

# HUMAN CULTURE

VOL. 7.

CHICAGO, ILLINOIS, MARCH 5, 1905.

No. 2

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

ATTITUDES

AMERICAN ETHNOLOGY.

1905

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A Flirting Attitude.



A Spiritual Attitude.

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## Human Science School,

130 DEARBORN ST  
CHICAGO



# HUMAN CULTURE

Vol. 7

CHICAGO, MARCH 5, 1905.

No. 2

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

By V. G. LUNDQUIST.

### Attitudes.

An attitude is not a position, a posture or pose. A position implies a certain arrangement of the body, either conscious or unconscious; a pose is a special position studied for artistic effect, by an artist. An attitude is prompted by internal feeling. An attitude implies feeling, thought, emotion, etc. It is an expression of the mind, seen in the face and body, prompted by internal impulse. When a faculty is strongly active, giving rise to a certain state of mind, the body, the members of the body, the eyes, the hands and fingers, the facial lines, the lips, etc., are placed in such a position that a character reader is able to recognize the quality or characteristic of the mind that prompts it.

It is mainly the faculty of human nature that recognizes the meaning of an attitude. Therefore, a person well developed in human nature can read character in attitudes. When such faculties as imitation, destructiveness, secretiveness, language, etc., are well developed and active, the person can imitate attitudes, and thus, in time, become a successful personator, attitudinarian and actor. No man can become an actor who is weak in human nature and imitation.

It is remarkable how the body responds to the mind, and how the language of the faculties can be read in attitudes.

Notice the position of the body of this picture. Pay attention to the coquettish appearance of the eyes and eyeballs. Look at the lips. Notice how the body leans towards the front. Look where the lady places her hand and finger. And notice how the entire countenance expresses the feelings of coquetry. Do you think that you can rely upon such a lady in love, courtship, matrimony and family life? If you do, you are not a very good judge of human nature. A person who is moved by true love emotions, springing from that devoted faculty, Conjugality, cannot even assume a flirting attitude, neither does he like such attitudes. Such attitudes are positively disgusting to him. For that same reason also, a person who is strongly developed in Conjugality, never cares for stage life, nor does he approve of such journals and books devoted to amatory frivolity, lascivious attitudes, free-love doctrines, etc.

A person who takes an interest in free-love doctrines, stage life, flirting attitudes, lascivious pictures, amatory sport, etc., will never make a good wife or husband in the long run. His or her affections are public property. He is interested in the smiles of all. His "heart" is empty; he cannot love; he cannot be true. Young man, pay attention to how your lady-friend acts in public. Study her smiles and her attitudes and act accordingly. Young lady, notice how your lover talks to others;



A Flirting Attitude.



A Spiritual Attitude.



how he smiles on others, and notice what kind of attitudes he is interested in. Here you can learn a good lesson. Your marriage with a flirt will prove a failure. Flirts are not adapted for marriage. They are tombstones of love, beneath which love lies buried. Don't expect a flirt to love you; she cannot love.

Notice the difference between a spiritual attitude and a flirting. Pay attention to the upright position of the body. Notice the situation of the hands. See how the head is turned backwardly and the eyes upwardly. And study the difference in the expression of the face. In that attitude, we see the action of high and spiritual emotions; there the body responds to psychic emanations springing from the faculty Spirituality. A person constantly under the influence of the psychic faculty will, in time, become intuitive, mediumistic and prophetic. He will become spiritualized and sublimated. He will receive spiritual telegrams from another world. He will become interested in the studies of life, mind and spirit. He can study character from the standpoints of psychometry. A person who constantly assumes a spiritual attitude is high and noble in his qualities of mind, but a person who loves flirting attitudes and always, more or less, assumes flirting attitudes, is not very high in the scale of human evolution.

#### PIGEON CULTURE.

V. G. Lundquist.

This is a new industry, one that has not been tried very much yet, but one which pays well. Large pigeon-raising industries are springing up in various states of the Union and even in Europe, plants that pay from \$500 to \$20,000 annually.

The pigeon industry or squab raising, as it is also called, is an excellent industry for money-making, provided a person understands the care needed by pigeons, the means and methods used in profitable squab raising, the climate favorable for this industry, the nature, habits, breed and peculiarities of pigeons, and the best methods of making this industry pay.

It does not require a large capital, besides the returns are speedy. This industry, however, does not pay on a small scale, nor should anyone think that he can raise squabs with his hands in his pockets. Squab breeding has been much exaggerated by certain people, who wish to induce others to buy their worthless pigeons. It is true that a person can make money quickly and easily by entering into pigeon culture on a large scale, but it is also true that the squab breeder must understand his art well; must be by nature qualified for this work; must work hard in a detail sense; must plan wisely, and must have a mind for animal breeding and detail work before he will be successful; which is also true of all kinds of plant, bird, seed and animal culture. Squab raising, moreover, requires experience. Some inexperienced men and women may think that the pigeons can forage for their existence, but it is a great mistake to think so, for several hundred old pigeon mothers having hundreds of young to feed require corn and wheat every day. Three hundred old and young pigeons require about one bushel wheat per day, or from thirty to forty bushels per month. It is not likely that pigeons can pick up that amount of feed in any locality. By letting the birds hustle for their own feed also, they would neglect their offspring, in which case the offspring would die.

Squab raising does not pay unless the pigeon culturist has about two or three hundred pigeons, all of excellent breeding capacity and of the best possible breed. The squab breeder should know the nature and habits of the birds, the methods of dressing their meat for the market, the special breeds suitable for the market, the best methods for mixing the birds, the breeds

mostly suited for intermixture, the healthiest breeds, the enduring quality of special breeds and peculiarities of pigeon varieties and families. He cannot make the industry pay unless he understands all such conditions and unless he has experience in the selection and care of pigeons.

It has been stated by experienced squab breeders that the South, especially Virginia, affords the best localities and transportation facilities for squab raising, and that California is also a good state for this industry.

However, one should not listen to fake stories and advertising nonsense manufactured by dealers in pigeon supply directions, and by those who wish others to buy their runts, runt crosses, grit and medicine. New industries are, as a rule, falsely represented.

#### CAUSES OF STOMACH TROUBLE.

By V. G. Lundquist, D. Sc.

All people know that the stomach is the organ of digestion, but few know that the anterior part of the inferior temporal convolution superintends the digestive function and the digestive system. Very nearly all people who are strongly developed in this convolution have EUpepsia (good digestion) instead of DYSpepsia (poor digestion); but all people who are weakly developed in this convolution suffer from poor digestion, gas on the stomach, fermentation of the food, which gives rise to pain in the region of the stomach (gastralgia). They are likely to suffer from gastritis, asthma, constipation, gastric catarrh, cramp in the stomach, ulcers of the stomach, heartburn, typhoid fever, appendicitis, inflammation of the bowels, etc. Such people are flat in front of the upper portion of the ears; they are hollow-cheeked; they have a sunken abdomen; they are lean, thin and lanky.

It is indeed strange that people do not know the value of the development of the faculty of nutrition and digestion, or that they do not know that the nutrimental brain center superintends the function of the stomach. When the brain center in question is inflamed, the stomach is inflamed; when it is sick, the stomach is sick; when it is healthy, the stomach is healthy; when it is strong, the stomach is strong; when it is sluggish, the stomach is sluggish, and when it is dead, the stomach is dead. What is the use to administer pills and drugs to a dyspeptic, or to plaster up the stomach, as long as nothing is done to the faculty which is the life and functioning power of the stomach? Attend to the faculty in the first place, to the stomach in the second and to food and hygiene in the third. A strongly developed alimentary faculty is a thousand times better than the philosophy of starvationists, than the pills and drugs manufactured in pharmaceutical gallipots, than pepsin, sand-eating, health food, doctrines on health, etc. I prefer a strong alimentary faculty to science, wisdom, art hygiene, pepsin, doctors and pills. Doctors and science mean a great deal, but the faculty of nutrition means more. It is the man who is weak in Alimentiveness who is compelled to consult medical science. Doctors are, as a rule, good men; they do what they can, but they cannot do very much. No science, no art, no philosophy, no wisdom can cure a sick function. If that function cannot cure itself, it will never be cured. A function can be developed and in this sense an organ can be cured. To develop the faculty Alimentiveness is to cure dyspepsia, aided, of course, by medical and therapeutic agencies. To enjoy food, to think food thoughts, to urge the appetites of hunger, is to generate the digestive impulse and to improve the digestive function.



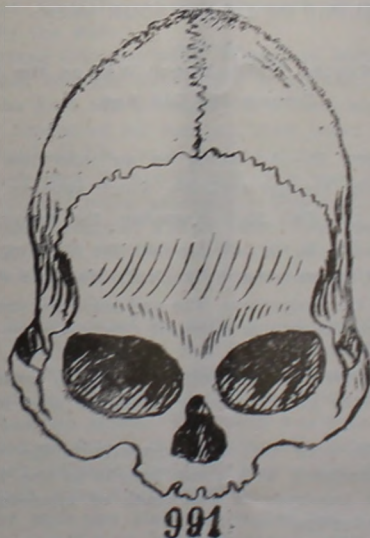
## FACTS ARE STUBBORN THINGS.

Above and around the ears are located the instincts of self-preservation, especially the money and property instinct. When this instinct is strong and active, the person is wide-headed about one inch above and in front of the ear.

Here is a man who is unable to make a success in the world, and his head is very narrow in the side head, which is the region of the brain where phrenologists locate the business faculty.



SPENDTHRIFT; narrow type of head. Thinks times are hard.



Narrow type of head.

Reader, do you think that it depends upon economic conditions that the spendthrift cannot make money?

Here are skulls of two whose spirits have gone to the land of the blessed (?). Compare the two heads in the region of acquisitiveness, the central faculty of money-making, above and in front of the ears, and you will see which one of the two had the strongest desire for property and goods.



Wide type of head; full of business and industry. Thinks times are good.



Wide type of head.

If the owner of Fig. 4 had committed crime, what would have been the nature of the crime?

Facts are stubborn things!

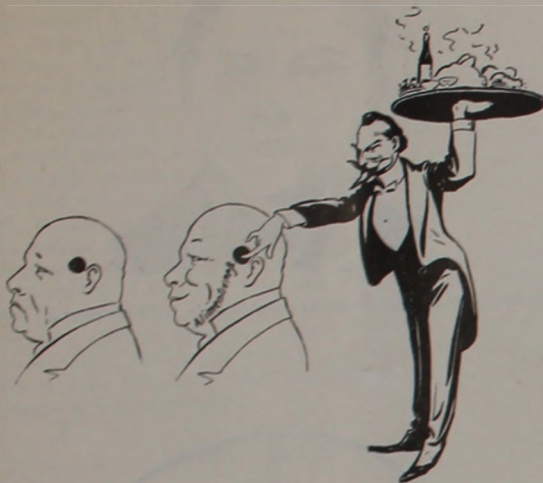
## VITALITY.

By V. G. Lundquist.

Some foods are more charged with vitality than others. Such foods as almonds, peanuts, Turkish hazelnuts, pecans, green peas, peas, beans, lentils, whole-wheat bread, barley food, figs, honey, grapes, grape juice, blackberry juice, etc., are full of vitality, although, it is true, that they are difficult to digest, unless mixed with other foods. When certain foods are mixed, they have a chemical effect upon each other, for which reason also digestion is improved by understanding the correct mixture of foods at meals.

Nuts, beans, peas, cereal food of all kinds are difficult of digestion, and do not therefore yield their properties, unless mixed with such foods that favor digestion and secretion of the digestive juices.





## ALIMENTIVENESS (APPETITE).

I want food and nutrition for body and brain,  
 I want meat, I want fruit, I want nuts, I want grain  
 Prepared a la mode by a cook who has skill  
 In the art of flavoring fine dishes with dill,  
 With mint and with olives and spices.  
 I love to eat salad with Mayonaise sauce,  
 And meat is so good with Worcestershire sauce.  
 The pudding, the dishes, the cakes and the fishes,  
 The coffee, the cream and the ices  
 Are good, O, so good! My joy is complete  
 When long I can sit at the table and eat,  
 And relish food, flavors and spices.

V. G. L.

## FAILURE IS SUCCESS.

By V. G. Lundquist, D. Sc.

Success depends upon the following conditions:

1. Hereditary environments.
2. Growth and development.
3. Correct eating and drinking.
4. Vital power.
5. Physical culture (strength).
6. Health (knowledge of how to maintain health).
7. Education, general, special, religious and developmental.
8. Magnetic training (knowledge of how to use one's power nobly).
9. Capital (or financial means for operation and education).
10. Selection of the proper work; and
11. Persistence and concentrated efforts.

The success of a person begins before he is born, which is also true regarding his failure and misery. A man builds his own structure of success. This structure is never completed;

he builds as long as he lives. In building this structure of success, he fails thousands, nay, millions of times. It is his failures that lead to success. A man who never failed, never succeeded. Our failures mean effort; they mean success. Young man, young lady, begin to regard each failure a success, each blunder a new success. If you never fail, you never succeed. When the child begins with its lessons at school, it must learn to fail millions of times, but each failure leads to improvement and eventually to success. Do you think that the child can succeed to learn the alphabet, learn arithmetic, learn spelling, learn geography, learn grammar, etc., without making millions of blunders at first? Is not this also true regarding the musician, the technician, and all? Failure is the stepping stone to success. It is through millions of failures that we succeed. Therefore, when we fail, we should be thankful; we should be happy; we should know that we are on the road to success. We should say for each failure, "This was a new success for me," and we should say for each big failure, "This was a grand success." When you fail, young man, you succeed. Learn to regard your failures as stepping stones to success, but do not try to fail. Try to succeed and you will succeed.

You must build your own success, and in succeeding you will fail millions of times. It is just the same here as it is with breathing—you must breathe for yourself; somebody else cannot breathe for you. Knowledge, culture, development, etc., lead to success, and failure leads to success also. The man who studies, reads, works, fails, persists and educates himself, that man succeeds. To succeed is to fail, but you must not stop in your efforts, nor regard your failure a failure. Culture is success, and no culture is as important as self-culture. Failures are the foundation stones in the structure of success. Depend upon yourself for your own failure and your own success.

## ELIXIR OF LIFE IS SOUR MILK.

It Contains a Microbe Which Wages War on the Microbes of Disease and Old Age.

London, Sept. 20.—According to an interview with Prof. Metchnikoff of the Pasteur Institute, which appears in the October number of the Pall Mall Magazine, the nearest approach to the elixir of life is sour milk. Anyone desiring to attain a ripe old age is recommended by Prof. Metchnikoff to follow the examples of the Bulgarians, who are noted for their longevity and who consume large quantities of this cheap and easily obtained beverage.

Sour milk, states M. Metchnikoff, contains a large bacillus, remarkable for the great quantity of lactic acid it is capable of producing.

This microbe does not exist normally in the human body and can be introduced with great benefit to the health, as it preys upon the hundreds of thousands of microbes which infest the large intestine.

It has been noted that there is a great similarity between old age and disease. The study of certain diseases has proved that there is no difference between the mechanism of senile atrophy and that of atrophy caused by the microbe on the person.

In fact, on the approach of old age, a veritable battle is waged in the innermost parts of the body.

Research is therefore being prosecuted to discover some means of strengthening the vital elements of the body on the one hand and to weaken the aggressive tendency of the harmful microbe on the other. When this end has been attained, Prof. Metchnikoff hopes to be able to prolong life considerably beyond the present average.—Selected.



## THE TURN IN THE ROAD.

By Walter James Sherwood.

(Continued.)

[This interesting story began in the January number.]

There were bitter thoughts that came to John, for if anything, he was more keenly desirous of winning success than Chester. His nature was quieter than his friend's, but it was deeper, and his heart had become so set upon winning that a failure would be worse to him than death itself. The sting of it would last throughout the rest of his days.

He was gone many hours before he returned to the cross-roads and again resumed his journey. But he pressed on with superhuman energy, with the thought that possibly Chester might also have been delayed, and if so, he, John, would still be fairly in the race and might yet win.

The hours passed by and dusk settled on the landscape, but still he sped on. That night he cut his hours of sleep in two that he might regain his lost time. Yet he felt this to be a dangerous expedient. He would not last the journey through if he gave up his hours of recuperation.

Several days passed, each of which was a red-letter day to him and he began to regain his former confidence. Toward evening of a particularly successful day's travel, he approached a large bridge that spanned a great river. The water was high and it foamed in torrents beneath the bridge and hurled itself in fury against the giant stone abutments. He had passed nearly half way over the bridge, when he heard almost beneath him a gurgling, horrified cry:

"Help, help, help!"

He ran to the edge of the bridge and there, just passing under him and bobbing up and down in the rushing waters, was the white face of a youth. He evidently was in the last stages of suffocation, for his cries were agonized, gurgling noises, half smothered by the water.

John sprang into the water without an instant's hesitation. A few strokes brought him to the youth and, seizing him by the collar, he held the drowning boy's head above water until he partially recovered his breath. Then began a fearful struggle. The youth in his panic tried to throw his arms about his rescuer's neck, and it was all the older man could do to prevent the boy from being successful. The swift current carried them down the stream at a rapid rate. John looked about for a place to land. But the current was so swift and the struggles of the youth so insistent that he could scarcely keep afloat in the middle of the stream.

Finally he succeeded in partially restoring the youth to his senses, and catching a log that floated near, they both clung to it for support and recuperation. It seemed hours before a landing could be effected and it was quite dark when they finally reached the shore. The youth was overcome with emotion and cried on John's shoulder, but the latter, with his face white and sad, abruptly bade the boy good-night and plunged into the woods, toward the west.

Until far into the night he pushed his way through the dense forest, trusting to blind instinct to guide his footsteps. Finally tired nature asserted itself, and he sank to sleep beneath a spreading oak.

When morning dawned, and he attempted to resume his journey, no distant familiar landmarks met his gaze, and the great trees seemed to hem him in and to shut out his view of the sky.

Then the conviction came home to him that he was lost in the great forest. For some time he sat with bowed head clasped between his hands, a prey to the most profound depression. His handicap now had grown so overwhelming that he began to feel the futility of further struggle. Still the dogged

determination in his nature bade him continue and he struggled to his feet, lit a fire, and from the pouch at his side, prepared his humble meal.

It was not long, however, before the sun gave him his bearings and he pushed on in a general way toward the west, hoping to come eventually out of the thick woods, into the open, where he could make better time.

Day after day he pushed through the dense woods. He began to think there was no end to them. But there was no help for it, and with fine adaptability, he made the best of his situation, so that he began to make his day's efforts count and even to show substantial gains. One day he noticed that his food supply was getting low and he began to cast about for means of replenishing it. If he could only come to a friendly farmhouse or cabin, he could easily purchase more, but none had he met for many days.

Late one afternoon, at supper time, as he was looking over his slender supply of food, he was startled at the sound of a twig snapping behind him. He turned about and saw advancing from the gloom of the forest a tall man, gaunt and hollow-eyed, his face of a deathly pallor. The stranger came up and stood silently by the fire, with his eyes fixed upon the young man. He stood so stiff and quiet that he might have been turned to stone.

"Good evening, sir," said John.

"Good evening," answered the man. His eyes left John's face and wandered to the food the young man had prepared. For the fraction of a second a look of intense eagerness appeared in the man's sunken eyes, and John then knew the cause of the pallid face and of the cavernous eyes and hollow cheeks. The man was starving.

"Lost?" asked the young man.

"Lost," echoed the stranger, and then he added, "I have not tasted food for many, many days."

John looked at his own slender supply spread out before him. It was all he had left. For a brief instant the same black struggle between his life's ambition and the plain, every-day instincts of humanity raged within his breast. To give up his food might mean his complete failure, for he, too, was lost and might not again taste food for many weary days. His heart grew heavy with a sense of failure. It mattered not in what manner he was being defeated, defeat was just as bitter, and he felt that his last chance was now being taken from him. He knew that which Chester called weakness of character would drag him down to failure.

"Sit down, sir," he said to the stranger. "I have just finished my own meal, else I would join you."

The stranger gave him a quick glance, a glance full of penetration. But he said nothing. When he had finished and rose to go, he said: "I hope I have not robbed you."

John tapped his empty pouch significantly.

"No," he said, "there is plenty here."

The stranger gave the youth a keen glance and bade him good-night.

"Won't you stay here for the night?" John asked.

"No," the stranger replied. "I think a little beyond here is the home of an old friend who keeps a mountain hotel. I must get there as soon as possible." And he was gone.

For two days John pressed forward with scarcely diminished strength, but on the third and fourth days he began to fall perceptibly. He had hoped to reach the house the man alluded to, but must have missed it.

"It is only a question of a few days longer," he said to himself, "when it will all be over. It is just as well, even better, so."

He continued to push forward until his strength was almost gone. In crossing a gully his foot slipped and he grasped

(Continued on page 32.)



# HUMAN CULTURE

## DEVOTED TO

Human Nature  
Human Science  
Human Culture  
Human Health

Human Progress  
Human Success  
and  
Human Happiness

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## VIRTUE.

Emily H. Vaught.

Virtue does not consist of innocence, but in standing like a Rock of Gibraltar amidst a sea of temptations.

There is no virtue in innocence, which is only another name for ignorance; it is only weakness. Knowledge is strength.

I know of a lady who would not allow her daughters to enter an office building unless she were along to chaperone them. Such girls are not taught anything of the real responsibilities of life. They are constantly impressed with the fact that they must marry and that the more money the man has whom they marry the more people will think of them. The result of such training is that the girls are frivolous weaklings. They are without character. They are without true virtue. Such training positively works against the development of the very faculties of character—conscientiousness, self-esteem, combativeness and veneration.

It is not weakness in any guise, whether it be fair feminine weakness or any other, that wins the battles of life. It is strength, always strength. It is no excuse to be weak, ignorant or innocent.

We repeat: Virtue is not innocence; it is not weakness; but it is strength of character.

## RELIGION.

Religion, in its broadest sense, should serve man in developing his spiritual and moral faculties; it should not enslave him by chaining him to dogmas and creeds.

Man was not made for religion, but religion was made for man. And it should be made over from time to time to suit man's development.

EMILY H. VAUGHT.

## CLOSING THE DOOR.

Did you ever notice how the faculty of Secretiveness closes doors? Every person whose faculty of secretiveness is active, as he passes through a door (especially his own door) softly and securely closes it every time. He never forgets to close the door. Notice another person open a door and pass through; he gives it a push behind him and passes on. If it closes with a bang, all right; if it doesn't, all right—he never waits to see. Depend upon it, his faculty of secretiveness is not active.

EMILY H. VAUGHT.

## GEMS OF THOUGHT.

Without thought, grave, deliberate, self-conscious thought, life will run shallow in every channel. Every active duty needs to build foundations downward through habits of quiet thought.—Selected.

The true moment at which to call upon one's self to take any new step in virtue is at the fainting point, when it would be so easy to drop all and give all up; when, if you do not, you make of yourself a power.—J. F. W. Ware.

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

## A VITAL QUESTION.

V. G. Lundquist, D. Sc.

Professor Karl Pearson makes the lamentable statement that there is a decadence, mentally and physically, in British professional and working men, attributing this degeneracy to enervation caused by love of pleasure and to an erroneous standard of life.

It is sad to say that people do not study their own physical and mental needs.

They study the position of the heavenly bodies; they study the value of the metals; they watch with the greatest interest the experiments of stock growers to produce the best types of animals; they read about the statistics of the markets; they delve into the secrets of statesmanship and law; they build churches of worship; they study the history of ancient people; they devote themselves to the manufacture of destructive ships and arms; they invent new mechanical and electrical contrivances; they build locomotives and cars for transportation purposes; they study the mineral, the vegetable and the animal kingdoms, all for the purpose of improvement and progress, but in all their studies they forget themselves and their own needs. The results are deterioration of the race, and an enfeebled condition of body and of mind.

The marriage question is one of the most important questions of the age, for marriage is the cradle and the doctor of the race. Feeble-minded people, weak and sickly people, criminal-minded people, should not marry before they are strong in body and in mind.

For instance, Indiana has an asylum for feeble-minded women, organized for the purpose of preventing multiplication of feeble-minded people. This asylum had last year four hundred and four feeble-minded women in its care. Some of these women had borne children and the statistics show that these families had been maintained at a public expense for about one hundred and four years.

Indeed, it is high time for the people to begin to study heredity, child-culture, physical and mental development, the laws that govern the improvement of the human race.

"You sleep, Athenians," said Demosthenes of old. This we say. Wake up from your slumbers! Study the improvement of the human race. Is not man worth more than metals, sheep and hogs? It is true that industries, animals, fruit trees, etc., should not be neglected, but by all means do not neglect yourself, for in your organization is written the eternal destiny of yourself and of your offspring!

Train yourself to find the good in what seems evil, to make of disaster an opportunity for your courage, to master suffering by patience, to learn from sorrow sympathy.—G. S. Merriam.

Leaving the past behind, asking no praise, pay or reward, submitting ourselves to the grand law of the world, turning the way of faith and hope, giving ourselves to the nearest present duty, asking ourselves only what does right or truth or love bid, we thus enter the joyful life of the children of God.—Charles F. Dole.

Jan. 30th, 1905.

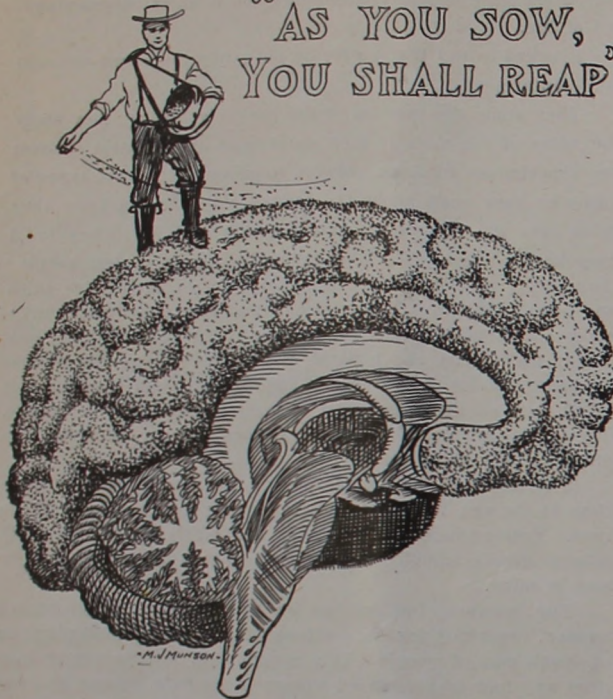
I shall be more than pleased to receive Human Culture, for I have been reading phrenological journals many years and never read any journal that contains so much practical sense, sound philosophy and fundamental principles of phrenology in so plain and simple a manner. Very respectfully,

M. A. CARRIKER, M. D.





## 66 AS YOU SOW, YOU SHALL REAP



THE SOWER.

By V. G. Lundquist.

"Behold a sower went forth to sow, and when he sowed, some seed fell by the wayside and fowls came and devoured them up: Some fell upon stony places where they had not much earth, and forthwith they sprung up, because they had no deepness of earth, and when the sun was up, they were scorched, and because they had no root, they withered away. And some fell among thorns, and the thorns sprang up and choked them: But others fell upon good ground and brought forth fruit, some a hundredfold, some sixtyfold and some thirtyfold."

Whatever a person sows, he shall also reap. No one can escape, neither the reward nor the punishment. Whatever we do, we do for ourselves. Such seed as we sow, in the form of thoughts and feelings, such will also be the harvest. If we sow evil thought and feelings, we shall reap sin and misery. But if we live in the higher faculties and think good thoughts,

we shall reap peace, joy and salvation. Our thoughts are our architects of misery or of success and happiness. We should always think happy, noble and religious thoughts. Noble thoughts and wishes lead to noble acts, and noble acts lead to happiness and eternal joy.

Let the little ones remember this illustration. Let them remember that it is their thoughts that mould their characters. Let them remember that whatever their thoughts are, such will also be their actions, feelings and characters.

"As ye sow that shall ye also reap."

### GRADUATION.

Emily H. Vaught.

We were walking through the deep snow, which in some places had drifted very high, the Little Girl and I.

I said to the Little Girl, "Isn't it fun to walk through the snow?"

"Yes," she replied, "and we children have lots of fun playing in the snow; you can't have fun, can you?"

So, from the viewpoint of the Little Girl, I am to be pitied because it is understood that it would not be the proper thing for me to play in the snow. And, now that I think of it, I once wondered how in the world those grown-up people possibly enjoyed living when they only sat around and talked and could not play.

Now, why may I not pull a stocking-cap over my face and dive face down into a high snow bank and scramble out again amid screams and yells from my companions, only to be pushed back in again, and so on. Where is the pleasure that once I found in such play? Is it not that I have graduated into a higher class?

There are many grades in life's school, and we are, or should be, constantly graduating from one class to another. We constantly grow finer and finer until at last nothing on this earth is fine enough for us, neither food nor knowledge, and then we graduate into the next existence, where there are still higher classes.

This is what life means.

If we do not learn the lessons as they are given, we cannot hope to graduate.

It is often made a matter of boast that a certain man or woman is "just as young as they were twenty years ago." If this be so, and they enjoy the same pleasures and the same work that they did twenty years ago, they have wasted twenty years of their lives. They have done about the same as the boy who whittles under his desk instead of studying his lessons, and when examination day comes tries to steal his way through the graduation door and he finds it doesn't work.

### THE DIAGNOSIS FROM THE EYE.

By Otto Carque.

The progress in all fields of investigation during the last century has been wonderful and only something of unusual value and importance is liable to command the interest of the public and scientific world to-day.

A remarkable book has just been published, entitled "The Diagnosis from the Eye," by Dr. H. E. Lane—apparently the work of years of careful observation and research—which will undoubtedly attract wide-spread attention, as it treats of a new discovery whose teachings will greatly modify the present methods of diagnosing diseases.

The fundamental doctrine of this new science maintains that azureblue is the normal color of the iris in all nations of the



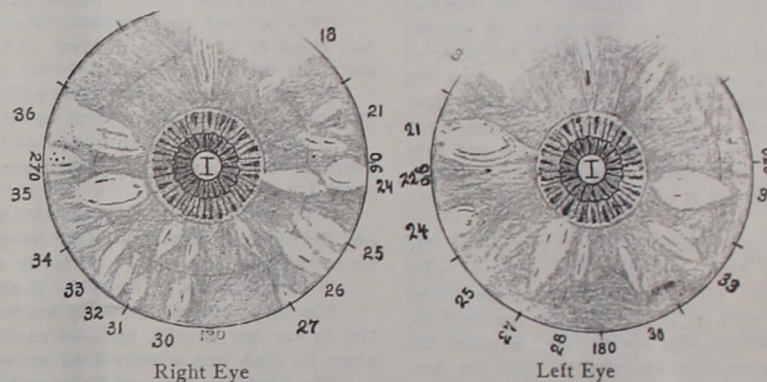
Caucasian race. The more the body changes from its normal state of health, i. e., the more blood and lymph are deteriorating, the more the iris of the eye is becoming brown or crossed by white and darkness. Diseases of the different parts and organs of the body are indicated by certain changes of color in corresponding sections of the iris. The author explains his theory in the following manner: The iris of the eye is made up of an infinite number of very fine small nervefilaments which receive impressions from every nerve center and portray at once every change for the better or worse in the body condition. Very careful and extensive investigations, carried on for a number of years, have furnished the proof that every single organ and part of the body is reflected in exactly defined parts or sections of the iris, enabling everybody to make a reliable diagnosis of his physical condition.

The most important points of this new doctrine may be given here.

of vaccination upon the iris (enlarged four times). The defects of the various organs become plainly visible.

The bad effects of vaccination may often appear at once, especially if the body is already heavily encumbered with morbid matter, for they show themselves later if the system was still in a comparatively healthy condition. But vaccination has another disadvantage because it deceives people as to the real causes of disease; they believe themselves protected against sickness by the vaccine and continue their old perverted dietetic and hygienic habits.

We have not yet done our whole duty by the mere opposition to vaccination; far more important is the open propagation of the truth that we can only render ourselves immune against smallpox and other diseases by purifying our blood and invigorating our system by a natural mode of life; malignant epidemics will then become less frequent and less fatal because the resistive and self-healing power of the system has been



I. All newborn children of healthy parents have blue eyes.  
II. The more the color of the originally blue eye changes, for instance into yellow-black until completely black, the more the body of the respective person is encumbered with morbid matters.

III. Persons whose eyes changed in this manner get lighter and even blue eyes again, under circumstances the color changes only in parts. This change is always effected in the same degree as the morbid matter has been excreted from the body.

All drug poisons, for instance mercury, quinine, iodine, etc., effect peculiar signs in the iris by which they can be easily detected in the system.

The Diagnosis from the Eye shows also the injurious influence of vaccination by a darkening of the iris, a sign of a general deterioration of lymph and blood. The following illustration which is taken from Dr. Lane's book, indicates the effects

greatly increased. Consciousness of our own power attained by the study of nature's laws and living in accordance with them is a better protection against disease than the thoughtless reliance upon the opinion of others.

In accordance with the natural method of healing "the diagnosis from the eye" conceives the body as a unity. Diseases in whatever form they may appear are but the consequences of violations of the laws of nature. Man as the highest organized being possesses the greatest power of resistance against injurious influences; and for this reason many a morbid process may be going on in the body without being detected immediately. In all such cases "the diagnosis from the eye" will be especially valuable, because it reveals all changes of the organism for the better or worse long before the patient is conscious of them—or before they can be detected by the old ways of diagnosis.

#### COLDS AND THEIR DANGER.

V. G. Lundquist, D. Sc.

What is a cold? The old theory was that a cold is a contraction of the pores, and that this condition locked in all the poisonous fluids of the system, but lastly people learned that the re-opening of the pores did not stop the cold, nor restore health.

Another theory is that the body is composed of millions of little dancing molecules and that anything which interferes with the rhythmical motion of these causes disease; hence a cold is a disturbed condition of the molecules of the system, according to this theory.

Theory after theory has been spun regarding colds, their nature and cure. We remember a pessimistic critic who suf-

fered from a cold, and who, being a reporter, went to eleven different medical doctors, asking them what a cold is and how it can be cured. After coming home and comparing the scientific statements made by the doctors regarding the causes, cure and nature of a cold, he found eleven conflicting theories and cures, whereupon he exclaimed, "Great is the science of man!" Should we answer the question, "What is a cold?" we should answer that it is a low degree of vitality, caused by a too rapid consumption of the corpuscles of the blood. When the blood corpuscles die in great numbers, the system is overloaded with the carcasses of the same, which, of course, gives rise to weakness, weariness, vital depression, poison in the system, inflammation and diseases, unless the corpuscular carcasses be thrown out of the system by means of the excretory organs, and unless the vitality of the body be restored. When the lungs are not able to throw off the poisonous impurities, thrown



upon them, it leads to fever, inflammation of the lungs, consumption, etc., or people say that "the cold settled on the lungs."

The causes of cold are very numerous. In fact, anything which lowers the vitality of a person, or anything which consumes the corpuscles of the blood too rapidly gives rise to a cold. When a person sleeps he may unconsciously hold one arm out from under the cover; the cold and damp air strikes his arm for thirty or forty minutes; the blood which circulates in his veins and arteries is chilled; the corpuscles die in great number, until his blood and entire system is overloaded with dead corpuscles, impurities and mucus. In the morning when he awakes, he feels dull; during the day his nose begins to run and his lungs feel heavy. A "cold" is coming, still he does not know when he "caught it." Do you think he "caught" anything? No, he simply lost vitality; the blood corpuscles died, when he had his naked arm exposed to the cold and damp air. Again, another person feels very angry with his surroundings, or with some one who has "treated him shamefully." He thunders and swears; he runs into fits of temper; he scolds; he poisons his digestive fluid, and thus the vital disks die on the altar of passion, and his system is overloaded with poison. Soon his "nose begins to run"; he feels a pain in the lungs; he feels tired and weary; he is compelled to remain in bed; he calls for a doctor; the sickness costs him six weeks of his time and \$100 for medical aid and drugs, little suspecting that his passions, his anger and excitement caused it all, by using up the corpuscular cells of vitality.

Again, a person feels downhearted, sad and gloomy. He feels that evil hangs over him. He frets and quarrels with himself and with the world. He is sad because some friend died or because he lost his wife, or because he lost his position, or his money, etc. This sadness, this sorrow, etc., weakens his physical functions and consumes his vitality, until he also "catches a cold."

Thus, we could enumerate a hundred causes, each one leading to the same result. To say, "I have caught a cold," is equal to saying, "I have lost vitality," and it is also equal to saying, "I have violated the laws of my own constitution."

Colds are very dangerous; they are the forerunners of disease and death.

It may be true that we can do something for a cold from medical standpoints, but it is also true that a "cold will run its course." The system itself must cure a cold. To cure a cold, two things should be done; the corpuscular carcasses, the poisons and the mucus should be removed from the system, and the vitality should be restored.

The house-cleaning processes of the system are best done by processes of perspiration, brought about by work, exercise, running, bicycle riding or some other work or sport. But a person should not stay up after he has perspired freely. When a person is too weak for great exertion he must fall back upon baths, artificial heat, etc., in order to clear the system from its impurities.

The vitality can best be restored by DEEP breathing and by the eating of highly nutritious or blood-building food, such as barley soup, whole wheat-mush, onions, yellow corn-mush, whole wheat-bread, green peas, fresh rich milk, honey, etc. A person should remember that when he eats solid food he MUST exercise much, else he will not be able to digest his food nor able to extract the vitality from the same.

The best thing to do when a person has caught cold is to take a sweat bath and then retire until he is well. If he would do this, or if he had time and opportunity to do so, he would soon recover.

The Medulla, or part of the brain which superintends the function of the heart and the vaso-motor nerves, has much to do with colds. A person strongly developed in this portion of the brain does not catch cold very often. Calm of mind and ample vitality prevent colds.

#### THE TURN IN THE ROAD. Continued from page 27.

at the branches of a small tree for support. The tree gave way by the roots, dislodging and rattling down a quantity of loose earth and stones. He stumbled to the ground and was too weak and tired to rise.

He fell asleep and dreamed that a sweet-faced angel was giving him nourishment from a bowl of steaming broth.

His dream must have had some basis in fact, for when he opened his eyes again he was lying on a bed, and bending over him was a very sweet-faced young woman, who was speaking to him in a sympathetic voice:

"You must take a little of this nourishment," she was saying.

"I will, gladly," he answered. His voice sounded weak to him and far away. He followed her with his eyes. "I must be in heaven," he said.

She heard and gave a bright, amused laugh.

"You are not so fortunate," she said, and then she came and stood by his side a moment. "You must be quiet and rest for a day or two," she said.

He was quiet for some time and then sighed such a pitiful sigh that the quick tears came unbidden to her eyes.

"I am so contented and at peace," he whispered, "that when I saw your sweet face I thought I must be in heaven. But how came I here?"

"You were found and brought here by a man whom you had befriended," she said. "Now you will rest for a short time, and then you will be perfectly well again."

"I certainly shall," he said, "if you say so."

The look that accompanied his words deepened the delicate tint in her fair cheeks, and she hastily quitted the room. Left alone he sank into a refreshing sleep.

The next day he said, "I must be going." And in spite of the protests of the entire household he rose and donned his clothes. He must leave this hospitable roof. It was the mountain home the stranger had spoken of and it was hidden away in the remote wilds far from the haunts of men. The young woman belonged to a party which was in the habit of making annual pilgrimages to the mountain resort.

He had watched her eagerly every moment that she remained in his room and had seized every opportunity within his power to engage her in conversation.

Now he must leave her to go upon his journey again. A hopeless, fruitless journey, but he must do the best he could. He came to bid her good-bye.

"The friend who brought you here wishes to see you before you go," she said.

"Where is he?" he asked.

"Waiting for you down the road."

He turned to go. "Good-bye," he said.

"Good-bye," she answered.

He had gone but a few steps when he turned and came back quickly to her side. "I cannot leave you," he whispered. The intense love in his eyes threw her into an agony of confusion and she buried her face in her hands. He stood for a moment, his face illumined by the great light in his eyes. But he remained silent, and when she removed her hands from her burning face he was gone from her sight. He had gone to take up his journey.

(To be continued.)

Feb. 11th, 1905.

Your Human Culture improves right along, and the wife keeps it out of sight till after supper.

A. BRAKES.

Would like to say that I am deeply interested in the work you are spreading. May Human Culture spread far and wide and show the people the path to true living.

J. T. JOHNSON.



## THE BURDEN OF YOUTH.

You call him a giddy youngster  
 With never a hint of care;  
 You see but the buoyant courage  
 Aye ready to do and dare.  
 You think that the smile triumphant  
 He jauntily bears to-day  
 Wreathes ever his youthful features—  
 That life is for him but play.

You speak of his glad assurance  
 That all will be his at length;  
 You speak of the dauntless courage  
 That springs from his youthtime's strength;  
 You bitterly call "presumptuous"  
 His earnest and zealous mien,  
 And say that a day is coming  
 When life will have lost its sheen.

Ah, call him a "giddy youngster"—  
 You who have forgot your youth;  
 We men who are leaving youthland  
 More clearly recall the truth.  
 We know that the compensation  
 That helps us to bear the loss  
 Of vigor and hope is only  
 "We're free from our youthtime cross."

The face of the youth is ruddy  
 And bears not the trace of fears;  
 The face of the youth is haughty  
 And hides from the world its tears.  
 But, oh, in the heart of youthtime  
 Is many a battle fought—  
 With travail and awful carnage  
 The strength of a man is bought.

The future's a thing appalling  
 To him who would rise and win;  
 Each power is all untested;  
 While folly and gilded sin  
 Entice to a way that's easy,  
 And ever too few he sees  
 Who've chosen the rock-strewn pathway  
 Forsaking the way of ease.

There's hope in the soul that's youthful,  
 A smile's on the young man's face;  
 Ambition and strength and courage  
 He bears with a kingly grace.  
 Then lend him your life's example  
 Ere all his youth be gone—  
 And give to the heart of youthtime  
 Incentive to struggle on. —Baltimore American.

## REVIEW.

"Cranio-Muscular Origins of Brain and Mind" is the name of a new book written by Philip H. Erbes, 622 N. Rockwell street, Chicago, Ill.

This book is peculiar in the sense that the author has written the book from the standpoints of phrenological science, but it is, a rule, his own phrenology and his own interpretations of the same.

The author shows learning, ability in description and construction and clearness in style.

It is an interesting book from phrenological standpoints, for it shows how a person can write phrenology and at the same time ignore the science. This book should be in the hands of every phrenological student, if for no other purpose than to show that phrenology is finding its way into the literary productions of the present century. See ad on another page.



## Question Department

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

Q. By A. J. S., Springtown, Tex. Is it self-esteem, or tact, or both, that places a man in the higher ranks of society, providing the person has a reasonable amount of intelligence?

A. It is not only self-esteem, or tact, but it is also education, culture, good manners, good appearance, sociability, health, strength, reputation, resolution, concentration of mind, memory, vitality, ability to read people, or, in one word, magnetism, or everything which relates to magnetism.

Q. By Mr. Teggart, Pa. What do you think of osteopathic treatment as a curative agent?

A. Osteopathy is a promising art in medical directions. The osteopath studies the causes and cures of diseases very closely. But I wish to say this, however, if the osteopath would study the science of phrenology in all its branches, he would succeed still better. States of mind lead to diseases. If I should wish to become a first-class doctor, I should study phrenology, osteopathy, allopathy, homeopathy and all other methods and sciences relating to man in a medical sense.

Q. By W. H., Ephrata, Pa. Can mind exist independent of matter, and if mind be eternal, can it only be cultivated through matter?

A. Mind (spirit) consists of very fine matter, or substance, and this fine spirit substance is contained in coarser matter. Fine spirit substance is born of coarse matter, is lastly independent of coarse matter. Cultivation of spirit is sublimation of matter, through refining processes of the mind.

Q. By O. F. R., Chicago. Does the brain grow on the inside as well as on the outside?

A. When there is thought-action in a certain faculty, the blood rushes to that special place the same as the blood rushes to a muscle which is being exercised. The growth does not take place so much on the inside of the cortical layers of the cerebrum as it takes place in the peripheric cell zone, on the outside, where the finer cells of the brain are found. It is true that there is growth inwardly in the convolution as well as in areal directions, but it is also true that the main growth takes place in an outward direction, the same as a tree grows not inwardly so much as outwardly. But at the same time as growth is taking place inwardly, outwardly and in areal directions of the convolution, there is a more important process going on in the cells themselves, namely, cellular affinage or sublimation of the cells themselves.

Q. By Sawdon, Cal. Some teachers say salt is natural and necessary; others say otherwise. In fact, teachers differ in regard to baths, sugar, jelly, candy, butter, soups, drinks, foods at large, etc. Why is this the case?

A. Because the greatest part of teachers never study the REAL scientific data, the data of science and experience. The most of that which is called science and learning is nothing else



than guessing. We should be careful what books we read, what journals we subscribe for and with what teachers we study. All that which glitters is not gold.

Q. If fermentation be bad, what kind of bread can be made without fermentation?

A. Yeast properties in the dough will pass out of the bread or be destroyed by the heat of the oven. Although the dough is in a fermented state, the bread, when baked and ready, is not fermented. Heat has a chemical effect upon all kinds of foods, drinks, etc.

#### "SCIENTIFIC AND POPULAR FACTS REGARDING MAN AND HIS DISEASES."

By V. G. Lundquist, D. Sc.

This is the name of a pamphlet sent out by a Chicago medical institute, and in this pamphlet, under a heading called "Nervo-Sexual Debility," the public is informed of the following fact, which is nothing but an effort to intimidate weak men, for the purpose of getting their money.

"The Brain being involved, his memory grows defective and his mind wanders. He cannot concentrate his thoughts upon a given subject. He finds it difficult to express himself in common conversation, forgets what he intended to say, and omits the points to which he desires to call attention. He cannot tell a story nor describe a scene satisfactorily. He displays signs of failing intellect, loses courage, ambition and self-confidence, becomes irritable, suspicious, fearful of impending evil, gloomy and hopeless. Suicide or insanity are not infrequently the result of this mental condition."

According to the above, a person whose mind wanders, who cannot concentrate his thoughts upon a certain subject, who finds it difficult to express himself in common conversation, who forgets, who omits points to which he desires to call attention, who cannot tell a story, nor describe a scene, who loses courage and self-confidence, who is irritable and gloomy, etc., is losing his manhood; at least, so would the doctors who wrote this medical pamphlet have the public believe.

But if this be the case, then all men, almost without exception, have lost their manhood, for if one man does not have a gloomy mind, he may lack self-confidence; if another man does not lack self-confidence, he may forget, or omit points to which he desires to call attention; if a third man does not lack courage, he may lack power of mental concentration, etc. In fact, if it be true what these learned and scientific men assert, nearly all men must go to these doctors and be treated for "nervo-sexual debility."

But we can inform the public that lack of self-confidence, lack of concentration, irritability, want of courage, gloomy impressions, etc., are not results of lost manhood, but results of one or more weak faculties. And we can say also that these faculties can be developed, as has been done in thousands of instances.

#### DIPHTHERIA CURED BY CHIROPRACTIC ADJUSTMENTS.

By Dr. D. D. Palmer, Discoverer of Chiropractic, President of the Palmer School of Chiropractic, Davenport, Iowa.

Mrs. J. H. Murray and her two children, of 412 West Bijou street, Colorado Springs, was visiting at her mother's home, Mrs. Mary Kale, 702 Second avenue, Rock Island, Ill.

Mrs. Murray had set a day to return west. But as her daughter, Morine, age nine years, was taken with diphtheria in an aggravated form the home trip had to be deferred. I was called on September 23, twenty-four hours later. The neighbor's house had a "diphtheria" card on it, and the usual quarantine regulations.

Morine had been subject to spells of croup. A Chiropractor recognizes that croup and diphtheria are symptoms that have their cause in the same luxated vertebra. These two ailments differ in degree, as do all other diseases, so that it is difficult to draw the line of distinction. The functions performed by deranged nerves are never exactly alike; they differ as do sensations of different persons in health and disease.

A few questions and an examination showed diphtheria symptoms fully developed. I told the family, who are acquainted with Chiropractic adjustments, where we would find the luxated vertebra.

I found in this case, as I have always, a displaced dorsal vertebra and a sensitive nerve emanating from the occluded foramen, which covered the membrane of the throat with its branches. These nerves were inflamed, expressed too much heat at their twig ends, because of being pinched in the foramina.

Poisons taken into the system in food and water that is polluted, or by breathing noxious effluvia from decaying vegetable or animal matter, or by the outrageous practice of the M. D., who injects vaccine poison into a healthy person, affects nerves, which act on muscles sufficient to displace vertebrae and impinge nerves, causing derangements which we name disease.

We placed the patient on a table, and adjusted the displaced vertebra. She arose and said, "Mamma, I feel better already." In five minutes the excessive heat had subsided. The next day I found her very much better. The third call, she having the benefit of two adjustments, I found her up and wanting something to eat. Seven days later she was in our office, and no physician would have thought from her appearance that she had had diphtheria.

Vaccine virus, or other poisons which create diseased conditions, will not permanently affect the patient when a Chiropractor keeps the vertebra in proper position.

#### CONJUGALITY.

The world is strange! Oh, Benny!  
Why do you treat me so?  
Why have you left your Annie  
To wander to and fro  
Among the trees where lilies grow,  
Where zephyr's breeze so softly blow?  
Why have you left your Annie?

Come listen to those songsters—hark!  
Was that the voice of Benny?—  
That sing so sweet in moonlit park  
For little love-sick Annie.  
Below yon tree, that murmuring pine,  
Last time stood we, close to that vine.  
Oh, how I love you, Benny!

Why do you not come here to-night  
To meet your loving Annie?  
Beneath the bright and starry lights,  
You know you'd find me, Benny,  
Among those wavering, whispering limes  
That Benny's love of olden times  
So eloquently murmur.

V. G. L.



# New Thought Philosophy.

SOME NEW FEATURES OF THIS UP-BUILDING SCIENCE  
EXPLAINED BY DR. G. A. MANN.

From the large number of books written on the New Thought Philosophy—the most important science to all who wish to better themselves—one would naturally infer that every detail of this very fascinating subject has been treated thoroughly: and yet, as the ardent seeker for real knowledge goes carefully over this literature, he is disappointed. Like a child who expects to catch a bird, but finds it has placed its hands on an empty nest, he gropes for the real substance of the matter, but the end in view is never reached.

In reading a book that is very promising at the start, that holds out great possibilities of knowledge, whose author professes to show you the way to both temporal and spiritual power, whose pages are supposed to unlock all the secrets of Self Mastery and Right Living, there is nothing so unpleasant as to find in the last pages that the long looked for secrets are withheld.

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.

The teachings found in this concise work will enlarge one's horizon and prove beyond any possible doubt that they who seek shall find. If you are waiting for opportunity to knock at your door, wait no longer, for it is here. If you are hoping to gain everlasting fame, health, supremacy and the subtle power that made the ancient mystics invincible, I advise you to write for this book at once. If you follow its teachings it will do you infinite good. It will put you beyond the pale of failure, and will enable you to make life what you wish. If you wish a copy, a letter addressed to the Brooks Library of Science, 9 A Building, Rochester, N. Y., will bring it to you without charge.

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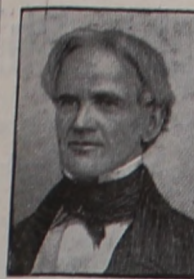
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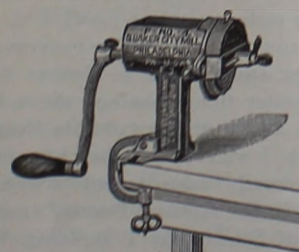
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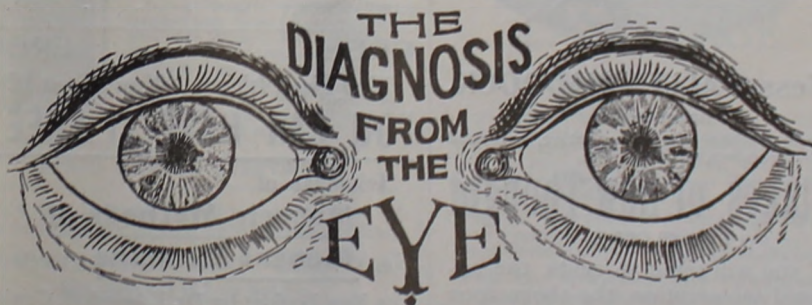
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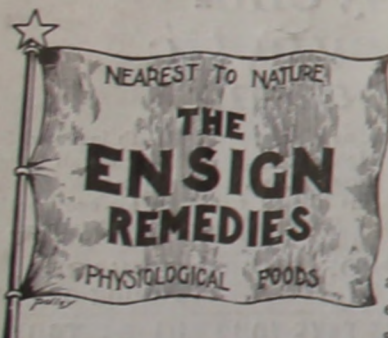
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