

HUMAN CULTURE

DEVOTED TO THE CHARACTER READING ART

Vol. 7.

CHICAGO, ILLINOIS, FEBRUARY 5, 1905.

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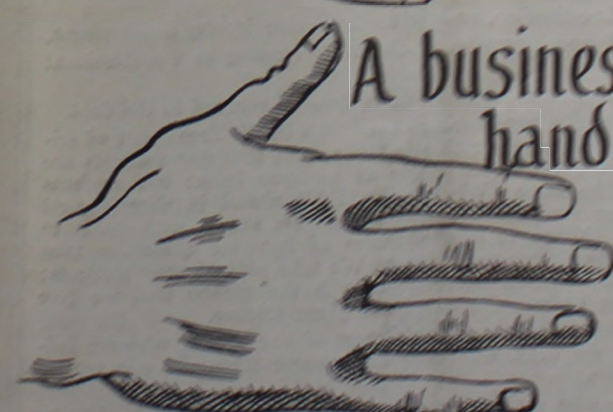
No. 7

A MAGAZINE FOR THOSE INTERESTED IN THEMSELVES AND HOW TO MAKE THE MOST OF THEMSELVES

*Idealistic and
Artistic hand*



*A business
hand*



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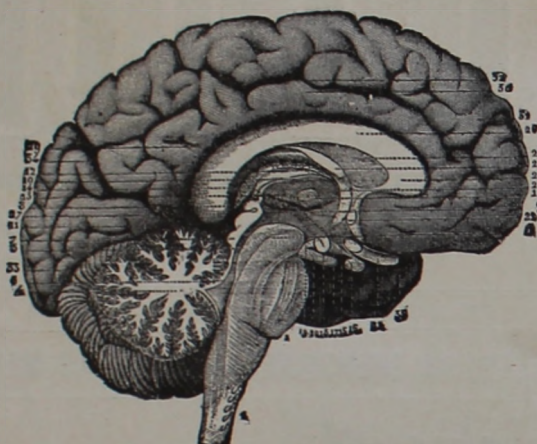
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Human Science School, 130 DEARBORN ST
CHICAGO

HUMAN CULTURE

Vol. 7

CHICAGO, FEBRUARY 5, 1905.

No. 1

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

By V. G. LUNDQUIST.

THE HAND.

In writing about the hand, we shall only take up three types, the artistic, the commercial and the medical.

It is well to remember that phrenology is not palmistry, but phrenology takes in everything there is of man, in every direction, and for that reason phrenology deals with types of hands also, not in the same sense as palmistry, but more from the standpoints of formation and pursuits in life.

When we study the various workers, we find that special vocational workers have special types of hands, as considered from formational standpoints.

Those workers who work in the artistic departments of the occupations have a hand which is shaped something like the "Artistic hand," as seen in this picture.



Fig. A.—Commercial type of Head and Face.



Fig. B.—A Mind for Music, Poetry and Religious Culture.

When a person has an artistic mind, he has an artistic hand, mouth, chin, eye, body, etc., and his voice, walk and manner correspond to this artistic make-up. When the mind is artistic, the whole organization is built upon artistic principles. A person who has a face, eye and features like those seen in Fig. A is positively of a commercial type; he has also a commercial or selfish type of hand. Such a person never has an artistic hand.

After a student of physiognomy and phrenology has studied types of hands, noses, ears, heads, etc., he will become acquainted with character reading as a science, and then he will see the differences in formational directions.

In Fig. B we have a type of organization that approaches the musical and artistic.

As will be noticed by the cut of the artistic hand, the fingers are slender and pointed, delicately formed and plastic. Such fingers have cushion-like tips, in the fleshy parts of the fingertip, for which reason the person has fine sense of touch, and ability to handle the most delicate fabrics. The artistic hand is soft, delicate, pliable and adaptable; it is not the hand for the plow, nor for the sword-hilt, nor is it a hand that can construct heavy machinery, nor is it a hand for active business, commercialism and money-making. Artists and musicians are, as a rule, poor; therefore, a young lady desirous of wealth and

station should not marry a man who has an artistic type of hand. If she understood character reading, she would select one who has a hand something like that seen in the cut below.



A person having a hand like that is wide-awake, adapted for business life, full of money-making schemes, wiry, tenacious, industrious and able in pushing a business industry. Such a man talks business from morning till night; he dreams of business; he writes business, even when he writes his love-letters.



Fig. C.

In Fig. C we have another type of hands. This is the professional type of hands, especially those of the doctor and the specialist. Such hands are more adapted to heal than to hurt. They indicate refinement, culture, medical skill and ability to handle sickly people. This kind of hands are susceptible, tender, sympathetic and vitally magnetic. Those hands mean love for the people, desire for human improvement, an inclination for public life and public appreciation. They are not the hands of the money-maker and shrewd investor; a person having hands like these must make his money by his own talent. People who have an artistic and professional type of hand are cultured, but their purse-strings are not very long; they are impractical when it is a question of money-making. It is best for them to learn a trade or a profession. Artists and professional men live in the artistic and in the professional faculties, but the business man lives in the business portion of the brain.

We have only considered three types of hands, but, when we study types of hands from the standpoints of the occupations, there are more than sixty types; as, for instance, the mechanical type, the muscular type, the philosophical, the social, the clerical, etc., all of which types are studied in detail in our elaborate mail-courses.

ENVIRONMENTS.

By V. G. Lundquist, D. Sc.

In the eyes of educators, environments are almost creative forces, moulding man, soul and body to that which he is, whether good or bad.

Not very long ago, Rev. Gregory wrote in one of the Chicago dailies, stating that heredity had but little to do with influencing the mind. But if heredity has no influence on man when he is in the developmental stage of intra-uterine life, how then can environments have any influence on him afterwards. Why is he not subject to impressions in the early days of his existence?

We do not approve of the statements made by Rev. Gregory, for heredity is nothing else than another kind of environment—namely, embryonic environment. Embryonic environments are much more important, for the simple reason that the embryo (the early organism of man) receives its nutrition from the mother. Is it not a fact also that heredity statistics prove that evil tendencies are inherited, as well as that noble qualities are also inherited?

Look at the statistics of the family of Ben Ishmael, Kentucky, seven hundred and fifty descendants of whom were criminals, paupers and prostitutes, and of whose six generations seventy-five per cent of cases was treated at the city hospitals, all of which cases were of this man's offspring. Is there nothing in heredity?

Frau Ada Jurke was a notorious drunkard, born in 1740 and died in 1800, and seven hundred and nine of her descendants have been identified and traced, and nearly all of those descendants were murderers, criminals, beggars, drunkards and prostitutes, costing the German government more than \$1,200,000. Look at the statistics of the Bach family! Look at the statistics of one single man in Germany who had eight hundred and four descendants, nearly all of whom were pickpockets and thieves!

The same law of heredity holds also good in regard to the transmission of good qualities. Statistics prove what can be done in hereditary directions when the parents understand the laws of God that govern the conception, embryonic growth and birth of a human being. And not only in human directions do these hereditary laws hold good, but they also hold good in regard to stock-breeding, fish-culture, fruit-culture, etc. "Each after its own kind" is a Biblical law, and it is the duty of every minister of the Gospel, as a divine educator, to study and teach these divine laws.

Is it not a fact that we watch with the greatest interest the experiments of stock-growers to produce animals of the finest type?

This is also the case in regard to fruit-culture.

All experimentation in the direction of production and reproduction proves that heredity is a fact, and that the laws of God govern parents, animals, plants, birds, fish, insects, etc., alike.

The fact of it is, all educators do not understand the meaning and scope of the word "environments."

Environments are nothing else than those conditions, states, atmospheric, embryonic, etc., that surround a human being at any time of life.

But when man understands himself, he can, to some extent, choose his own environments, and here it is that self-improvement begins.

For this reason, also, man should study phrenology, simply because it teaches him what he is and how he can develop himself.

MY MATERIALISM.

By V. G. Lundquist, D. Sc.

Through the studies of science I became convinced that religion, faith in immortality, a life after this, etc., were nothing else than a chimera of the imagination. I thought I saw that when a man died he died for good. But after I had studied phrenology I saw science and religion from other standpoints.

Phrenology throws light upon every question. It is the foundation-stone of Christianity and the searchlight of science.

Had Robert Ingersoll studied phrenology, he would have considered religion, the bible, God, heaven and immortality from different standpoints, for the picture of Ingersoll shows that he had a high development of brain.



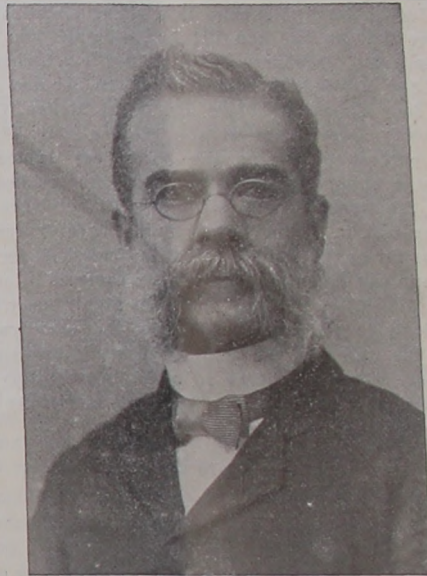
Robert Ingersoll.

As will be seen from the above cut, Robert Ingersoll had a high head formation, though he is not specially developed at Spirituality, as will be noticed by the sloping of his head, when compared with Prof. Haddock, who is well developed in the anterior portion of the top head.

Col. Ingersoll was a natural reformer and orator, but he turned his oratory against the church, simply because he considered the religious doctrines too cruel. With his large social faculties, benevolence and other humane sentiments, he could not tolerate hellish torture of innocent children and of people at large. He was a good man, an affectionate husband, but he was full of oratorical sarcasm when it was a question of religious doctrines. He cared more for people than he cared for God, spirit life, biblical doctrines and ministers.

It would be difficult, however, to convince Prof. Haddock that there is no life after death. His faculty of Spirituality is so strong that it has prompted him to devote himself to mental philosophy. He is a student of the mind. He deals with that which lives and acts in people and in animals, as his monthly magazine, "Human Nature," will show. He is also a reformer, but he is a different kind of reformer. He is very earnest in his line of work. He sees that evil and wrongs prevail in the various systems and he is not afraid to express himself. His Spirituality is so active that he almost "senses" the condition of the people, for which reason also he is an intuitive as well as a scientific character reader. There is impulse and high psychic tension in an organization like his, and were it not for his knowledge of phrenology he would have been a nervous

wreck long ago, because of his mental activity and emotionality. A man like he has no "lazy bones" in his system. He has made the phrenological profession a success and has done much

Prof. Allen Haddock, Editor *Human Nature*, San Francisco, Cal.

good to the cause of phrenology. Ask him if phrenology does not lead a man away from materialism; it certainly has done it for me.

THOUGHTS FOR THINKERS.

Action is the expression of thought. What your thoughts are such will be your actions, your expressions, your life and your character. If you allow yourself to think ordinary thoughts constantly, you will be an ordinary person.

As your faculties are, such will be your thoughts. So faculties are the bed-rock of character.

Environment is not enough.

General education is not enough.

Moral example is not enough.

To be born with the right faculties is enough. Unto the child who has the right combination of faculties, all else will be added. A district school education will fit such a child to become a leader among men.

A too active ambition is apt to carry all before it. It may destroy conscience, integrity and health, and so defeat itself.

Economy is not stinginess.

Talking is the pastime of children; acting is the work of men.

The unpardonable sin—neglect of man to develop his faculties, thereby cheating his immortal soul.

EMILY H. VAUGHT.

AN ELECTRICAL LADY.

V. G. Lundquist.

Dr. Jessie Greene-Donahue is a living electrical wonder, in the sense that no one can lift her, although she weighs only 126 pounds and measures but five feet six inches in height. Some of the strong men have tried to lift her and failed.

This lady appeared before Dr. N. Y. McGee, Chief of the Anthropology Department at the World's Fair, St. Louis, all for the purpose of having the doctor say (guess) why the weight of a child was increased when she touched the child, and why the strongest man could not lift her when she willed herself against it. This, however, will forever remain as an enigma, as far as the medical world is concerned, for the tongue and pulse in this electrical lady are the same as in other people. It is also difficult to tell why she is so highly electrical, but so is it difficult to tell the reason why the electrical eel, that swims in the waters of the Mediterranean, is electrical, or why the torpedo, whose discharge is equal to a battery of fifteen Leyden jars, is electrical, or why more electricity resides in certain bodies than in others.



Dr. Donahue, Electrical Lady Performer and Healer.

From phrenological standpoints, there is nothing peculiar about the faculty development of this lady, beyond the fact that the cerebellum is large, the motor faculties in the lead and her organization dark, indicating that she has acid and metals in her system, favorable for the generation of electricity. It may seem peculiar to ordinary people as well as to scientists that this lady can resist the power of muscular strength to such an extent as Dr. Donahue does, but, after all, it is not very peculiar. Our electroscopes, our electrical machines, the galvanic currents, the force that rolls in the thunder, that flashes in the lightning, that illuminates the atmosphere with its Aurora Borealis, and that causes the magnetic needle to tremble, are just as wonderful. Dr. Donahue is simply an electrical battery; she is sister to the lightning and thunder; she sends her electrical forces down through her limbs and into the

ground, and is simply held there by the electricity of the earth, which electricity she can attract.

This lady has attracted attention all over the American continent, and will continue to do so, because of her electrical power.

At the time Dr. Donahue called at our office, we had ample opportunity to study her. She has many excellent qualities. She has strong friendship, and therefore she likes the people and her friends, but when she gets angry with a friend, she gets very angry, because of her strong combativeness and energy. She has strong parental love, and therefore a motherly heart. She is interested in the welfare of the people. She is a natural electrical performer and healer.

TWO INTERESTING CASES.

By V. G. Lundquist, D. Sc.

A FAILURE:

A lawyer, young and strong, rose to address a jury on an issue of great importance. He had studied his case well. As he began his speech, his magnetism leaped from eyes, voice and fist. He bewildered his listeners in the first few sentences. He plunged into the case with pent-up power, blowing off all his oratorical steam in the beginning. The first five minutes, he held his hearers in thrall, but soon he was tired; the interest in the case flagged; he wearied the jury; he commenced like an Alexander the Great and ended like a tired baby. At first he shouted and gestured vehemently, but he did not last long. He let his magnetism escape too fast, and for that reason he lost the case, and made himself a FAILURE.

A SUCCESS:

At another time, I saw a man step forward on a platform for the purpose of addressing an audience on a very important subject. He proceeded easily, but he did not display any evidence of the great orator. He spoke steadily and slowly. His language was interesting. He showed thought, logic, care in the preparation of the subject and a firm conviction that he was in the right. The audience seemed interested and felt that there was something greater ahead. The speaker did not rear, leap or plunge; he displayed no special zeal; he made no sudden strides, no bursts of speed and no intensity of feeling. His mental faculties were like horses of fine mettle, well trained and governed, but capable of wonderful speed. But soon he drew his arms towards his shoulders; soon his eyes grew darker and his pupils expanded; soon his chest expanded and his nostrils widened; very slowly indeed his chest began to solidify, and become full, large, firm and motionless; his arms no longer hung devitalized at his sides; soon the arms became rigid, and his attitude of easy repose changed to an attitude of active energy, well under control; soon he had drawn vitality from his blood and tensed his entire mind and body; soon he was a magnetic battery, and the waves of his voice thrilled every hearer, for which reason he made himself an oratorical success, simply because he had studied and practiced magnetism.

CHANGE.

The sun that rises also sets;
The man who is happy sometimes frets;
The law of change rules nature.
One day is dark, another light;
Now man is gay, then full of spite;
Change governs human nature.

—V. G. L.

THE TURN IN THE ROAD.

By Walter James Sherwood.

(Continued.)

[This interesting story began in the January number.]

Strange feelings rushed over him. The quiet, closing hour of the day, the peaceful landscape about him, the fragrance of the fields, the mysterious sweetness that seems to rise from the earth as the sun sinks apparently within it, all took hold of him, and influenced him powerfully. And this beautiful creature came as the crown to it all. What supreme happiness it would be if he could give up his mad chase and stop here a while—to be near this angel, to solve the mystery of her beautiful eyes, to study the perfect lines of her exquisite face.

Yes, he would tarry. He had passed through many temptations on his journey, had suffered many heart wrenches and had at times almost yielded, but here was a temptation greater than all, one beyond his power to resist. He changed his course and with the fight between the new desire and the old, still raging in his breast, he advanced slowly toward the maiden.

She shrank still farther back, but the look of alarm had passed out of her eyes and he saw instead something unfathomable—perhaps a note of interest. Then a sweet flush mantled her face, compelled by his ardent admiration.

Then like a stroke of lightning came the realization that he could have this sweet maid; that she was all that his first impressions had pictured; that she was in every way worthy of him; his equal socially, his superior morally and intellectually, and that she would be able to ornament his life and crown it with peace and happiness.

But should he give up his life's ambition? When so near the goal should he give up his insane thirst for wealth? Give up all that the dreams of a lifetime had imprinted in his memory? Give up the brilliant future that great wealth would enable him to attain?

He stopped, and gave one fatal look toward the glittering mountain. Then slowly, as if tearing strong roots from the ground, his stern mental faculties seemed to tear his heart-tentacles away from the sweet figure now so near him. Even then, at the fatal moment, he could have gone to her. Over it all was his Will, and it was calm and impassive. And he willed to go on.

So the dark youth's footsteps turned to the mountain with the golden summit. As he sped on he looked back but once, his face still torn and swollen with the intensity of his struggle with the greatest of all human emotions. She seemed to be standing, half startled, looking toward him. The dusk of evening crept slowly around her, yet it seemed to him that her arms were stretched appealingly toward him, and that on her face there came a look of grief and despair.

He gained the glittering, golden summit, alone, exulting that he had arrived ahead of his companion.

"I have won," he cried in rapture, surveying his golden conquest. Then he thought of his companion. "I wonder where is John?"

Yes, where was John?

Where was John?

When the youths parted, John, the fair-haired one, continued his journey with as much determination as his friend Chester. When the echo of his friend's footsteps no longer reached his ears, John thought he would redouble his efforts and gain on his friend by a supreme spurt. He put forth his utmost strength and league after league passed beneath his flying feet, so that

when the sun sank into the west and his weary limbs paused for rest, he felt satisfied with his day's work.

He slept the sleep of the supremely weary, and in the morning rose early and after his simple breakfast, was off again like the wind. It was another day of great effort and of satisfactory achievement. He felt sure that his friend Chester had done no better—in fact, he felt that it was beyond human ability to do better. Day after day passed in this way and each day he tried to do a little better than he had done on the previous day. In his heart he knew that his vast exertions were telling and that he was well on the road to a splendid success.

One day as his eye roamed the horizon, he saw the smoke of a village far ahead to the right and as he drew nearer, described the houses of a small hamlet. But his path would not enter the town, so he pressed on ahead. As he came opposite the village, he saw a figure in the road just ahead of him. It proved to be an old woman, bent with extreme age, and on her back was an immense bundle, altogether too large for her strength. She was already tottering beneath her load and before he had reached her side she reeled and fell in a heap to the ground, where she lay quite still. He sprang to her side and tried to raise her, but she moaned and begged to be allowed to rest where she was.

"Oh," she said, looking at him with haunting, pitiful eyes, and speaking in short gasps. "I cannot go farther. I cannot carry it any farther. What shall I do, what shall I do?"

"Where do you want to go?" he asked.

"To the village yonder," she said, pointing to the houses now plainly visible, but still far to the right.

"Is there no one around here to help you?" he asked.

"No one," she moaned. "Oh, God be merciful, I cannot go farther alone. I must have help. God will send me help. Perhaps He has sent you to help me?"

"I'm afraid not," he said. "I cannot possibly help you. I am in a struggle that means life or death to me and, though it grieves me terribly, I must leave you. Some one else will surely come along and assist you. I have already tarried too long. God will send you some one else besides me. Good-bye."

He started forward with a swift stride. She uttered no word, but looked at him with her haunting eyes. He read in them the very essence of despair, the look which the drowning give the spar that is floating just beyond their reach. He felt that when she again would lay her head down on the clouds beneath her, she would never in this life be able to raise it.

The mute look, the patient resignation to her fate which she exhibited, as one long used to inattention and accustomed to bearing her burdens uncomplainingly, smote him to the heart, and affected him more than her pleadings would have done.

"It will only take a few moments," he thought. And he hastened to her side and in silence gathered the worn form in his strong arms and made off for the distant village. He hushed her feeble expressions of gratitude, and bent all his strength toward reaching the nearest house.

"I will not lose much time, after all," he said to himself.

In a short half hour he was again on his journey, pressing ahead with all his strength to make up for his lost time. "No doubt Chester is being bothered the same way," he thought. "I shall easily make it up again."

In fact, in the next day's work he almost succeeded in doing it, and on the second day late in the afternoon he knew that before evening he would finish making up the distance lost by his delay.

As he sped onward along the road feeling the exhilaration

Continued on page 12.

HUMAN CULTURE

DEVOTED TO

Human Nature
Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

EDITORS

EMILY H. VAUGHT,

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NERVOUSNESS.

By V. G. Lundquist, D. Sc.

There are five causes of nervousness:

- (a) Low vitality of the nervous system.
- (b) The faculties of self-mastery being weak.
- (c) Loss of sleep.
- (d) The use of improper foods and drinks.
- (e) Association with erratic, excitable, nervous, idiotic, insane, cynical and pessimistic people.

When the life-force is constantly leaving the body at the finger-tips, at the feet, through the eyes, at the knees, at the hands and at the elbows, a person becomes nervous.

In order to overcome these losses, a person should learn to control every movement. These losses occur in various ways. Irritable movements are the detectives of this malady. A restless foot, an uneasy eye, a swinging leg, involuntary motions, a trembling voice, an uneasy step, jerky actions, anger, irritability, pessimism, sudden starts, etc., are signs of nervousness.

Thus a person may sit in his own room, when suddenly he hears a noise, he makes a general start of the whole body, leans back in the chair, sighs and loses a great current of life-force. He is nervous and becomes more nervous.

A woman hears the key in the lock move in the dead stillness of the night, or she thinks that she sees a mouse. With one involuntary recoil she shrinks back, sinks into a chair, trembles inwardly and outwardly for ten or fifteen minutes. She is nervous and loses life-force at every turn.

Indeed, unless a person develops his faculties of self-mastery; unless he increases vitality of the nervous system; unless he gets the sleep which is necessary each and every day; unless he eats the right kind of foods, and drinks the right kind of drinks, and unless he associates with the right kind of people, he will become more nervous; lastly, he will become a physical and mental wreck; he will become old-looking and haggard; he will die before his time.

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A WRONG TO THE RACE COMMITTED BY PARENTS.

Emily H. Vaught.



"Five minutes before birth is worth fifty years of training." If parents could only realize their power in developing the faculties of children before they are born, and would apply themselves in this endeavor, it is hardly possible to estimate the good they might do. If they would only use rightly their God-given possibilities of bringing into the world well-born children, think of the forward step for growth, culture and civilization this would mean: The child would be born with that which it otherwise takes a lifetime of suffering, ignominy and misery to attain. He has to pass through a very hell to accomplish that which might have been given him as an heritage from his parents—a strong and noble character. If the child is well born he can devote his life to something else than overcoming the weaknesses that he has inherited.

Nature is a hard and relentless taskmaster. Ignorance is no excuse. Whether we do things carelessly, ignorantly or maliciously, the results are the same.

Many noble-minded young people starting out on the sea of matrimony with high conceptions of the responsibilities they take upon themselves, are taught by those who are supposed to know, that "children are God-given; as to what their character may be we have nothing to do; the extent of our responsibility is to train and educate them the best we can after they are born, and leave the rest to God.

God is not responsible for the imperfect children, the idiots, the criminals, the weaklings that are born into the world. It is the ignorance and carelessness of parents that is to blame.

The power to transmit offspring is inherent in mankind. It devolves upon him therefore as a moral obligation that in discharging this duty, he bring to bear his intelligence and his noblest efforts to improve the race, just as it is his moral obligation to found schools and colleges for the education of the child.

It is great to discover a law of nature.

It is great to paint a soul-thrilling picture.

It is great to write a classic.

It is great to teach, to educate and uplift mankind.

But how much greater it is to be the parent of a Lincoln, a Gladstone, a Washington, a Florence Nightingale, an Emerson, a Tolstoy, an Ella Wheeler Wilcox, an Elizabeth Stewart Phelps. It was the parents of these men and women who were primarily the cause of the world's profit through the efforts of their children. It was the parents who transmitted to them the power and the inclination to do what they did for their fellows. In other words, the parents transmitted to them the faculty combination which impelled them to take the course which they followed through life.

No one has any right to become a parent unless he or she has physical health and strength, unless he is married to his affinity and unless he understands the laws of transmission.

All those who undertake the responsibility of parenthood without the above preparation sin against themselves, because the real success or failure of man or woman is to be seen in their children. The parent who does not improve himself in his child is a failure; he has defeated himself and sinned against Nature. The primary object of nature is improvement.

It may be said that the parents of those mentioned above did not know these laws. At any rate, they did, consciously or unconsciously, obey the laws. There is a difference, however, between intelligent and haphazard actions. If we have intelligence, why not use it in this the most important of all life's duties. There is no excuse for ignorance. Study the laws of life; study the laws of human nature. With a timely knowledge of phrenology, as it is taught here, and by giving the matter thoughtful attention, it is possible for prospective parents to make five minutes of such effort worth fifty years of training after the child is born. Just think of it!

If it is possible for parents to bring a superior race into the world, is it not a crime that they do not do so? Millions of common, ordinary, imperfectly developed children are being born every year; they are born to a life-long fight against their inborn evil tendencies and weaknesses. Is it their fault? No, it is the fault of the parents.

Some time ago, at the time the car-barn murderers and bandits were being tried in Chicago. At the time these creatures—children of drunkards and of low, coarse, ignorant and criminal parents, were locked up in pens like rats in a trap, all manner of doctors, criminologists and even phrenologists visited the jail and through the press branded them by all the hard names that ever were invented, while nothing was said of the crime of bringing such boys into the world, which crime was far greater than those which the boys committed.

It is possible for us to cultivate and this is constantly being done; but what if our parents had given us a boost of about fifty rounds on the ladder of life, instead of dropping us at the bottom?

When one thinks of what might be done in this direction instead of which the almost universal ignorance and its eternal consequences that prevail, it appears as though something must be done to remedy the matter.

When, when will young men and young women give up the useless, the frivolous and the superficial and devote themselves heart and soul to the divine mission of becoming parents of a superior race?

THE CURE FOR ALL EVIL.

Emily H. Vaught.

If all the energy that is expended to-day in the direction of bettering the government, social conditions, closing saloons, etc., if all this energy was simply directed toward educating humanity in self-knowledge and self-control, it would be well.

Laws were not made for the man who takes care of himself, but for the man who does not know how to take care of himself. I can see nothing in all the world so important, so necessary, as that man shall cultivate, direct and govern self. Let him run his own little craft called Self, and if he wants to help others, let him do it by pointing them to a knowledge of themselves and how to control their lives, and when he does this, he kills all the social, political, governmental, health and happiness bugaboos with one stone.

Send 2c stamp for new Illustrated Catalogue of Chicago Institute of Phrenology.

CONCERNING CHILDREN



Albert Joseph Holmquist.

THE BABY HERCULES.

Brooklyn, N. Y., Dec. 21.—Ten-month-old Albert Joseph Holmquist, son of Mr. and Mrs. Charles E. Holmquist of 720 First street, Brooklyn, has developed a reputation as the "Infant Hercules." Although he has never received a day's scientific physical training, he can perform feats of strength impossible to children twice his age.

When the "Infant Hercules" was born he weighed fifteen pounds, and in six months he was able to sit up and creep around. He walked when he was eight months old and to-day is able to outdo his three-year-old cousin in anything.

A Few Things He Does.

Here are a few things he can do:

Bests his three-year-old cousin in pugilistic encounters.

Lifts a five-pound flatiron with one hand.

Juggles with a bean bag.

Throws at any object indicated as a target.

Walks without assistance.

Takes anything he wants away from children twice his size.

Albert is now 28 inches tall and weighs thirty-five pounds. He has a pair of broad, well-formed shoulders, whose dainty smoothness and deceptive dimples hide sturdy muscles. His

chest expansion is already abnormal, and his arms and legs show a development in harmony with the rest of his strong little body. His expression is belligerent and aggressive.

Boxes Every Day.

Every morning he is plunged into a cold bath and takes his tubbing with the delight and exhilaration of the trained athlete. After he is allowed a bout with his three-year-old cousin, little Agnes Brooks, who lives in the flat below. After the bout he has his breakfast and an airing outdoors. He is put to bed early and sleeps soundly.

His father says he would like to train him to be a professional "strong man" like Sandow, but that he does not understand the scientific methods. He says that some day when little Albert is older he will put him under an instructor and have his wonderful strength developed.—Chicago American.

The width of the head, the determined expression, the size of the neck, the closed mouth, the width of the cheek, the upper part of the chin, the attitude and the strength of the shoulders in this boy all indicate that the boy has a well-developed cerebellum, and therefore great physical strength. This boy is born for the athletic world.

But the father should not be so eager to train him for an athletic occupation; one-sided development is dangerous. Sandow was a strong, muscular man, but he was not a strong vital and intellectual man.

V. G. LUNDQUIST.

METHODS OF TEACHING SPELLING.

During the past three or four years many investigations upon the spelling problem have been made in the schools of the United States. The object of these investigations has been to see whether some new knowledge might not be gained that would render more specific guidance in the teaching of spelling.

1. The word was slowly spelled for the pupil and he was then asked to reproduce it in writing. This is called the auditory test.

2. The word was exposed printed in large letters on a card and the pupil asked to reproduce it in writing. This is called the visual test.

3. The word was exposed printed as before and the pupil named each letter, grouping the letters in syllables, he was then asked to reproduce it in writing. This was called visual-auditory-motor test.

In the tabulation of the returns the averages resulting therefrom were as follows:

1. Auditory test, 44.8 per cent.

2. Visual test, 66.2 per cent.

3. Auditory-visual-motor test, 73.7 per cent.

This evidently leads to the conclusion that the best system of teaching spelling is that which employs the three forces stated above. We must employ ear, eye, and the motor speech apparatus in teaching the word, and avail ourselves of the factor of muscular resistance in continued practice in writing the words we wish to impress.

Spelling is largely a matter of association, and the eye, the ear, and the motor must be appealed to so as to produce the

strongest combination of sensory elements. Care, then, in the right kind of oral preparation, with considerable oral test before writing, training pupils to build up words by using the small unities into which words can be divided, is a method of teaching spelling productive of the best all-around results.

The above was sent us by Dr. Ralph. It shows the influence of our science on public methods of education. It is the method that has been advocated by us for more than seventy-five years, though the terms "auditory, visual and auditory-visual-motor" are not manufactured by phrenologists.—Editor.

PAYING OCCUPATIONS.

V. G. Lundquist.

There are some occupations that are dying out; there are others entirely overcrowded; there are still others that are unpopular. Some occupations pay well, others pay poorly. There are certain trades and professions requiring so much training and study that it is impossible for a talented young man or woman to engage in the same because of limited means. Some trades and professions can be learned in a short time, and still the same trades and professions may pay many times better, and give the vocationist steady work year in and year out.

The professions as a rule are not very promising. Science is not promising for a young man, unless, of course, he uses his scientific education in industrial directions. Philosophy is not a promising field. The philosopher can only make money by his pen, but here he requires capital.

It has been stated that this is an age of specialists and inventors, which is also true. This is the reason that a young man who wishes to succeed in life should consult his own talent and the demands of the times. Or, in other words, he should consult those specialists who devote themselves to the study of human talent, the character of the occupations of the world, the drift of the times and the needs of the people.

New industries, trades and professions are the best fields in which to make money, and a man who is, by reason of a special talent, qualified to become an important inventor, or specialist, or one who obtains business advice regarding the most profitable occupations in a money-making sense, that man is more sure of success.

A man who drifts into the wrong occupation cannot make life a success.

THE AIM OF LIFE.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest, lives the longest;
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.
Life is but a means unto an end; that end,
Beginning, mean, and end to all things—God.
The dead have all the glory of the world.

—Philip James Bailey.

CASUAL SUGGESTIONS IN HUMAN NATURE STUDY.

Emily H. Vaught.

The pavements are covered with sheets of ice. People are walking cautiously, all tensed in the effort to keep from falling. I notice a young man walking in front of me. His step is light and springy. He has the ease and grace of a panther. He is walking over the ice with no seeming effort. All at once he slips, gives a lurch, a little spring in the air, and lands—on his feet. To what temperamental class did he belong?

Saw a man driving a sulky in freezing weather, long ulster with high collar turned up, cap drawn down and fur robe over knees and around feet. The horse he drove had its hair shaved off close to the skin. Suppose the philosophy was that he could run to keep warm.

At the Cafetier: A young lady approaches, with a plate in her hand. As she comes, I notice that her complexion is muddy and blotchy, also that she is concave in the side temples and in front of ears. She lays her plate down opposite me, and this is what is on the plate: Fried potatoes with gravy, hot soda biscuit, piece of butter, a piece of mince pie. Wonder if this is her regulation diet.

Another young lady comes and places her lunch beside the other, consisting of bowl of chicken soup, two pieces of brown bread, no butter, two olives, glass of milk. The latter young lady was full in the side temples and her complexion was clear.

COMPLEXION AND INSANITY.

Hobart Langdon has written an interesting article on "Complexion and Insanity." He says, "that of the total number of insane people only three per cent of them have light hair and only two per cent have blue eyes." He has obtained these figures from sixty-eight asylums in different parts of the United States, Canada and England. In these sixty-eight asylums there were 16,512 patients. Seven hundred and three of them had light hair and only sixty-six red or auburn hair. In other words, ninety-six per cent were brunettes, having very black or brown hair. In one asylum in New England every one of the patients were brunettes.

Dr. Langdon makes no attempt to explain this peculiar fact, but simply asserts that it looks as though blondes were not as liable to insanity as those people with dark hair and eyes.

Another peculiar feature in the matter was that among the blondes the number of incurable was much greater than among the brunettes. This would imply that whenever a blonde person does go crazy there is little hope of his recovery. But the brunettes are more liable to recover from insanity. Only fifty per cent of the brunettes were marked hopelessly insane, while among the blondes eighty-one per cent were listed as hopeless. All but three of the total number of inmates having red hair had been catalogued as incurable.

So it would seem from this that while insanity is more prevalent among brunettes it is not so incurable as among the blondes. We do not pretend to account for these peculiar facts, but simply give them as ascertained by Mr. Langdon.—Medical Talk for the Home.

Continued from page 7.

that comes to the confident conquerer, he saw approaching him a team of horses. They drew nearer rapidly, and as they came on, he noticed that they were running wildly. The next moment he saw that it was a runaway team, hitched to a family carriage that was careening wildly from side to side. The lines were dragging in the road, and there appeared to be no one in the vehicle. He stepped aside to allow the furious animals to pass, but just at that moment the carriage upset and the wreckage was strewn promiscuously along the road. From the box of the carriage, which had been flung into the ditch, he heard a cry, and springing to the wreck he saw a sight which chilled his blood.

Partly covered with debris lay the form of a little child, a little girl not more than two years old. Her clothing was covered with crimson stain and as the gravest fears arose in the young man's mind, he fairly turned sick at heart. However, the little one was crying lustily and this gave him courage. Hastily examining her, he found that the most serious injury was a painful gash on the right leg, near the knee, which, with proper care, would not prove serious.

He looked around. Not a human being nor a habitation of any kind was in sight. Kneeling again, he bound the ugly wound as best he could, and took the little child tenderly in his arms. Then when the first shock caused by the accident was over, his own predicament came home to him. Here he was losing precious time. His wits sought solution after solution of the problem. The little child, who was still crying dreadfully, must have immediate surgical care.

He started ahead, hoping to meet some of the other occupants of the ill-fated carriage. He was comforted with the thought that at least he was on his own way. He went on and on until he finally came to a cross-road. There, on the road turning to the left, he saw a laprobe which must have fallen from the carriage as it made the turn. So, it must have come from the left. This would lead him off his route. Still there was no sign of life nor a house of any kind in sight.

He paused.

"I cannot help it," he said. "I cannot turn to the left. I must leave the little one here, in the hope that some one may come along soon and care for her. The parents of the little girl must certainly be on her trail."

He fixed a place by the roadside in a grassy spot and prepared to lay her down as tenderly as he could. The little girl seemed to divine his intention of leaving her, for she clung tightly to his neck, sobbing so pitifully that his heart was near to bursting. He disengaged her little arms and rose to his feet. He started forward again on his journey, looking back once after he had gone a hundred paces. The little one had struggled to her knees and was crawling toward him, despite the dreadful injury she had received, the tears streaming down her face and mingling with the dust and stain on her torn dress.

"I am a soft-hearted fool," he said to himself. Then he went back, took the little one tenderly in his arms, kissed the tears lovingly away and turned up the road leading to the left. As he abandoned his own chosen pathway, he thought bitterly of what Chester had said when they started on their journey: "I will allow nothing to turn me aside. Neither temptation, bribery, flattery, affections, philanthropy nor anything else shall interfere with my efforts. The man who can be turned aside by anything after he once starts on a life's journey like this, is a weakling, and does not deserve to win."

(To be continued.)

HOW TO MAKE A SALE.

By V. G. Lundquist, Doctor of Science.

Thousands upon thousands of salesmen, business men, professional men, etc., are interested in the art of making sales.

There are certain things absolutely essential in every salesman who wishes to make a sale. A successful salesman should pay strict attention to the following important points:

1. He should know himself, so that he may know what kind of a man he is, what talent he has, with what special class of people he should deal, and what kind of goods he should sell. If he does not know this, he becomes a blunderer in the world of salesmanship.
2. He should have instruction in the science of salesmanship.
3. He should have a course in physiognomy, otherwise he cannot sum up his man, nor can he adapt himself to customers.
4. When he approaches his man, he should study him closely, but he should not stare at him, nor eye him as a wolf watches his prey.
5. He should adapt his conversation to his man. He need not talk about the weather and wind, as impractical salesmen do. He should sum his man up and talk about that which the man likes, and here is where physiognomy is necessary.
6. He should center his mind on the sale and keep it centered on that sale until the sale is made.
7. He should wish earnestly to make a sale, the whole time, until the sale is made. This wish calls his business faculty into action and generates magnetism of a commercial nature.
8. He should feel interested in the welfare of his man, and be convinced of the fact that his man will be benefited by the sale.
9. He should be optimistic and happy the whole time that he makes the sale, otherwise he will have a depressing influence on his man.
10. He should assume a strong, dignified, controlled, friendly and positive attitude the whole time that he is talking to his man.
11. He should not argue much, only talk of the benefits of the goods.

TACT.

By V. G. Lundquist, D. Sc.

Tact is nothing else than the ability to sum up situations quickly and to adapt self, or expressions, or actions, or movements, to the occasion. It is a seemingly intuitive appreciation of the fitness of things. Through it a person can avoid that which offends and disturbs. A tactful man is skillful and shrewd in maneuver, adroit in management, conservative and able to handle people.

Some people are the opposite of tactful; they destroy as fast as they build. Tact is not a result of one nor of two faculties; it is the result of the whole mind, of training, education and experience. It is true that there is a combination that naturally makes a person prudent, thoughtful, conservative, dignified, cool in times of difficulties, able in character reading, quick to perceive the people's motives, comprehensive, able in summing up situations, considerate, agreeable, polite, shrewd and reserved, and when a person has this combination of faculties, he is naturally tactful, even when he is not educated and experienced. A naturally tactful man has a large intellect, well developed comparison, human nature, secretiveness, strong so-

cial faculties, veneration, agreeableness and benevolence, and the controlling faculties are rather well developed.

When a person is strong in combativeness and destructiveness and weak in secretiveness, he is not tactful; that is, when those aggressive faculties lead the mind. Such a person is too eager, fitful and erratic; he cannot manage his mind. He wants to force his ideas too much, and he is carried away by his own impulses. Such a man may be a good man, but he will make many blunders; he may be a reformer, but he is too radical to succeed; he may be a learned and able representative for some organization, but he will destroy as fast as he builds; he may have many friends, but he has also many enemies. He may know how to act and what should be done, but he cannot carry out his excellent ideas; his advices are better than his actions. He is not tactful. Tact is largely a result of secretiveness, human nature and comparison, but each faculty has its own say in regard to tact. Tact means control, good judgment, and consideration for others.

THE ART OF GROWING OLD.

Dressed becomingly in a black gown relieved by white, with a bonnet of violets to crown her white pompadour, Mrs. Edward Payson Terhune (Marion Harland) spoke at Delmonico's recently on "Looking Westward, or the Fine Art of Growing Old."

"It is generally considered that American women have increased in vitality during the last half century," she said, "and this is conspicuous in women over 45. The well-kept matron of 1903 is fuller in figure and much brighter of eye than the matron of 1853. She has pushed the age line about ten years, and she can make that ten twenty. The first step must be to take account stock of one's health and heredity; then find some special work to do and do it.

"If you have not a profession, have a hobby. I knew a man who fought disease for years with a strawberry patch. One woman kept humming-birds. Those birds added a dozen years to her life.

"The day when she realizes that she is growing old is a turning point in a woman's life, but the worst thing she can do is to settle down into the existence of 'nothing-in-particularism.'

"Think of the people who, at 70, 75, 80 and even 90, were in the full tide of vigorous usefulness.

"The talk about delights of childhood and youth is nonsense. There is suffering then, too, but in age we have the solace of having suffered, and we may find solace in the fruits of experience as well.

"The crowning beauty of youth is that it is youth, but if apple and peach trees bloomed all the year 'round, what should we do for fruit?

"'Act well your part—there all the honor lies,'" Mrs. Terhune continued, speaking of dress, "and on that," she said, "depends more than a woman likes to concede. But let us be honest with ourselves. A picture hat only calls attention to the sparse hair, and a pink waist emphasizes the fact that the apple blossom tints have faded. It is better always to look like a well preserved old woman than a much damaged old woman.

"The greatest aids of life are proper food and proper exercise, with proper sleep. A man of 63 with the step of a boy said, 'The price of suppleness is eternal exercise.' The greatest enemies to life are rust and worry. You combat rust with a hobby and by the wisdom of living one day at a time you quiet worry, which absorbs so much of the American vitality.

"You have heard of the old woman who had three sets of glasses which she called her 'fur' offs, her 'mediums' and her

'high tools.' The last she used to do her fine work and her reading, and we need the 'high' tools for the work of old age.

"The period of mature life is the most productive, as it is the longest, provided the powers have not been overtaxed in incipency. Up to 40 years old a man or woman has been learning how to live. Real life begins at 46 years and 8 months. Up to that time man is a pupil."—New York Tribune.



Question Department

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

Question 1. By A. H., Whalan, Minn. Does conjugality make a person constant in friendship?

A. Conjugality is not constancy. Conjugality is the faculty that seeks a mate and that experiences love emotions to that mate; constancy is a result of strong continuity, firmness and other faculties leading to permanency of mind and habits. Conjugality gives constancy of affection, or strength and uniformity of affection. Conjugality renders friendship more exclusive.

Q. 2. Do the greyhound and the jack-rabbit have as strong motor faculties as the bulldog and the bear?

A. The greyhound and the jack-rabbit have a comparatively large cerebellum and a well developed muscular system, but they are not as strong in destructiveness and combativeness as the bulldog and the bear.

Q. 3. What is the difference in faculty development between the blonde and the brunette?

A. The brunette is stronger in the motor faculties, in secretiveness and continuity. But there are chemical differences between them that are of greater importance, though these chemical differences are partly a result of greater development in the faculties mentioned.

Q. By E. Z. Z. J., Indianapolis. How can cancer be eradicated?

A. We prefer not to answer this question in any other form than in a \$15 advice. It would cover about thirty to forty pages.

Q. By J. E. N., Chicago. What is the difference between brain, mind, spirit and soul?

A. Brain is the material instrument through which the spirit acts; mind is the action of the brain and spirit; the spirit is the living, thinking and intelligent ego in man; the soul is brain, mind, spirit, body and all. The soul is man in his completeness, whether he lives in this world or in the next. Has a man who has "lost his mind" lost also his brain and life-principle that lives in him? If he has, then a dying man who loses his mind dies for good; then, immortality is only an idle dream. A drunkard under the influence of the fiery liquor may lose his mind (memories, experiences, etc.), but has he also lost his spirit, his life and his brain? His mind may or may not return. A person may lose his mind; he may lose his brain; he may lose his body, or any part of the body, or of the brain, but he loses not the spirit, nor the spirit life inherent in him. When a person is dead, he still has some kind of spirit body, spirit brain, spirit life and spirit mind and all of these conditions or parts constitute the soul, or the man in his completeness. Read about the creation of Adam and Eve and you can see what is meant by the word "soul." The brain is not mind; the spirit has mind; the soul has spirit, mind, brain and body.

Q. A. W. H., Lynchburg, N. D. Please answer how I may

cultivate combativeness, secretiveness, individuality and conjugality.

A. To give the necessary instruction regarding the development of all these faculties would require from twenty to forty pages of instruction. I can only say here, through the Question Department: Long for a mate; love a mate and you develop conjugality; make resolutions and feel that you can do things, and you develop combativeness; keep silent regarding your own affairs and watch others, and you develop secretiveness; and watch objects in their separateness and you develop individuality. Write for complete developmental instruction.

Q. A. A., Lykens, Wis. What is good for catarrh in the lungs?

A. Take the Vitality Course and a course in proper breathing.

Q. By M. E. H., Berkely. What is the meaning of a loose ear lobe?

A. It means want of vital, or motor strength.

Q. 2. What is the meaning when the ear lobe is fastened to the cheek?

A. Greater tenacity in the vital constitution.

Q. 3. The facial pole of self-esteem is in the upper lip; it represents self-respect, self-reliance and self-satisfaction. Without seeing the head, how can you tell which place is the most active? How can you determine by the face only?

A. A first-class phrenologist is more than a physiognomist; he takes in the whole man. If we cannot see the head, we cannot tell very much. The head is the headquarter; physiognomy is the history of man; it tells us what the man has done, but phrenology tells us what he is.

Q. 4. Cautiousness is seen in high cheek-bones, says one authority, and it is seen in a certain kind of nose, says another; if the cheek-bones be high and the nose short and stubby, what kind of cautiousness does it mean?

A. A scientific phrenologist does not altogether depend upon physiognomy; the development of the mental faculties will show the development of cautiousness, and also with what faculties cautiousness acts.

Q. By Rev. H. A., Ark. On page 45, January issue of Suggestion, we read the following: "The brain is commonly regarded as a single organ. It is in reality a collection of parts, different and distinct, but closely related to each other, and connected with every portion of the body by nerves. In non-technical phraseology certain of these cerebral subdivisions become impaired where cases of lost identity occur." What is your opinion of this?

A. The writer of this is not very clear. He says when "certain cerebral subdivisions become impaired, lost identity occurs." What subdivisions does he refer to? He does not say. It is true that lost identity is a result of impairment of the brain, but what kind of impairment, and in what "subdivisions"? The writer is not very scientific. He should study phrenology and he could explain himself better.

REVIEW.

"What Are You Cut Out For?" is the name of a little booklet written by G. H. Knox, Published by The Personal Help Company, Des Moines, Iowa. Bound by The Roycrofters. We congratulate The Roycrofters on their good work. We are sorry, however, that such elegant binding should be wasted on such poor material.

In this booklet, Mr. Knox evidently imagines he knows what the people are cut out for. He says: "A person can adapt himself to just as many different kinds of work, and make a glorious success of any of them." "He can who thinks he can." Also he writes in another place: "The man who teaches that you may expect to make a failure of everything until you find your calling—the work that is intended for you (the work you are born for, as some say) ought to be stamped the biggest fake in the country."

Surely the world ought to be thankful to Mr. Knox for his great

information, for NOW the people know what they are adapted for, thanks to his little booklet.

It may be true that a person can work at anything, but it is not true that he succeeds equally well in all lines. It is true that almost every person can talk, but it is not true that every person is an orator. One person has nimble fingers, good eyesight, soft and plastic fingertips, a sedentary disposition, fine and delicate fingers and mechanical aptitudes, and by reason of such a make-up he can succeed as a watchmaker, or a maker of fine instruments, etc. Another man is strong, muscular, energetic, active and resolute in action; he has hard and stiff fingers, enormous muscular strength, but he also has a mechanical turn of mind; but because of his organization he is more adapted to smash watches than he is to repair them; he is better adapted to build and fit heavy machinery, but he is not adapted for watch-making, retouching and other such occupations requiring a light hand, a delicate touch, fine eyesight, etc.

Mr. Knox should study phrenology before he writes another booklet, and he will take a more common-sense view of talent and aptitudes.

Dr. Klock of the New York School of Electropathy writes us of his desire and intention of taking up the study of Phrenology. He says he is a seeker after knowledge wherever it is found, and that he is glad at all times to get anything that will benefit his students. Dr. Klock's School is a combination of Osteopathy and Electropathy, and is partly taught by mail with a clinical practice in New York to finish. Send for his catalogue. See ad on page 17.

Phrenology as a science is slowly but surely taking its place as a recognized science on a solid foundation. Truth cannot be downed. The Professors and Demonstrators in two of Chicago's largest Medical Colleges, viz.: The College of Physicians and Surgeons and The Herring Medical College, advocate the study of Phrenology, advising the students to study it in its relation to diseases.

We are advised that a Phrenological Society has recently been organized in London, England, having as its President, Dr. Bernard Hollander, F. R. C. S., author of "Scientific Phrenology," and for its Vice-Presidents, the venerable Bishop of Exeter, Mr. George Meredith, Mr. Oscar Browning well known in art and literature, and Sir Alfred Russell Wallace, the eminent scientist.

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I have been thinking for a long time of putting these facts before the readers of HUMAN CULTURE, of giving them the benefit of my experience in the search for knowledge, for, like many others, I have wondered if there were a reason for keeping the earnest seeker after truth in ignorance, or whether the average writer on this great subject was not himself in possession of the facts.

There is a Sacred Promise to all who wish to learn that they shall possess the promised power, the greatest of all powers, that of the successful living, and yet so far as the ordinary mind can see few possess it. There are, however, some great masters who are able and willing to initiate those prepared to find the truth. In the past few years a great deal has been said on the wonders performed by the students of the rudimentary sciences known as Hypnotism, Personal Magnetism, Magnetic Healing and the like. Hindoo fakirs have been looked upon as supernatural beings, and yet the things which they do and which surprise us so much are childish when compared with the possibilities of the higher knowledge of the Hidden Forces. Once this knowledge is acquired, we have at our command the most vital energy, the most magnetic power, to attract and to compel, to make ourselves masters, to conquer fate; in short, we have at our command the wildest elements known to mankind. That these things are possible is obvious for we have the direct promise "And greater things shall ye do as I go to the Father."

Believing that all the readers of this Magazine are earnest seekers after the truth, I want to call their attention to a book of infinite wisdom which recently came to my attention. It is called "Self Development and the Hidden Forces," and is published by the Brooks Library of Science, 93 T Building, Rochester, N. Y. As I am acquainted with the superintendent of the Brooks Library, I have arranged so that any reader of HUMAN CULTURE can obtain a copy of this book, free of all charge, providing they mention the fact that they read this article in this publication.

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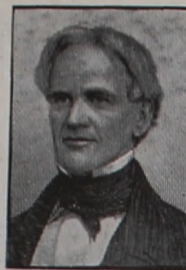
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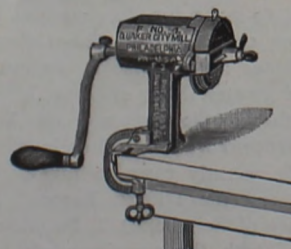
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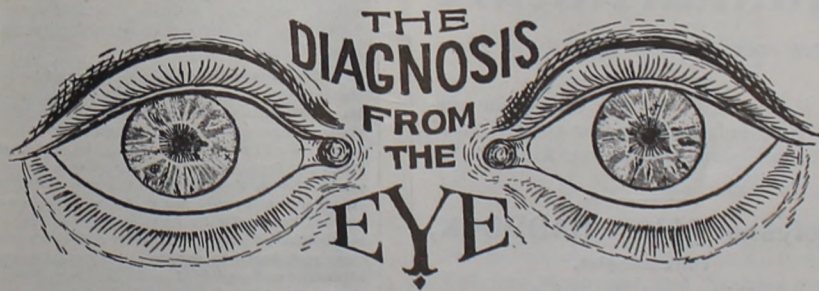
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