thousands upon thousands of glittering jewels. It was his goal.

The youth stopped abruptly. Great drops of perspiration stood out on his forehead. He turned his face away from the happy countenance of the little child. His arms relaxed so that they no longer supported her and she slipped gently to the ground.

"God forgive me," he groaned, "it breaks my heart, but there is no room for sympathy in a race like this. My goal is there to the west. I must not stop. I cannot lose. Riches untold await me there, and if I allow sympathy to lead me out of the path I shall lose it all. Forgive me, little girl, but I—I—cannot help you," and wringing his hands in great distress, he was off like the wind. Her pitiful cries only seemed to add fleetness to his feet, nor did he once turn to look around for fear his heart should fail him.

With face as hard as flint and body drawn to a nervous tension the youth sped swiftly on. For a long time he pressed forward with his heart filled with the deepest anguish, but this finally gave way to his usual flow of animal spirits, and he gradually forgot the incident of the morning.

He next came into a valley containing a number of populous towns, but he pressed steadily on, never giving heed to the appeals by the wayside. He brushed aside one who asked for money with which to buy food, knocked over a seedy tramp, outstripped a Sister of Charity who appealed to him for aid, and fairly kicked aside an urchin who came into the street to play. Thus he swung through hamlet and town, over bridge and graded turnpike, through brush and forest, up, up and still farther up in the foothills, only stopping now and then from sheer exhaustion.

Toward sundown on one delightful day, a day on which he had made great progress, he passed by a large farm, and the smell of the meadows was sweet to his senses. He drew deep breaths and looked with infinite satisfaction at the simple signs of man wrestling his living direct from Nature. Here was man's first occupation. And it was fit to be his throughout the whole of life, even to the end.

He came to the farther edge of the farm. He paused and looked ahead at the grim mountain now immediately in front of him. His way henceforth must be long and weary, with no companionship but his own thoughts. For a moment his stout, brave heart sank, and an utter loneliness took possession of him.

He swept the peaceful farm with his eyes, and as his look lingered over the sweet-smelling meadow near him, he was astonished to notice, standing near a rustic stile, the figure of a young woman. She was partly in the shadow of some trees, and had evidently drawn back to avoid meeting him. He saw that her dress was simple, but that her face was of surpassing beauty. He unconsciously advanced and she as unconsciously shrank back within the shadow of the trees. Their eyes met, his filled with an eager, surprised admiration, hers with timidity and sudden alarm.

To be continued.

CAUSES OF FAILURE.

V. G. Lundquist.

Success has its causes; failure has its causes. Anna Dickenson was a born orator. She had a magnetic personality and a charming voice. She could hold her audience spell-bound by her oratory, and in this direction she was a success. But suddenly she was seized with an ambition to become an actress. She organized a company in which she invested all her money. Lastly she failed in health and in purse.

A person who fails is faulty somewhere.

He begins with that for which he has no talent.

He scatters his energies.

He does not take care of his health.

He does not take care of his money.

He does not husband his vitality.

He does not develop the faculties of industry and money-making.

He does not work for noble ends.

He lacks social magnetism and does not gain patronage because of his unsocial manners.

He parts with the vital fluids, which should be retained in his body and which should increase his mental and physical energy at all times.

He does not cultivate confidence in his own abilities, and having no confidence in himself, he feels, thinks and acts in a manner that does not inspire the confidence of the people.

He fails to associate with the people the way he should.

He has no faith in his own success, nor in the future. He expects to fail.

He tells the people that he is not a success, that business is dull, that there are hard times ahead, that he only made twenty cents yesterday, that everything that he does turns out unfavorably.

He quarrels with the people.

He is dishonest in his dealings with the people, and causes the people to dislike him.

He spends his energies in argumentation, disputation and association with unimportant people. He is not conservative.

He does not educate himself for his work, business, art or profession.

He does not create demands for his productions.

He stays in over crowded occupations.

He does not go into new industries.

He does not handle that which the people want.

He selects partners, servants, helpers, lawyers, advisers that help to ruin him.

He goes into unpopular fields.

He fails to study statistics, domestic and national economy, production and consumption, etc.

He is weak in the faculties of success. He should get business advice.

COMPLEXION.

By V. G. Lundquist, D. Sc.

Complexion has always been a factor in character studies. A dark complexion has its meaning, which is the case with light, rosy, cream-colored, brownish, grayish, dull, sanguine, melanic, muddy, inflamed red (as in the drunkard), yellowish, sickly, etc.

A yellowish hue indicates poor circulation, especially when there are red and broken streaks in the skin. A rosy complexion goes with the mental and vital temperament, and signifies that the person has an emotional nature; that he is optimistic, and that there is free action in the circulatory system.

A muddy complexion means that the person is low in vitality and that the physical functions are not very active. A brownish hue means that the muscular system is active and well developed. A melanic hue of the skin denotes power of mind and strong motor impulse. The sanguine red means a high order of vitality, strong sexual appetites, animal heat and strong passions.

There is a deep philosophy underlying the conditions of pigmentary hues, and a first class phrenologist can tell by the hue of the skin the states of health and disease, and also the temperamental combinations of the person.

When the motor faculties are strongly active, especially that of energy or Destructiveness, as it is called, the eyes have a greenish tint.

Dr. J. Henson Hooker of Nottingham Place, Eng., says that the rays emanating from a passionate man have a very deep red hue; that a man whose aim in life is to do good throws off pink rays; that the ambitious man emits orange rays; that the deep thinker throws off deep blue rays; that the lover of culture and refinement throws off yellow rays; that a melancholy person emits gray rays; that a debased person throws off muddy brown rays; that a devotional, religious person emits light blue rays; that a person having a progressive mind gives off light green rays, and that a sickly person emits dark green rays.

Such as the impulses of the mind are; such as the physical and mental states are, and such as the chemical material of which the body is composed are such will be the complexional hues. This is the reason that a person's complexion is changing in proportion to the changes of the mind.

Character can be interpreted from the condition of the complexion.

A BEAUTY HINT.

Use of Carrots, Onions and Other Vegetables.

She was a listless, colorless, ambitionless girl of 15 when her mother brought her to see a certain doctor. The physician prescribed for her a glass of claret three times a day with her meals. The mother was somewhat deaf, but apparently heard all he said and bore off her daughter determined to carry out the prescription to the letter.

In ten days they were back again and the girl looked like a different creature. She was rosy-cheeked, smiling and the picture of health.

The doctor congratulated himself on the keen insight he had displayed in his diagnosis of the case.

"I am glad to see your daughter is so much better," he said.

"Yes," exclaimed the excited and grateful mother, "thanks to you, doctor. She has had just what you ordered. She has eaten carrots three times a day since we were here, and sometimes oftener, and once or twice uncooked, and now look at her!"

The physician gasped, but did not otherwise betray himself.

"Onions are almost equally good," he said blandly. "They are particularly good at this time of year—between winter and spring—as they act on the liver and take away that tired feeling that numbs brain as well as body. The carrots are not alone good for one's health, but they are fine for hair, eyes and complexion. I've even heard that they make the nails grow. A manicure told me so. As for skin and hair—well, you know if you've ever lived in the country that they give carrots in

abundance to horses whose coats are not soft and glossy enough to suit their ostlers. Well, they have the same effect on human beings."

And thus, by presence of mind, a glib tongue and a benevolent manner, did this doctor skilfully veil a blunder, but made the blunder redound to his credit and to his reputation as a physician of wonderful discernment and sense.—Kansas City Journal.

BRICKS WITHOUT STRAW.

More than a thousand years ago—

Shadows of time, how the days go by—

There was a man I used to know—

May strange seem but you'll see it's so

After I tell you the reason why—

Worked in a brickyard same as you

And all of us have to do;

Mixed in the trouble and worry and strife,

The mirth and the other things of life;

Stirred in the hopes and the pains and fears,

Kneaded the mud with his sweat and his tears

Humanest mass that ever you saw.

"Poor bricks!" said the man, "but I have no straw!"

Up to his knees in the miry pit,

A pygmy's way, but a giant's grit:

His back was a chain of throbbing aches,

Lifting the mold with its earthen cakes;

Elbows rusty as hinges of steel.

Knees so lame he could hardly kneel;

Mud so stiff it would clog a plow

And couldn't be stirred with a wheel nohow;

Nights as short as the days were long;

Nothing seemed right, but everything wrong.

"Best I can do," said the man; "but, pshaw,

You can't make bricks when you have no straw!"

Taskmasters pitiless lashed the man.

"Can't," sobbed Weakness, but Courage cried "Can!"

"Don't," said Despair, but Duty cried "Do!"

"All right," said the man, "I'll worry her through.

Can't do much, and I reckon you'll see

Bricks won't be just what they ought to be,

Ain't nigh so good as I know I could make

If I just had straw, but you'll have to take

The best I can do for the work's own sake."

He finished his tale of brick and then

Went home to rest, and sons of men

Looked on his perfect work and saw,

He'd have spoiled the brick had he put in straw.

—Robert J. Burdette.

QUESTION DEPARTMENT.

Send all your puzzling questions to V. G. Lundquist, Doctor of Science, and he will answer them in turn. Ask only such questions that relate to our science.

Question 1, by A. S. L., Ill. Why do phrenologists disagree?
Answer. Phrenologists do not disagree when they ARE phrenologists.

Question 2. When the temperaments are marked 6 for the mental, 5 for the motive and 5 for the vital, in a scale of 7, what vocation is the person best suited for?

Answer. Ask the man who originated the number system. The temperaments themselves do not decide the talent of the person. It is faculty development, quality of organization, health, conditions of the physical functions, conditions of the physical senses, age, brain development, and hundreds of other conditions that decide what vocation a person is best suited for, in connection with temperamental conditions.

Question 3. When faculties, the temperaments and all are marked 5 in a scale of 7, and when the person has good health and a good education, what can he do?

Answer. Ask the man who originated the number system, or else the one who made the marking. We deal with progressive phrenology and not with numbers.

Question by G. G., Chicago. I suffer from dyspepsia. Do you think that I can work a cure by breathing?

Answer. No. You should take the Vitality Course and go according to this in every way. Write to Human Science Pub. Co., 130 Dearborn St., Chicago.

Question 1, by H. E. S., San Francisco. Can a person learn punctuation without understanding grammar?

Answer. No; but a person may understand grammar and not punctuation.

Question 2. Is common salt beneficial or injurious in food?

Answer. It acts on the secretions and has a tendency to harden the bones and joints.

Question 3. Is there any difference between mind and soul?

Answer. Yes. Mind is that which thinks, acts, remembers, stores up knowledge, etc.; it is the thinking principle in man; soul is the spirit part of man, including the spirit body, the spirit brain and the spirit mind; the soul is the REAL spirit man, and includes the mind.

Question 4. Has a person any right to teach doctrines of God, when the person does not know whether or not God exists?

Answer. A person who does not know should be taught, and a person who cannot believe should develop his higher faculties. It is possible that a person can become too scientific and skeptical.

Question 5. Do you teach the science of controlling sex magnetism?

Answer. Yes, privately. This is not taught anywhere else in the world, although it was discovered more than 100 years ago by a French professor.

Question 1, by Miss P. H., Oakland. What disease is each temperament subject to?

Answer. The motive is subject to disturbances in the vital organs; the mental is predisposed to brain and nerve disturbances, and the vital, to plethora and fevers.

Question 2. What is good for neuralgia?

Answer. Neuralgia is nothing else than nerve pain. The best thing for neuralgia is brain food, plenty of sleep and magnetic culture exercises.

(Continued on Page 237.)

Dr. W. S. Ensign, President of the Ensign Remedies Co., writes us as follows:

"We would remark that the head of the Company is thoroughly in sympathy with your work and principles, understands them and is able to apply them in everyday life. We heartily wish you success and believe you will have it."

We are very glad that Dr. Ensign is able to say this, and we are sure that his Remedies profit by his knowledge of the principles of human nature. We would wish that every doctor of human ills had such a knowledge.

Dr. Ensign is evidently in opposition to the "starvation plan," as he promises to feed as he cures. See his ad. of Physiological Foods on last page.

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- " 26. Character in Attitudes.
- Feb. 2. How to Develop Concentration.
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- " 16. Character in Dress.
- " 23. Does Man Live After Death?
- Mar. 2. How to Find My Place in Life.
- " 9. Character in Chin, Lips and Jaws.
- " 16. How to Select a Good Husband, Wife or Servant.
- " 23. Character in Handwriting and Handshaking.
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- April 2. What Influence Do the Social Faculties Have on Success?
- " 9. How Can the Soul Be Reconstructed?
- " 16. Is Man Fated?
- " 23. A Model Lover, Husband and Wife.
- " 30. The audience will be read by Prof. V. G. Lundquist, and a twenty-five cents admission charged.

Parents, young ladies and gentlemen, you are welcome to these meetings. The purpose of this society is religious, social and intellectual CULTURE.

THE CAUSE AND CURE OF POLYPI, CHIROPRACTICALLY CONSIDERED.

By Dr. D. D. Palmer, Discoverer and Developer of Chiropractic. President of The Palmer School and Infirmary of Chiropractic, Davenport, Iowa, U. S. A.

Polypi are small tumors which occur on mucous membranes. They are oftener in the nasal passages, pharynx and uterus. They vary in size, number and mode of adhesion. They may be mucous, fibrous or carcinomatous.

The usual means of treatment are, astringent powders or solutions, cauterization, excision, and extirpation. Therapeutic remedies for treating effects; in this case the tumors are treated.

There is a new science that does not treat effects, but instead the CAUSE is adjusted. One case will serve for explanation.

Mrs. J. H. Murray and her two children, of 412 West Bijou Street, Colorado Springs, were visiting her mother's home, Mrs. Mary Kale, 702 Second Ave., Rock Island, Ill. Having cured her daughter, Morine, of diphtheria, by two adjustments, she desired me to adjust her son, Hugh, for polypi of the nasal passages, which were so filled that he made a terrible fuss when asleep.

Chiropractors find that polypi of the nasal and pharynx canals are the result of impinged nerves in the cervical vertebrae.

The writer, by ten adjustments of a cervical vertebra, freed the impinged nerves, thereby adjusting the cause of these tumors. There was no longer deranged nerves to produce abnormal effects. The polypi became freed from the membrane and was discharged.

The above adjustments have the same effect on larger tumors and cancers.

A Few Words to the Gentler Sex.

"Commend me to a woman's reasoning" has been a by-word in the past, and the reason of this is that we have been maimed by prejudice and swayed by impulse, but we are fast getting out of this condition. Women now reason for themselves.

If you would cast out a bad habit, be sure that you first put a good one in its place.

It is probably safe to believe ten per cent of the flattery you hear; the ninety per cent means simply that there is some kind of an ax to grind.

Show me the wife who has the true affection of her husband, and I will show you one who believes in him. If she doesn't believe in him she is too wise for his taste.

If you cannot support yourself comfortably without your "stays" you may know that your faculty of Combativeness is too weak. Support your own body.

Some girls are looking for a husband to "support" them. Let me tell you girls, you will be gloriously fooled, and you deserve to be. And this is true in more than one sense of the word. No one ever can support you. Unless you depend upon yourself in every way, you are simply cheating yourself.

Language and Approbativeness are too talkative. Cultivate Secretiveness, and don't tell so much. And, if you desire to be thought quite the most sensible young lady of all the dear boy's acquaintance, just talk to him about—himself.

MRS. L. A. VAUGHT.

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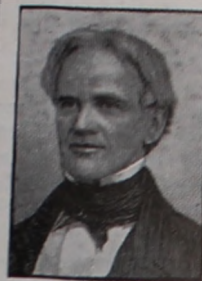
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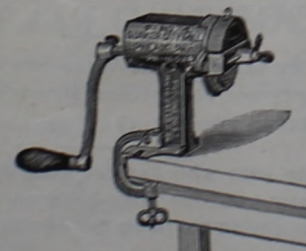
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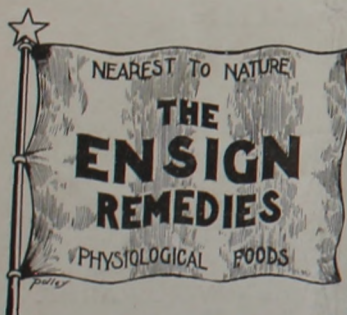
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