

# HUMAN CULTURE

Vol. 6.

CHICAGO, ILLINOIS, APRIL 5, 1904

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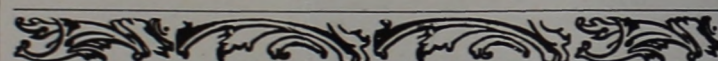
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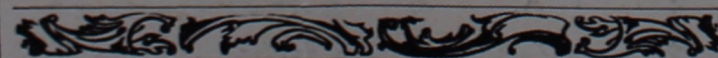
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No. 4

## THE RUSSIANS AND JAPANESE AS NATIONS PHRENOLOGICALLY CONSIDERED.

Chas. F. Boger.

In speaking of the general characteristics of the inhabitants of any clime or country, we must bear in mind that there are always exceptions to a general rule. In this article it is my intention to discuss the chief physical and mental characteristics of the average Russian and Japanese in general and not in particular.

The average Russian exceeds the average Japanese at least one foot in height. He is stalwart, patient, brave and resolute, also ignorant and slow-witted. Man for man, the average Russian will weigh 60 lbs. more than the Japanese. The latter, however, is quicker, more agile and wiry. The Russians possess, in a strong degree, the faculties of Vitativeness, Alimentiveness and Amativeness. The average peasant, whilst enjoying his vodka (the Russian whisky) or weak tea, heartily despises water for external application. A bath every three or five years seems to be the undeviating rule, and clothes are worn by the above class until they literally rot off.

Strong Mirthfulness is a leading trait in the Russian soldier. He is of unfailing good humor. Nothing puts him out, not even the ill-usage of officers, who are sometimes harsh to brutality, but to whom, in spite of all, he is devotedly attached. He will still laugh when half frozen, drenched to the skin, or worn with strenuous service. He is as faithful and obedient to his superiors as a dog to its master, as docile and affectionate as a child to its father.

His Continuity and Firmness are very conspicuous. He manifests undaunted Combativeness, but it represents merely physical courage, and he is deficient in moral courage. Circumstances, tyranny and limited educational advantages have rendered him machine like. A man of fine physique, well grown, sturdy, with a hairy breast, two strong legs on which he can march long distances without fatigue—he is yet a child. He lacks woefully in self-confidence. He is seldom self-assertive. Approbativeness is also negative. Trials, tribulations, cruelty and limited opportunities have smothered the voice of ambition. The average Russian is distinctly a farmer or woodsman. He is limited in his constructive ability. His workmanship is inferior. He is deficient in the faculties of Constructiveness, Form, Size and especially Weight.

The Russian is not sure-footed. He is seldom a gymnast or athlete, and is rarely an expert marksman.

He ranks but moderate as a reasoner or a critic. Both Casualty and Comparison are small. He is of coarse organic grain, and in general his intellectual powers are of a low order. In no other nation on earth (the Turks not excepted) are the inhabitants so fettered with religion. Veneration and Spirituality are the predominating characteristics of the Russians. They are extremely devout and are devotedly attached to time-honored forms, ceremonies, customs and relics. They are extremely superstitious and fanatical, in fact, altogether too credulous. It is this blind unreasoning belief in the infallibility of the Church that causes the average Russian soldier or peasant to give up his life to the Czar and his country.

The Japanese differ in many essentials. First and foremost they are extremely cleanly. A Japanese will take to water as

readily as a duck. He requires plenty of water for external and internal use. They manifest strong Ideality, Imitation and Constructiveness. The Japanese painters, artists and mechanics have gained world-wide renown. They possess strong reasoning powers and are very self-reliant and persevering. (Causality, Self-esteem and Firmness.)

The Japanese, as a rule, lead peaceful, industrious lives. They manifest great respect for old age. A natural air of cheerfulness and content pervades all classes of society. The Japanese are exceptionally polite. They manifest strong Agreeableness and strong Secretiveness. As a rule, they are suspicious, shrewd and cunning, and not overly conscientious. This is substantiated by the fact that the people are naturally suspicious. One family spies upon another. The social life in Japan in parts is worth imitating. Quarrels among themselves are almost unknown. Probably the fact that they are so suave and secretive accounts for the above. Be that as it may, that they are hypocritical is beyond question.

The Japanese possess strong social faculties. The husband is respected for the gentleness he manifests toward his wife. The wife is respected for her affection and exemplary conduct, and the children for their obedience to their parents. The children are never beaten nor do the parents allow themselves to lose their temper in rebuking them, however great the provocation may be. It is one remarkable result of the self-abnegation inculcated by their social system. The Japanese are short of stature, but very muscular, tough and wiry. They are lovers of strength and activity. They rank high as wrestlers, jugglers, top-spinners and tumblers. They are as a rule well developed in the esthetic faculties. They are inordinately fond of flowers, wax-work, etc. The development of the anterior part of the head is good, and they are much given to thought, poetical and sentimental reflections. They are truly a wonderful people, and we appreciate this fact more fully when we consider that all their modern civilization is the result of but a half century of cultivation.

## A PHRENOLOGICAL LIFE GUIDE OF M. L. N.

With Instructions on the Cultivation of Self-Esteem, Continuity, Language and Memory.

By L. A. Vaught.

The first thing to be sure about in giving instruction to a young man or woman is the natural possibilities. Unless one has by inheritance the physical and mental possibility there is no absolute certainty of achieving. However, when one is found with the natural requisites, I am inclined to make his responsibility of the most exacting kind. You are one of these. You have both mental and physical possibility. In the first place, your vital constitution is comparatively strong. This is a small fortune in itself. It affords the vital foundation for the cultivation of a superior mind. The very soil in which a mind can grow properly and in particular be cultivated to a high degree, is a good body. It is worth just as much to one, in a comparative sense, as the best soil is to the grain. You ought to feel very responsible for having the body that you have. Then you ought to keep it in an excellent condition. Again, you ought to make the most of it in the higher sense, instead of in the lower; that is, you ought to build up the highest character and general mind



that it is possible to attain. Let me say right now that your possibility is such that you can afford to do your very best. You can safely afford to take years of time to get the necessary training and education along the line that you are fitted for to do your best.

You are fitted for a profession rather than business. You are distinctly fitted to teach something in a scientific way or in a scientific profession. Do not go outside of these two divisions. Sit down and reach a positive decision in regard to one or the other, and then get the very best preparation that you can. You will have to go to schools or private teachers to get the education. This Guide and the study of yourself phrenologically will give you, however, another education that will be of as much value if not more than a college education.

There is no question about your natural understanding power. This comes from the three faculties of Casuality, Comparison and Human Nature. You have here enough intellectual talent to attain a high degree of mental power and general intellectual grasp. In addition, you have strong faculties of Constructiveness, Ideality and Sublimity. These three faculties will give you the imaginative, idealistic, artistic and constructive tendency and talent. United with the three first named faculties, they give you the highest possible kind of intellectual talent. On the other hand, you are defective in quite a number of faculties that should be specifically cultivated. The most necessary of these are Language, Eventuality, Continuity, Self-esteem and Hope. These five faculties should be specially developed. Henceforth you must make strong daily efforts to cultivate them. Commence with Self-esteem. This is the center of self-control and self-confidence. It is the heart of character development in the sense of strength. By means of this faculty you can so regulate and rely upon yourself that you can bring to bear your will in a cool, positive manner, and think with calmness and self-control sufficiently to connect your thought and therefore cultivate continuity. Continuity is not concentration. It is simply continuance along any line started upon. When you attempt to do any mental work, continue connectedly as one link of the chain is connected with another and you will unavoidably cultivate Continuity. Make this a rule. Watch yourself and do not permit any discontinuances in your thought processes. Hitch one to the other and always proceed rationally and connectedly. For Language you should make a special effort at the accumulation of a big vocabulary of words. Pick out words. Thoroughly study words. Use the best words you can. Use them frequently and especially make use of adjectives; these are the descriptive words. Study synonyms. Read the best literature. Talk a great deal more than you are inclined to. Always talk just as well as you can. Write out what you want to clearly express. Make a practice of putting your thought into the best literary dress. You can express yourself a great deal in this way. In fact you can become very successful in the use of choice words without being verbose.

In regard to Eventuality, simply make a special effort to remember all that you want to remembre along the line of events. You can do this. Whatever you want to remember, give it particular attention with the emphatic intention to remember it. You may rest assured that the foundation of memory is attention. Let one have good health and nine-tenths of the basis of memory is attention. As surely as one has good health and gives complete attention to anything that he studies, sees or hears, he will remember it. You can improve your memory in this regard very much by specially attending to all events.

In regard to Self-esteem, I want to say much more. I want you to begin to depend upon yourself. Do this intelligently. You ought to do it. It is your duty to do it. You are wholly justified in doing it. You have enough ability to justify you in trying to do it. You will call yourself out in this way. In fact

you must bring yourself out by depending upon yourself just as completely as you can, and just as incompletely depending upon others. Hereafter make it an absolute rule to depend upon your own inherent resources. You will never call yourself out and do your best until you do. This is the very way to become as strong as you ought to become and can become. Just as much as you depend upon others and superficial aids you will rob yourself, because you will fail to develop your self-respect, personality and general strength. Life ought to develop one. It ought to make a strong character out of him. Character is the goal of life, anyway. If one does not become a strong, self-controlled, well-balanced character he is not persuing the right course of life nor following the right profession. True life always makes one stronger, better, bigger and happier.

Above are the faculties that you should particularly cultivate. On the other hand, you have two faculties that you must restrain. These are Approbativeness and Cautiousness. There is too much hesitation in you. Too much negativeness. You are not decided enough. You have a tendency to procrastinate. You sometimes fail to strike when the iron is hot. You are also too sensitive. You apprehend dangers and difficulties that never come to pass. You cross bridges before you get to them. You anticipate troubles and failures and slights that are simply produced by relatively too strong Approbativeness and Cautiousness. Begin immediately to regulate these two faculties. Instead of following them always do what your judgment dictates instead of what these blind feelings would have you do. If you know you ought to do a thing and can do it, let nothing under the sun prevent you from doing it. Go right ahead and do it. Positively assert yourself. Every time you find yourself weak then is the time to become strong. Every negative condition you get into, break it up. Bring out your will and self-reliance to positively combat and counteract these negative apprehensions. Make yourself positive all of the time. There is one thing above everything else that you ought to emphasize and that is self-respect. This one thing you should positively attain. It is something that all who are honest should have. That is, you ought to have as much self-respect as is necessary to do everything that is legitimate without any excitability, hesitation, fear of criticism or humiliation of any kind. In fact, you ought to be positively self-respectful. You should give no heed whatever to what anybody says, if you are doing anything legitimately. Simply bear this in mind. Think of your act as a respectable one. Hold right to it in this way. Let the world criticize or condemn or do what it pleases, if you are in the right. Go right ahead and look neither to the right nor left. Keep self-respect in front all of the time. If you do this, you will make a magnificent success. It is an armor that will hold you up and take you up into the highest kind of human culture. Again, you must continually bear in mind that these two elements of you, Cautiousness and Approbativeness, are simply blind feelings in their nature. Again, they are only two forty-seconds of you. You have the other forty to pit against these two. Your comparative reasoning power will enable you to look at this comparative strength in the right light. It looks like folly to let a small fraction of oneself dominate his whole self, and that, too, the higher and most intelligent. It does not seem reasonable at all that one should let two blind feelings absolutely dominate his intelligence, moral nature and will. This will be true if you permit these two faculties to govern you. One with as much intellect as you have will be to a large degree influenced by his intellectual judgment. This is the reason that I put this case right before you in such a plain, pointed way. You cannot excuse yourself when you intellectually comprehend. Henceforth you will be able to resist Approbativeness and Cautiousness in the most definite, certain and positive manner. You will treat them according to their nature and according to



their relative strength in the mental make-up. Again, you ought to specifically develop their antidotes. Bear in mind that we all have an antidote for every excessive tendency we have. In other words, one can cure himself by properly developing the right counteracting faculties. Faculties have opposites. The opposite of Cautiousness is Combativeness. When one is as large as the other they balance each other. When one is larger than the other it will control the other the greater part of the time. If you would positively develop Combativeness without giving any attention to Cautiousness you would master the latter. Combativeness is the direct antidote of Cautiousness. Cultivate both mental and physical courage all of the time. Face everything that is manly and never permit an opportunity to go by without strengthening yourself if your judgment tells you it will justify you in trying. Remember that difficult circumstances largely make us. We amount to comparatively nothing unless we overcome something. One with your knowledge of the subject can call into action any faculty he chooses and keep it in the lead chiefly. You can handle yourself in the future very much like the best engineer handles his engine. Self-engineering may be reduced to a science.

The specific antidote in the mental constitution of Approbativeness is Self-esteem. You are not so much of a physical coward as you are a kind of public coward. Therefore, when you develop Self-esteem in the right way you will also bring out your Combativeness, for the two go together, hand in hand. I want you to distinctly understand, however, that in no sense do I mean vanity, egotism or any stuck-up feeling. I simply mean the highest kind of self-respect and manly courage. This is what genuine self-esteem means. Approbativeness is the boastful faculty. Proceeding in this way, you will be wholly justified in cultivating Self-esteem and Combativeness, for you will unite them with your other higher faculties and make them do the noblest work possible. In fact, after this make it a life-long rule to correct anything in yourself that hinders you from doing your best. Do not forget this. Just as soon as you find anything hindering you go to work immediately to remedy it. Do not wait until the next day even.

#### SOME SOUL QUESTIONS.

If the soul is a single power, why does it so often lack self-confidence?

Why can't a single power do all things equally?

If the soul is the same throughout, why does it so fiercely contend with itself?

Why should something that is "all spirit," "all good," all anything, have marked defects in spots?

We have seen parties who claimed to be all spirit or divine mind, who could not sing "Old Hundred," tell blue from black, nor make a decent bootjack.—L. A. Vaught.

One of the things which keep some young people from rising is a habit of self-reproach, of self-criticism. They are always dissecting themselves, looking for weak points in their characters, and constantly blaming themselves for not doing this and that. In other words, they turn their eyes inward so much that their thoughts become morbid; they do not see themselves as they really are; they become narrow and pessimistic, and ultimately fail, not from lack of ability, but because of the foolish and fatal habit of self-depreciation. They have filled their minds with dismal pictures of their shortcomings, and have reproved themselves so much that they have actually become abnormal.—Selected.

A good book and a good woman are excellent things for those who know how to appreciate their value. There are men, however, who judge of both by the beauty of the covering.—Dr. Johnson.

#### DEMONSTRATION MADE BY PROF. VAUGHT DURING A LECTURE OCT. 18TH, 1898.

Prof. V.: "Mr. Brouyette, will you kindly take the chair one moment. Now, I would say this gentleman has a good degree of imagination. He has several kinds, but he has one kind in particular that will have a good deal of influence upon him. In the location of Constructiveness he is round, convex and fully developed. I have never asked him, but I am sure he will bear me out in this, that he has constructed machines or something of the kind in his mind before he made them or put them upon paper. Have you had mental pictures of constructions and inventions?"

Mr. B.: "Yes, often."

Prof. V.: "He has positive Constructiveness and a large faculty of Spirituality. They combine. Here is the center of the tendency to invent. If one has a large faculty of Spirituality he believes there is a great deal unknown which he has not discovered. He lives in a world where there is plenty of room for exploration; then if he has enough Combativeness he will begin to delve into it. You do not believe anyone has reached the limit of mechanical construction, do you, Mr. Brouyette?"

Mr. B.: "No, sir, there are worlds to discover yet."



Charles D. Brouyette.

Mr. Brouyette has kindly consented to the use of his phonograph here to show the development of the above named faculties, and writes us, under date of March 2d, 1904, as follows:

"The few years that have elapsed since that time (1898) have seen ample evidence of the truthfulness and exactness of the examination. I have been allowed six patents, and have others now pending. And I might add that I still believe in a boundless field of inventions."

Is there any science or knowledge of psychology or metaphysics under heaven that can arrive at such positive and correct conclusions in regard to the action of the mind as phrenology does? And it is so simple. No mystery about it. Everyone can understand.

"Pa," said little Tommy, getting a bright idea, "I can do something you can't."

"What?" demanded pa.

"Grow," replied the youngster.—Clipped.



## STRENGTH OF FACULTIES.

A. P. DAVIS, M. D., OPH. D.

Quality of elements constitute the strength or weakness of faculties, whether singly or as a whole. Temperament has much to do in determining the character of the constituency of a faculty or faculties. Cultivation has its influence as regards fineness or coarseness of structure, for a function is regulated by the media through which it acts, and is good or bad according as its media.

The thoughts directed along certain lines persistently, molds the media to an adaptability for the performance of the function required, hence the necessity of training. We improve an organ by natural use, and the better trained in a given direction, the better the function performed by it. This is a reason why a steady application makes the scholar, the Lawyer, the Minister, the Doctor, the anything in mental development and as we see improvement we see an increase in the size of the head in that particular direction.

A person may be born into this world with faculties which would direct him to the highest place of honor in the gift of the people—and simply need an education—with no special attention to any of his faculties in any given course, and finally achieve his proper position. This would not occur, perhaps, once in a century or maybe a hundred centuries, but such things have occurred, and yet this is not the rule, but an extreme exception. Another individual might be born into the world with almost the same strength of the same faculties, and have some other faculty larger, and this a leader, more susceptible to a particular course, and with all the cultivation of the other person take an entirely different course and only develop into a mechanic of an ordinary kind, from failure to cultivate the faculty which would bring out the activity of the leader which, had all the co-related faculties been developed, a genius of the first rank might have blessed the world; so this lesson teaches us that a knowledge of the strength of the faculties has much to do in the building up of any and every one into what is best for them, and make out of each individual what they are best adapted for, and which, with the proper education and training they might become. The knowledge of the individual functions, as well as combined effects of the combination of the various faculties of the human brain, should be considered as the foundation of a human structure and is of the greatest importance to everything else in life. Its marvelous influences are capable of influencing for the weal or woe of individuals, as well as nations.

The haphazard way of bringing up children accounts for the criminality of the race, and the mental pabulum administered from various sources generates the fruit seen throughout the land. The literature which rivets the thoughts of the youth is the kind which molds them into the character you see every day, in murder, arson, theft, disobedience to parents, ruling many communities in riotousness too deplorable for narration among decent literature, and all on account of the kind of literature imbibed and its influence on parent and the child. Is it any wonder that we have so much more misery than happiness? If all the parents would be as much interested in the proper cultivation of the character of their children—through the proper source—to make a character that meant something, as they are about an education, and if the teachers knew the strength of the faculties of their pupils, and in their training have an eye to the possibilities of the precious beings entrusted to their charge, and would train them as they should be for life's duties in which they would be the best adapted, the most useful personally and for the community they chose to serve, the world would be much better; individuals would be better and much wasted time saved and placed where it ought to be for good. So long as men from the pulpit and parents at home and teachers in school pursue their haphazard course as now the world will continue to be as now. It is not reformation to have a set of pews filled to listen to moral or religious teachings as long as people get no food along the lines which elevate—which mold the character by strengthening that which it lacks.

What does a child care about obedience when he has been taught to use the faculty of *destructiveness* at football until he has more regard for muscle than spirituality? Or what is the use of preaching to that young woman who has had her imagination wrought up to its highest key by the scenes presented at the theatrical performance, or fired to intemperance at the dance? Things different disagree, but these are some of the fallacies of teaching. The training of certain faculties along certain lines makes the individual what he is, or what one would expect to find them when educated. No thoroughly skilled machinist would risk his reputation in putting out a machine to perform certain work without knowing the exact capacity and strength of every part, and the adaptability to perform its mission under trial.

The human being is possessed with marvelous possibilities, incalculable, and the training of each department of the field of thought

has everything to do with the entire future career of the individual, and no one is capable of a conjecture of what his most intimate friend is, or would be, under even ordinary conditions and circumstances, unless he has a knowledge of his faculties, specifically and generally, as individual and as a whole.

When it is understood that faculties control the possessor it will become a matter of interest to know the faculties we have to deal with, and a knowledge of the Science of Phrenology being the fundamental starting place to begin to study science, especially of the mind, and knowing that mind is connected in some way with all science, we should certainly know the strength of the mind connected with any department of any science.

The character of any individual may be manifest, and is, through his manner of expressing himself, even to the most delicate turn of finishing a letter, and by the way his sentences are formed, so that each individual indexes his special traits and the strength of his character—as well as certain faculties at every turn in life—then how important that he be studied from a scientific and reliable standpoint. The science of phrenology has to do specifically with the very starting point of a knowledge of man as he is, and physiognomy, palmistry and psychology are only the extremity indexes of phrenology, therefore a knowledge of phrenology is the most essential of all studies as to character. A perfect adaptability to all the pursuits in life may be known, of each and every individual, so that a start in the course best adapted to one's natural talent may be made, and thus avoid so many signal failures as we now see along life's unknown, and heretofore, seemingly unknowable career.

If this article rivets the attention of only one person to consider the importance of a study of this science, I will have done some good by writing it, and, through it, may direct attention to their own proper course in regard to an influence for the greatest of all sciences—a knowledge of a human being—Phrenology!

## NO TIME FOR HATE.

By Sarah A. Walters.

I see the journey's end  
There is no time for hate;  
I sense the fragrance all around,  
I see life's turrets high, and grand.  
The watch towers with their glimmering lights  
And beckoning hands, that trim and light.

I see the azure sky, which reaches far beyond,  
A sky without a threat'ning cloud  
To waken our alarm;  
A golden glory all around  
And hear many a sweet harmonious sound  
With these life is not desolate.

This is the land where love doth keep  
The gentle mien of those who dwell  
In that blest land to which we go  
Shall solace all our woe;  
It is but a little way  
There is no time for hate.

O patient be, and let the heart be glad;  
For sadness, the light will intercept,  
Rejoice, and with a voice most clear  
Join in all nature's song of love;  
It is but a little way  
There is no time for hate.

## DOES PHRENOLOGY LEAD TO FATALISM?

It does not, but opposes it, by teaching a doctrine of practical common sense, namely that a man is his own master, fate-shaper and savior, according to his own personal abilities, capabilities, efforts and character. It teaches nothing that leads to mysticism, but condemns the erroneous idea that human souls float on a tide of circumstances like chips or leaves drifting whithersoever the ebb carries them. Moreover, it encourages man by pointing out a path in which talent and courage together may successfully walk. The fate that lies in every man's future is the climax of his own efforts, the ultimate conclusion of his personal individual worth, and it proves that there is no such conclusion in existence. It defies mysticism and upholds, supports and encourages arguments of practicability, reason and common sense.

GRETTA VALENTINO.





# The Mental Realm



Edited by Albert Whitehouse, Ps. D.

Auto-suggestion is the key to the explanation of the influence which the mind exerts on the bodily conditions. It is in most varied ways that individual minds are brought into relation with this medium. These various ways may be called mediums by which the common medium is reached. The reason for this is that each individual mind is the sum of its varied experience and which are interpreted variously according to education, training, mental capacity and moral standard.

There is a more or less close relationship between the conscious and subconscious or subliminal mind. Both exert direct influence on the body and its functions, through the wonderfully arranged nervous system, the former by an effort of the will and the latter by impressions made on it by suggesting or a strong and unqualified belief. "As a man thinketh in his heart, so is he," is a scientific statement. In certain conditions the subconscious mind can be influenced directly, but it is most often so by impressions received through the conscious mind. Cures of physical ailments by methods of Christian Science healing, by absent treatment, Mental Science, by religious beliefs in prayer, by faith in the power of relics, etc., are due to the operation of the subconscious mind set up by auto-suggestion and also many cures apparently by physics and drugs. There are not different healing forces, only different means of arousing these forces; the underlying principles involved in the healing are the same in all cases. The healing principle will be reached in one person through Christian Science methods, in another who would not be affected by Christian Science would be by absent treatment or through faith in prayers and so on.

An acquaintance of mine gave me this experience he had a few days ago. One evening after dinner he felt very restless for no accountable reason and retiring earlier than usual dreamed about an uncle with whom he had been closely associated in business and who was then in an Asiatic town. He awakened from the dream at an early hour and could not again return to sleep, feeling disturbed and depressed by the dream. I saw him at breakfast when he related his dream and he seemed apprehensive of something and said he wanted to reach his office down town as soon as possible to get the mail. In the evening when he returned he brought a cable-gram which he had received soon after reaching his office, stating that his uncle was seriously ill. He has had no further news and fears that his relative is dead as there would be no necessity for cabling illness. A clear case of mental telepathy.

There are some people who are called psychics. They are capable of receiving impressions from other source than any of the five senses. They possess what may be termed a sixth sense. Some of these people are quite ignorant and have not the least idea how they receive the impressions and are not able to rightly interpret them as the more intelligent ones are. Some are able to further develop their natural gift or capacity and to make use of it. Interpreting these impressions is now known as Psychometry. From articles belonging to distant and strange persons or from letters received by mail these psychics can describe the person, and tell particulars of them and even conditions which the persons themselves were not aware of. I know of one who can correctly diagnose diseases in this way. It is called intuition. We all have it, but only a few so constituted in whom it is sufficiently developed to be reliable, or even recognized as a possession. By many people today this power to possess knowledge independently of the five senses is

considered unnatural. But it is perfectly natural and as we come to understand our psychic natures and the laws of its operation and the conditions to be provided for its manifestation, it will become a common possession—an added sense to the equipment of mankind with which to better meet his environment and mastered it. To be free is the national desire and aim of man and to be so he must be master of his environment. Years ago such persons with highly developed intuitional powers who made known knowledge gained thereby were considered to possess supernatural powers that were dangerous to the community and were persecuted and burned as wizards, sorcerers and witches. If Edison, with his electrical inventions, had suddenly appeared a hundred years ago, he would have been taken for the devil. Surely the world do more, as the colored preacher remarked.

There is one Mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought he may think; what a saint has felt he may feel; what at any time has befallen any man he can understand. Who has access to the Universal Mind is a party to all that is or can be done, for this is the only and sovereign agent."—Emerson.

Scarcely any connection exists between morality and the discipline of ordinary teaching. Mere culture of the intellect (and education as usually conducted amounts to little more) is hardly at all operative upon conduct. Creeds pressed upon the mind, good principles learned by rote, lessons in right and wrong, will not eradicate vicious propensities, though people, in spite of their experience as parents and citizens, persist in hoping they will."—Herbert Spencer.

There are mechanical automata made in the shape of a man, which by proper winding not only will whistle but play a musical instrument. Who wants to be an automaton? Yet that is what many people to-day really are—automata. Their thoughts and ideas are those of others whom they are brought into relation with, either directly or indirectly, and their mode of life and their character are modeled accordingly. They are modeled from a composite of those adopted thoughts and ideas and they don't know where they are at. Such persons are like a ship at sea without a rudder or a compass. They are drifters. They are the creatures of circumstances. What they need are their own thoughts and ideas to give them an aim, a direction in which to steer and then character which is the rudder to keep them in the right track. Do your own thinking. You cannot build a character unless you do, and without a character you will be a drifter, perhaps one of those desiring success on general principles and bemoaning because it does not come. I have met with people who were great readers but who did not know how to read; they accepted the different ideas as they were put to them and changed as others were presented, always being influenced by the latest ones. The thoughts and ideas of others are not for us to accept cut and dried, but should be utilized to help us form our own line of thinking and ideas. Some persons are individuals naturally, but most seem to be naturally imitators like our remote ancestors. If you are not naturally inclined to be individualistic then cultivate it. Do your own thinking.



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Senator Brackett has a bill in the New York Legislature designed to make the teaching of morality in the public schools as prominent and as essential to graduates as any other portion of the curriculum. This does not meet with the approval of the State Superintendent of Schools because he does not see how it is feasible. Well it's time some of our educational authorities did bestir themselves to make feasible other lines of instruction besides strictly mental studies. That the education of to-day is far from rational and effective in making good citizens is plain enough. A large proportion of criminal prosecutions in the courts are of educated (?) persons. The main object of providing free education is to make good citizens. Mental acumen by systematic training will not do it. Instruction in the promotion and maintenance of healthy conditions is of prime importance. Character building is an essential factor. One can easier be moral and build a fine character with good health than with poor. Then there is that knowledge of vital importance to the individual and to the nation, of the sex nature which is wholly ignored. Truly the vaunted educational advantages provided by the public schools of our large cities are very incomplete. Dr. Weir Mitchell of Philadelphia, a noted authority on nervous diseases and a keen student of human nature as evinced by his novels, gave some salutary and much needed advice in a lecture to the principals and teachers of the Quaker City recently. He pleaded for a more careful study of the idiosyncrasies of the individual child. What is meant by that other than studying the faculties of the child? What more serviceable than a knowledge of phrenology would enable teachers to better understand and direct and control their charges? Every teacher should be trained to make phrenological examinations and be able to take advantage of other physical indications.

Training and education that is not based on a knowledge of the individual faculties is more or less haphazard.

The child is father to the man. How few people fully comprehend the meaning of that trite saying. Children have certain rights. The first is one to be well born. But that aside, in the training of children, to train a child in the way it should go it is necessary for parents to remember that youngsters have certain rights which if ignored, not only cause keen disappointment, but tend to spoil a child's life. Many parents refuse to recognize the fact that children have rights. In their dealings with their own children they act in the manner most convenient to themselves and according to their own strict ideas without stopping to consider for one moment the little one's feelings or desires. A child should be treated as an individual and one capable of the highest achievement. Respect his rights, honor his good intentions and strive to encourage. Parents are apt to lay down rules and regulations for and adapt the same line of treatment to the several children in the family, not realizing at all that it is very common for children of the same family to be the very opposite in dispositions and general make-up bodily and mentally. There is need at the present for schools for parents. The future of the child depends so much on the early training it receives, on the effect of first impressions of things. Not only would more intelligent consideration given to the attitude of parents to children be beneficial to the children, but ever so much more satisfactory to the parents in the management of families and in future results. We are pleased to note the increasing number of parents, solicitous for their families, as shown by their seeking phrenological advice to guide them.

When you are low-spirited—cultivate the antidote, the faculty of Hope, and take care of your health.

When you are "blue"—prod up the laggards, Hope, Combative-ness and Self-esteem.

When you are irritable—remember patience is a virtue, exercise Conscientiousness and Continuity.

When you are angry—give Benevolence and Conscientiousness a chance.

When you are timid—cultivate Combative-ness, the antidote.

When you feel dull and stupid, eat less and see how Casualty and Human Nature will brighten up.

When you are jealous—it's only Approbativeness—one-forty-second of you. Take a good big dose of Self-esteem.

When you are suspicious—the faculties of Benevolence, Conscientiousness and Spirituality will antidote this undesirable characteristic.

When you are nervous, again look to your general health, and with the assistance of Combative-ness and Self-esteem, get out from under Cautiousness and Approbativeness (fear).

When your "feelings are hurt;" you will find refuge in Self-esteem.

If you are inclined to harbor prejudice—cultivate Conscientiousness, which would give fairness and justice to all.

With all your getting, get wisdom.

Desire remains forever unattained without will.

The two faculties that positively hinder growth more than any others are Cautiousness and Approbativeness.

Are you making an effort to grow? How has your mental view changed within the past year?

There are two ways to decrease a faculty—inaction and overwork.

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## ARE YOU IN A RUT?

Emily H. Vaught.

No one is in a better position to realize the vast number of people who are snailing along through life in ruts—deep or shallow than the professional phrenologist. He has occasion to say, over and over again, "You are only using 30, 40, 50 or 60 per cent (as the case may be) of your ability." Comparatively few are living up to their utmost capacity. Some are conscious of their condition, but laboring under the impression that circumstances are too strong for them, they go right on. They are clinging on like grim death to a single thread that is holding soul and body together—afraid to let go, fearful lest they fall down to unknown depths.

Nothing under the sun can hurt the free man. And who is the free man? He only who knowing and appreciating nature's laws, lives in accordance with them. He only, who understanding the laws of human nature, governs himself through intellect and will. He is free through the law—through the law of nature.

A success, such as the general world recognizes—that of amassing a fortune or of securing by hook or by crook the high seats of power, is not the aim of existence as planned by the Creator; but it is growth, which only comes through action. Then don't, don't be afraid to cut the thread that binds you to the rock of inactivity—inactivity of your highest possibilities, just because you feel you are safer tied to the rock. If there is something in you, give it a chance to express itself. There is no need of your attempting the impossible and so failing ignominiously. Study yourself, study human nature through phrenology, which is a science, and find what your limitations are, for despite New Thought teachings, we all have our limitations.

The greatest enemy to progress is prejudice. The worst rut under the sun is the rut of prejudice. There is the dreaming rut, the habit rut, the superstitious rut, the lazy rut, the self-indulgent rut, the rut of social living, but the greatest of these is the prejudice rut.

The dreamer is all right. He is a necessity. Dreams come first—execution should follow; but it is when one dreams and does not execute that he wastes valuable time. All the great reforms and inventions of history have been brought forth from the brain of the dreamer.

The boy or girl, man or woman, who is dominated by the faculty of Continuity is in the habit rut. There is nothing better than to be hemmed in by good habits. But when they are only the result of our inherited strong faculties and not regulated by intelligence and will they are marks of weakness and not of strength.

A positive mark of weakness and ignorance is to be in the superstitious rut. There are those who refuse to go to sleep at night before "crossing themselves" for fear they would never awaken.

Some people labor under the delusion that all things come to him who sits down and waits. If you are lazy you are missing more than half the enjoyment of living. Get out of the lazy rut.

There is the self-indulgent rut. Some people imagine they are manifesting freedom and independence by indulging all their propensities and desires. I know of one man who eats as long as he has any desire to do so (which usually taxes the limitations of his stomach) and insists that his children do the same. He doesn't realize that he is a slave to appetite.

Then social life—what crimes are committed in thy name! The woman neglecting her little ones, allowing the plastic clay of their minds to be moulded by the crude, however honest, hands of the hireling, instead of giving her time and the best that is in her to the intelligent performance of this sacred duty. Rather she is using her God-given intelligence in the creation of a gown or dinner, the novelty and fame of which is to eclipse all others. What a desecration! This is not confined to the wealthy class; there are women and men of all classes guilty in this regard, according to their limitations.

But prejudice—who can cope with prejudice? There is one thing that is worse than blindness and that is willful blindness. If a man is sick and doesn't want to get well, it is pretty hard to cure him. You can lead a horse to water but you cannot make him drink. You may try ever so hard to make some one like you, if they are prejudiced, they are invulnerable. You may try to teach a truth; you may array facts and logic—it is wasted upon prejudice. Prejudice condemns without a hearing. It considers neither honesty, justice nor truth. It is satisfied with what it has. It not only refuses to investigate, but does not hesitate to belittle and jeer at that which it does not understand. It is ignorance personified. The marvelous thing about

it is that we find it in the high places. The so-called leaders, the educators, the doctors, the preachers, the lawyers, those sitting upon the high stools in public opinion, the all-sufficient ones; these are they who arise in their dignity and say "We know it all; all that does not conform to our teachings is wrong, beware of it; do not consider it; do not listen to it—you may become contaminated. Our school, our sect is sufficient; we, ourselves, do not care to go further. We will not accept anything else." Of course not, else their positions may be endangered. This is history repeating itself. It is not those sitting in high places who elevate the improved theories and new sciences upon the pedestal for public consideration, but the strong men, men who have been open to conviction and with the strength of their convictions have been willing to stand ground. They are those who have nothing to lose because they are free men. We need such men for phrenology, the science that can do so much for humanity, the science that teaches plain, unvarnished truth, not mystery platitudes. The science that enables a man to get hold of himself and look at himself square in the face and not through a veil. It is a hard matter to fight a foe in the dark—we must see him so that we may gauge his strength. This is what phrenology does, it reveals ourselves to ourselves as we really are.

## CHEERFULNESS.

J. C. Carrier.

It has been said that men succeed in life quite as much by their temper as by their talents. However, this may be it is certain that their happiness in life depends mainly upon their dispositions, their patience and forbearance, and their kindness and thoughtfulness for those about them. Although cheerfulness of disposition is very much a matter of inborn temperament, it is also capable of being cultivated like any other habit. We may make the best of life and we make the worst of it; and it depends very much upon ourselves whether we extract joy or misery from it. There are always two sides of life on which we can look, according as we choose the bright side or the gloomy. We can bring the power of the will in making the choice, and thus cultivate the habit of being happy or the reverse.

A story of a little girl, a favorite with everyone who knew her: Some one said to her, "Why does everybody love you so much?" She answered, "I think it is because I love everybody so much." This little story is capable of a very wide application; for our happiness as human beings will be found to be very much in proportion to the number of things we love and the number of things that love us. The true basis of cheerfulness is love, hope and patience. Why not cultivate cheerfulness? It cost nothing and yet is invaluable, for it blesses its possessor and grows up in abundant happiness in the bosom of others. Even the sorrows are linked with pleasure and its very tears are sweet.

So forward with hope and confidence. This is the advice given by old men, who have had a full share of the burden and heat of life's day. We must ever stand upright, happen what may and for this end we must be cheerful. While on earth we must still play with earth and with that which blooms and fades upon its breast and by no means precludes our playing with it cheerfully; and indeed we must do so otherwise our energy in action will entirely fail. We have to be on our guard against troubles, which by encouraging we are apt to magnify into great ones. Indeed, the chief source of worry in the world is not real but imaginary evil. We imagine what might happen, not what does happen. Never cross the bridge until you get there, you will find when you get there that it is not as hard as you thought it was. Having confidence in yourself and working cheerfully make the road that leads to happiness and success.

There's me woife, Bridget O'Hooligan, as foine a woman as iver cut tur-rf or billed praties. Me an' her corted fr over two years an set ourselves towor-rk to foind out aich others faults an' shtudyin' fwether we cu'd put up widh thim 'r not. We med up our moinds that naither iv us was perfect an' we come to the conclusion that we aich 'd give an' take a little. Fwthin we detarmined in could blood that we moight be happier widh aich other than widh anny wan else, we consulted the praste, an' that is tin year ago. Thim tin years are remarkable fr their freedom fr'm family foights an' ructions. That wasn't moi iday, but Bridget's, an' Oi'm compelled to give her credit fr havin' more sence than Oi did.—Dennis O'Hooligan.





## HEREDITY AND GENIUS.

By N. N. Riddle, Author of Heredity.

Of all subjects of a vital character, heredity is perhaps the least understood. The plea of unsound mind has been so often used to free the culprit that the public generally have come to think of heredity as something belonging exclusively to the abnormal man. If a child manifests an instinctive tendency toward vice or crime, or if some form of degeneracy mars the family through successive generations it is spoken of as a case of heredity; as if we were not all "cases of heredity." Some who ought to know better, even go so far as to say that they do not believe in heredity, which is equivalent to saying that they do not believe that they ever had parents, but like Topsey "just grewed."

Our heredity includes all that we are at birth—our physical and mental constitution, the rudiments of all our mental powers, emotions, feelings and moral tendencies. Through heredity each child becomes an epitome, as it were of all preceding lives. It combines in its nature the racial type, national and family peculiarities, the elements of strength or weakness, of virtue and vice of all its ancestors. This complex heredity is further modified by the fact of dual parentage. Not only are the natural characteristics of the two parents blended in the offspring, which alone would make it unlike any other human being, but their acquired characters, mental and emotional activities are transmitted to a greater or less extent and become a part of its inheritance. Finally during its formative period the child is more or less influenced by maternal impressions which further differentiate it from all others.

Our heredity then is a very complex combination. Because of these many modifying factors no two children, not even twins, are alike, and seldom are brothers and sisters equal in their tastes, talents and tendencies. Moreover, because of these ever-varying influences the inherent disposition, tastes or talents of a child are often very different from those of either parent, but this in no way conflicts with the fundamental law of heredity, that like produces like.

As between heredity and environment it is irrational to say that either is the more important, for since neither can take the place of the other, they are incomparable. Heredity and prenatal conditions supply and determine the natural, physical, mental and moral tendencies of every life. Post-natal influences or environments develop, direct, modify and if we add the spiritual element may even transform the inherent tendencies. Good soil and proper care may develop what would otherwise have been a knarled, scrubby bush into a beautiful tree, but it cannot change a maple into an oak. In like manner scholastic training may develop mediocrity into talent but genius is in-born. The well-born child may become a criminal through bad habits and environments, or the viciously inclined lad, although born of criminal stock, if put under proper psychological training early in life, can in most instances be developed into a moral character; but this in no sense detracts from the importance of heredity and is no argument against its influence as the basis of all mental and moral tendencies.

Parents are in a great measure responsible for the natural tendencies of their offspring. Prenatal culture, which is the most important part of our education, is sadly neglected. We allow chance to form and in many cases deform a life and then labor for years to reform it. If lives were as well formed as they might be from the beginning, reformation would seldom be necessary. An enlightened, consecrated motherhood would soon transform the race. Every life is most susceptible to external influences during its formative period. The older we grow the more fixed we become in character, and therefore the more difficult it is to modify our tendencies or increase our possibilities. Three months of proper mental and moral drill on the part of the mother prior to the birth of her child will in most cases do more for the child's intellectual and moral nature than three years of college and religious training after the age of twenty.

Comparatively few children are well born. Why? Because

very few parents pay any attention to the laws of heredity or prenatal culture. These laws have been studied and successfully applied to the improvement of the lower form of life for centuries, while the children of men have been born of ignorance, broken law and unguided propensity. Dissipated or dishonest fathers and nervous, irritable mothers stamp their abnormal conditions upon their offspring, making it easy for them to do wrong and difficult to do right.

When the laws of heredity and prenatal culture are taught in our colleges and universities, when the press and the pulpit will impress upon the minds of the young the sacredness of matrimony and the responsibilities of parentage, when the state will enact and enforce laws to prevent the marriage of degenerates, then and not until then will it be possible to stop the production of the dependent and delinquent classes and free our land from vice and crime.

## EDUCATION.

By Annie Stevenson.

(As delivered before The Vaught Human Culture Club.)

Although much has been said and is being written, yet there is much more to be said and written on this most vital subject. What is the object of education? Henry Ward Beecher said "Education is the knowledge of how to use the whole man." Herbert Spencer said "To prepare us for complete living is the function which education has to discharge."

The prevalent idea that to be educated it is necessary to go to school and college is erroneous. Where was Shakespeare, Franklin, Lincoln and many other notable men, also women, educated? Not in schools. Their education was not from books but from life. God's book, Nature, revealed to them her secrets. Of course they were endowed with unusual originality, and so were well equipped to educate themselves, which they did. They are examples of self-educated men and women. They thought for themselves; they were not handicapped by others. Ingersoll in a lecture on Shakespeare said that had Shakespeare been educated in a college there would have been no immortal Shakespeare.

What is the difference between a self-educated man and the average college-educated man? A self-educated man is one who has made certain observations and by thinking for himself has arrived at conclusions of his own, placing him in an independent position, whereas the college student has taken on the thoughts of others in lieu of his own which he voices. His brain is a storehouse of facts produced by others, and to set him talking all that is necessary is to introduce some subject and he will give forth much information. Ask him for reasons for certain conclusions and he will cite authorities. He has no conclusions of his own, so is dependent upon others.

Why do we need schools, colleges, etc.? What is the purpose of schools? To direct, to train, to discipline the minds of those who are not endowed with sufficient initiative to pursue knowledge for themselves. The purpose of the second should be to encourage the student to think for himself; to lead the child to make his own observations (to observe accurately), to form his own inferences, to discover for himself; then will the true foundation be laid for future usefulness. A noted Persian teacher and leader, when asked how he was educated, replied that in the early years of his life he was taught to doubt everything until he had proved it to be in accord with the laws of nature.

The chief objection to the school is that the child's natural tendency to investigate for himself is discouraged directly or indirectly, his spontaneity is ignored by the teacher. The child should be encouraged in his own observations and form his own conclusions wisely directed in the right channels by the conscientious teacher. The chief objection to the kindergarten is that all the children are taught to think and work alike, but in the rational kindergarten, as well as school, the originality



and creativity of the child are developed, the needs of each child are carefully studied and he is helped as much as the true teacher can help him. His individuality is fostered.

It is essential that parents and teachers alike should make a psychological study of the mind so as to insure the best results in the education of the young. This would do away with many absurdities, to say nothing of waste of time and energy entailed by empirical methods.

It was the opinion of Pestalozzi, a celebrated educational reformer and tutor of Froebel, the great founder of the kindergarten, that education should begin in the cradle. Whoever has correctly interpreted the open-eyed gaze of the infant at surrounding objects knows very well that education does begin that early whether we intend it or not, and for those who are advocates of environment this will mean much, for the baby does take on its surroundings, imitate that which it sees, as imitation is the only means by which he interprets the outer world. Yet have you not noticed the baby who has positive faculties of aliveness and destructiveness becomes master of his environment when nature tells him it is dinner time.

Education does begin in the home. All thoughtful educators agree that the first seven years are the most important of a child's life. During this plastic period impressions are made that a lifetime cannot efface, hence the importance of beginning early in the right direction cannot well be over-estimated. Dr. Oliver Wendell Holmes, on being asked when a child's education should begin, replied, "One hundred years before he's born." Of course no one doubts the influence of heredity. Who is the child's natural teacher but the mother? Who can doubt the responsibility that rests upon the mother, as well as others, who are associated with the child in these seven years? Who can question the necessity for education on the part of the true mother? How many adults nip the child's investigations in the bud? For instance, when a child asks a question, even though it be unsolvable, as "Who is God's father?" the mother should be as careful in her explanation as it is possible to be. Do not rudely or thoughtlessly blight these initial efforts looking towards self-education, self-development. Some time ago I read a selection to the effect a boy asked his father "What is the Monroe doctrine?" "Why don't you know, my son?" "Why it is—why, of course, you know. Why, it is a wonderful piece of—why?"—then he looked at the clock and said: "Put away your books at once, it is time to go to bed." If you cannot answer, admit it. Be honest with the children, to whom your suggestions mean so much.

"Example is greater than precept," is an unquestionable truth, which parents would do well to lay to heart, as they are object lessons for their children, physically, mentally and morally. Do not underestimate the potency of suggestion.

In conclusion, a truly educated person is healthy, is well informed, is useful, is honest, knows himself, therefore knows all others and his God!

#### DAY DREAMS.

"When I'm a man," said Johnny, "I'll be a sailor bold,  
And I'll sail the mighty ocean in search of wealth untold.  
And I'll build myself a castle with a fearful donjon keep.  
And I'll have ten thousand vassals who will guard me while I sleep.

"Then I'll rescue some fair princess from a robber, don't you see?

And she will thank me sweetly and say she'll marry me;  
And when I wed the princess I'll be a king, you know,  
And I'll have a million subjects who will bow before me low!"

But while he was a-dreaming of the time that was to be,  
The teacher asked him gently the simple rule of three;  
Then his castle and his kingdom faded into air at once,  
And the crown that fate decreed him was the tall cap of a dunce.

—Ysabel De Witte Kaplan, in April St. Nicholas.

Captain Jim (tipsy)—I wonder how much of my life I have spent being thoroughly 'shamed of myself—if I added up the hours it would make years—fancy having spent years being 'shamed of oneself—it's a pretty contem'ble fact to contemplate.  
—Selected.

#### THE GOSPEL OF DISCONTENT

By William Bachop.

There is an old story about a man who offered to give one of his residences to the first that asked who was perfectly contented; and then when the crowds came claiming the house, he asked each one why he wanted the house if he was quite satisfied. That really was a mean trick. We all want something. Perfect contentment is unknown though resignation may be more or less widely practiced. Resignation certainly is preached, but I cannot say that it appeals to me any more than does sluggishness. We are not content with our lot; we are lazy and lack enterprise; we all want the house and will put forth our hand quick enough if it is offered.

How could there be any progress if anyone was satisfied with his present condition? If such were the case there would be no aspiration, no achievement. No one has a good excuse for folding his hands and ceasing his efforts to progress. If there is a top rung to the ladder of attainment, no one while in this life has ever seen it. The real egotist is the man who is satisfied with what he thinks he knows.

If high ideals is the secret of success all we have to do is to keep our ideals high and prepare ourselves for the natural result. The trouble is that some seem to be satisfied with an ideal that is not particularly high; and when this is realized they may sigh for something different, but do not really have a higher ideal. Others have ideals that are away up in the clouds, but do not prepare themselves to realize those ideals. While we are advocating high ideals let us not forget to call attention to the necessity of preparation.

I admire an optimist. I like to hear him talk and to read his writings. I should rather listen to an impractical dreamer for an hour than to a pessimist for five minutes. Even if everything were going to everlasting smash, we might as well be happy and strive for higher things until the smash came. Give me the man who says, "There is plenty of room at the top, climb!" We cannot all be at the top at once, but neither can one stay there forever. We cannot all be employers, but neither can all be employees. We cannot all be rich, but neither can all be poor. Let who will wander about with their eyes on the level plain, we will fasten ours on yonder mountain and keep traveling that way. If we do not gain the top, we may get half way; or if not so far as that, perhaps to the base; or if we fail in this, we will at least reach the foot-hills.

"The top" is a relative term. As a matter of fact there is a "top" for everybody; only some are higher than others. From one top one may step to the base of another. He who fills his position so full that he runs over at the sides is at the top, and is pretty sure to be given a chance to do the same in a more important one.

Why should we be satisfied with anything but the best? The best is none too good for us. Bread may satisfy hunger, but butter adds to the relish. There is all kinds of work to do in this world and some of it is exceedingly disagreeable. Perhaps I have to begin with sweeping the floor and cleaning the cuspidors, but why should I continue in such work just because some one has to do it. I shall keep my eyes on a more congenial place, and step by step I may reach it.

High ideals are the thing for everybody. In the nature of things life is too short for most of us to reach the top of the mountain, but by traveling that direction we get nearer. It may be better to wander around with our eyes on the plain than than to sit down and gaze at the peak; but if we always have the mountain in sight and keep right on traveling we will accomplish something worth while.

There is no one else who can do your own particular work in the world just so well as you can do it. And there is some particular work in the world which you can do better than can any one else. The thing for you is to get next to that particular piece of work. And, remember, one kind of work is just as good as another; the only question to be asked is whether one is doing his work well. It is far better to be a good cobbler than a poor lawyer. The first is a scarce article, but the woods are full of the latter.—Selected.





# PHYSICAL CULTURE



DR. ALBERT WHITEHOUSE

**FREE CONSULTATION:** Subscribers have the privilege of asking questions or consulting Dr. Whitehouse on matters of Health. Questions of general interest will be answered under the head of "Queries" and initials only will be printed. Those wishing personal answers or advice will please enclose 2c for postage. Address 304 W. 116th Street, New York City.

## Personal Hygiene (Cont.).

Last month in this connection I wrote of the care of the mouth and teeth, the hair, the bath and the hands. Now with regard to the feet; these members of our anatomical make-up are not usually treated with the importance they should be. Many persons particular about their hands are not so with their feet. The nerves of the feet by reflex action affect various other parts of the body. A breaking down of the arch of the foot causes considerable nervous disturbance. Most people know how a painful corn affects the general nervous system and the temper. In-growing toe-nails are quite serious conditions and require surgical treatment. Properly cared for and with good general health the feet should be as free from odors as any other part, yet how few are, and the person with what are called perspiring feet is one who is shunned as a leper; he is a nuisance to himself and others at times. The feet should be washed before retiring every night with soap and warm water, rinsed off with cold water. The nails should be kept trimmed. The dust of the streets will penetrate somehow through the hosiery and the foot-gear, and there is always an excess of scarf skin shed from the constant friction and heat of the encased foot. There is no necessity for corns if the shoes are carefully selected with a view to a good fit. At least two pairs of shoes should be kept in use, a change being made each day. Hosiery should be fresh and clean every day. Those who will try that plan by laying in a stock of hose so as to change every day will find that the hose wear longer and they will experience greater comfort. It is important to the general health to keep the feet warm. This is better done by daily bathing and wearing suitable shoes, not too light soled, than by wearing thick woolen hose. There are several kinds of insoles that are advisable to use, the best of all a magnetic one which I frequently advise. Not only are many seemingly well dressed and cleanly persons careless and unclean, with regard to their feet, but in the matter of their underwear. They are very much like the whitened sepulchres of eastern countries. The underwear should be frequently changed both for health and personal comfort. Bed clothes need frequent change and the night dress and pajamas should be well aired and fresh for each night. No clothes worn during the day should be worn to sleep in.

An article of common use, the handkerchief, needs a word. As a receptacle for waste matter, and especially when the owner has a cold in the head, it is inadvisable to keep it in the pocket for any length of time. This advice is applicable to so many in a climate where to be free from nasal catarrh is an exceptional case.

As to how often the full bath should be taken is still a matter of different opinion. There are those who claim that too frequent bathing is injurious, but they do not have a good basis for their claims. It is true that one may bathe injudiciously in the use of either hot or cold water. My opinion, after much consideration and experience in the matter, is, that a full bath may be taken with advantage by everybody, weak or strong, once a day. Those who are benefited by the indulgence in the daily morning cold bath after exercise need one or two warm, cleansing baths per week. Those who do not take the morning cold bath should take a tepid bath each evening before retiring. Once get into the bathing habit and it hard to break. I am aware that many people, from a mistaken idea of the value of cold baths, use them with ill-effects, though they are not immediately felt. A cold bath is to many people only a temporary stimulant with an undesirable after effect or reaction like a glass of whisky. Very hot baths are too relaxing and weakening, and are only beneficial in certain conditions of fever and congestions.

One more matter in the line of personal hygiene, and one important, though much neglected, almost wholly so. I refer to the care of the genital organs. Children should be taught to care for themselves in that respect every day. Irritations set up in those parts from uncleanness often cause nervous disturbances in remote parts through reflex action, besides sometimes leading to the acquirement of bad habits.

Before closing I would call attention to the fact that many persons, often refined ladies, who give the greatest attention to matters of personal hygiene, and are immaculate in their dress, yet give off a disagreeable foul odor especially when overheated. Such persons should look to internal affairs. To be truly clean and healthy one must be clean within and without. For internal cleanliness I can advise the most effective and rational means to anyone interested enough to write me. The same means are not adaptable to everyone, as the causes are not the same.

## QUERIES.

Q.—L. A., Oswego, N. Y., writes: My dressmaker tells me one of my shoulders is higher than the other and that the hips are hard to fit. How can I overcome this?

A.—Have the spine examined. The conditions you mention are indicative usually of spinal curvature though they may be merely muscular abnormalities, through a wrong habit of posture. If the latter it can be easily overcome. If the former, more thorough treatment is necessary, and it depends how old you are and how long conditions have existed as to length of time required to overcome them.

Q.—R. E. R., Sioux City, asks why he is troubled with gases forming in the stomach and intestines and which are very embarrassing while not very distressing.

A.—It is due to wrong chemical combinations from the food eaten and the stomach and intestinal secretions. The fault is not with the kind of food, though there must be some which causes more trouble than others. It is with the secretions themselves, which can be changed to normal through the making of better blood. The secretions depend on the condition of the blood. Take regular exercise, practice deep breathing exercises, walk outdoors much, bathe judiciously and eat lightly of plain foods for a while. Perhaps your elimination processes are insufficiently active and you retain the waste matters which are reabsorbed into the system, poisoning the blood. Write me of your habits and I can tell you more definitely.

Q.—M. E., Chicago, says his liver is his bugaboo. Has to take pills to make it act. What exercises are beneficial?

A.—Be sure you supply the body with sufficient liquids every day at least two quarts. Exercise by taking plenty of trunk bending in all directions and respiratory exercises. Pills and other medicines to work the liver never succeed in bring it to a normal activity; they leave it more sluggish than ever, and requiring larger doses after awhile. The liver is the most vascular organ in the body; has the largest blood supply and the circulation of it is easily interfered with by various causes. All the secreting organs are affected by the liquid supply to the body.

Q.—Mrs. R. H., of St. Louis, asks if it is advisable for a woman of forty to discard corsets.

A.—Certainly, it's never too late to mend. Just consider how the lower ribs are arranged by some superior intelligence and you will readily conclude that to bind them is not the right thing to do. In free, natural breathing there is considerable movement felt quite low in the back. Take a full breath and find out.



## IS OUR CIVILIZATION A FAILURE?

Rev. Henry F. Lutz.

(For Human Culture.)

Emerson says, "The true test of civilization is not in the census nor in the size of cities, nor in the crops; no, but in the kind of men the country turns out." Tried by this standard, we must admit that our so-called civilization is largely a failure. What are considered the most highly civilized people do not raise the greatest men and women, as a rule. Time and again, the highest strata of so-called civilization topple over; and the great mass of our leaders in thought and action come up from the medium and lower classes. This goes to show that the life of the upper classes is abnormal, in some ways; just as the life of the lower classes is abnormal, in other ways. If we thoroughly understood and obeyed the laws of life, the greatest men and women would always have the greatest children and our race would mount upwards without any retrogression. The conditions of the highest strata of our civilization are so unfavorable to the turning out of great men and women, as a rule; that they disqualify for, and disincline to, the raising of children; and consequently we have to look to the less intelligent classes for the leading men and women of the future.

Mrs. Jessie Brown Pounds, in a recent address at Detroit, pointed out some of the abnormal and unfavorable conditions that produce this lamentable result. She said, in part: "Nerves seem to be the prevailing disease of the American woman of to-day. What she needs is fewer courses for dinner, less bric-a-brac to dust and a life of greater simplicity, which will lead our women to become *home makers*. *We are now plunged into a splendid barbarity which we call civilization* (italics mine). The splendid barbarity which we call civilization (italics mine). The old saying, 'Man is a social being,' is false. Man is not a social being, but his wife is. She goes joyously into the social whirl, which becomes more and more a matter of vulgar display and ostentation until the world is now beginning to cry out against it. She is absorbed in this Simon-says-thumbs-up game of society." President Roosevelt called our attention to another phase of this question in lamenting the small number of large families in this country. This is chiefly true among the upper set in society. It is usually true that children swarm like bees in the less desirable residence part of a city; while on the Euclid and Fifth avenues, with their palatial homes, they are few and far between. And we might add, usually poor in quality, at least, from the standpoint of robust health and vigorous manhood. Several years ago I lived in one of the most enlightened country districts in the United States. They had to hire teams to bring together enough children to keep school; while years before all their schools were full to overflowing. We hear a great deal about the future of the Anglo-Saxon race; but any race that becomes more and more childless, is doomed to lose its influence and perish. From present appearances the foreigners will be the future people of this country. God's first command to Adam and Eve was, "Be fruitful, and multiply, and replenish the earth," and this command was repeated to the race after the flood. So far as I know this commandment has not been abrogated. The only limitation that the New Testament puts to it is for the sake of Gospel work. Paul said, "I will therefore that the younger women marry, bear children," etc. The rule is, that the fewer children in a home the less they (the children) are equipped for the stern duties of life, and the poorer is the health of the mother. The science and wisdom and intelligence that do not tell in a superior posterity are ephemeral and do not have any permanent value.

Let us now inquire more closely into the causes that make

our civilization a comparative failure. To ameliorate these degenerating conditions, requires the prayerful and intelligent co-operation of more than one generation. It requires a diligent study of the laws of heredity and faithful obedience to the same. Many parents are so poorly adapted to each other mentally and temperamentally that it is a foregone conclusion that their children, if they have any, will be nervous sickly or unbalanced in some other direction. Even if parents are well mated, children may be sickly or unbalanced because of the exhausted or sickly conditions of the parents. Mrs. Jessie Brown Pounds points to another source of nervousness and weakness among parents and children, when she speaks of social dissipations and the late hours and unhealthy pampering of the body that accompany them. Another source of nervousness and devitalization among the upper classes is found in the feverish and mad rush for pelf and notoriety in the commercial and political world. It usually takes two or three generations, beginning in the health and simplicity of farm life, to charge a person with sufficient vitality to reach the top in our feverish and abnormal civilization. There is a close connection between devitalized nerves and small families. Nervous children need thrice the care of those who are robust and healthy; while robust mothers are healthy and happy in rearing a family whose cares would break down the health of a nervous, devitalized mother. As my purpose in this article is simply to point out the drift of our civilization with some of the causes that produce this drift, I shall close and leave the presentation of remedies to another time or another person.

## PRIZE OFFER.

A copy of "YOU" will be given to the one who sends the correct answer.

Mr. Jones, who is somewhat of a poet, recites the following poem of Mr. Murphy and his Polly. What are the principal faculties that enable Mr. Jones to write in the vein he does?

Mr. Murphy was a tailor,  
With the wisdom of a sage;  
And he had a talking parrot,  
But he did not own a cage.  
To keep the bird a captive,  
Without tying it with strings,  
He brought home his largest scissors  
And he clipped the parrot's wings.

Murphy's house burned down one evening,  
While the folks were at a wake,  
And from the heaps of ashes,  
Not one feather could they rake;  
And the mean insurance people  
Wouldn't pay the money due,  
'Cause they claimed the fire was owing  
To the bird's defective *flue*.

Describing Herbert Spencer's personal characteristics, M. J. Savage said recently: "The one marked thing about him was his head. I have never seen such a dome on any human figure, nor have I seen it in the portraits of any of the great men of whom I ever read. You wondered how he could carry his head upright."

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## THE COLD BATH.

Comparatively few have learned the pleasure and benefit of a cold plunge. It is one of the greatest blessings at our command, especially in cold weather. The thought of it usually brings a shudder, and one refrains from attempting it because of its severity. The unpleasantness may be entirely overcome and instead it becomes a delightful exercise if properly performed. My directions are as follows:

Fill the bath-tub moderately full of cold water, the colder the better, but never tepid; after disrobing go over your body briskly with a dry flesh brush until the circulation is very active and the skin becomes well flushed; apply as much soap as is desirable, then plunge, wash thoroughly and rub yourself with a turkish towel. No matter what the temperature of the bath-room is, if these directions be followed, one will feel like a new creature and can sit down and read in a room with the temperature at 50 or take a walk out of doors in zero weather with no overcoat on, without feeling chilly, or being in danger of taking cold. To those who are well and strong this is one of the best methods of breaking up a cold.

People who are subject to epilepsy or heart trouble or any other chronic disease should not indulge without consulting their physician.

M. L. M.

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## BOOK NOTICES.

Anthropography, or Bible Phrenology. By Mrs. R. Bevington Webber, Dayton, Oregon. Cloth, \$2.00. Paper, \$1.50. (See ad. in this number.)

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Dr. M. E. Conger, author of Right Generation, the Key to the Kingdom of Heaven on Earth, shows from his photograph a development of all the higher faculties, including Benevolence and Conscientiousness, but with weaker Veneration, which accounts for his non-respect for creeds and professions which live on the credulity and slavery of men. He is thoroughly in earnest upon a serious subject and one to which it were well for humanity if men and women gave more attention. Cloth, 75c. Paper, 50c. The Educator Publishing Co., 4918 Calumet Ave., Chicago, Ill.

What Shall We Eat. By Alfred Andrews. Price 50c. The Health Culture Co., 481 Fifth Ave., New York, N. Y.

People have awakened to the importance of the question of diet which has occasioned the publication of many conflicting theories on the subject. It appears to us that this little book takes a very sensible position by giving tables of food values, explaining the action of the different foods on the body, etc., and then allowing the readers to make intelligent choice of what they shall eat and not eat according to their individual needs.

How to Live 100 Years, or the New Science of Living. Price \$1.50. Suggestive New Thought Pub. Co., Cleveland, Ohio.

This book demonstrates how to procure the necessary energy through diet, to become a centenarian. It contains excellent plates of the different systems of the human body. Also recipes for all vegetarian foods.

Psychology, the Cultivation and Development of Mind and Will by Positive and Negative Processes. By Frank H. Randall. Published by L. N. Fowler & Co., London. For sale by Fowler & Wells Co., New York. Price \$1.00.

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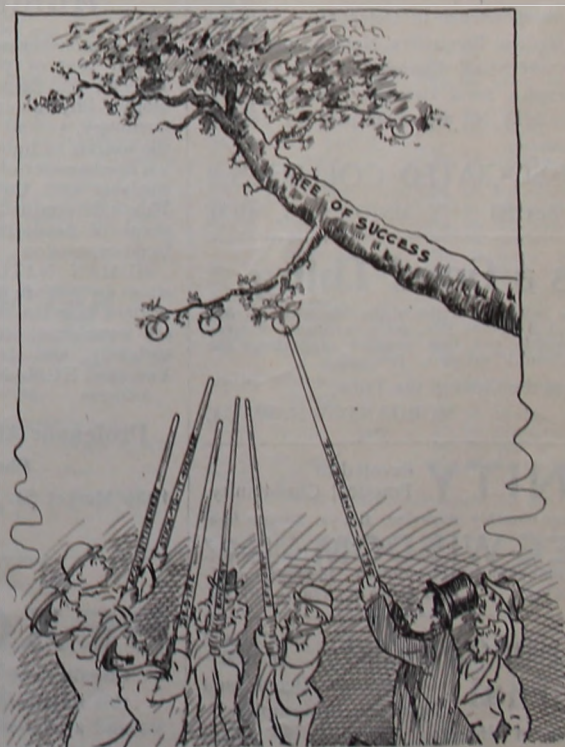
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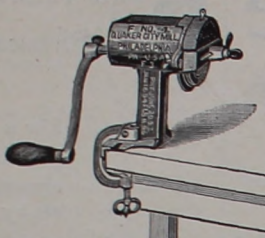
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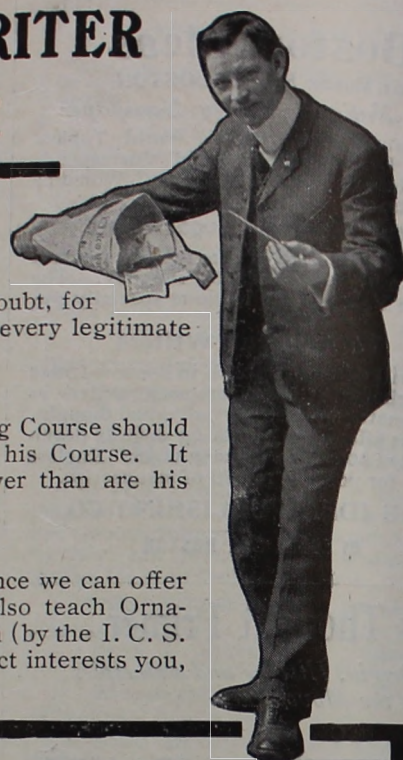
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