

HUMAN CULTURE

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No. 6

THIS MAGAZINE TEACHES



Phrenology
Character Reading
Laws of Conjugal
Selections
Heredity
Child Culture
Vitality

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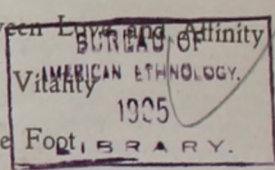
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HUMAN CULTURE

Vol. 7

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HUMAN SCIENCE DISCUSSIONS

Letters of "SMARTUS" and "BRAINUS"

SMARTUS—A Progressive Thinker

BRAINUS—A Modern Phrenologist

(Real Names Withheld)

TO BE CONTINUED FROM MONTH TO MONTH

My Dear Brainus: There is one thing about phrenology that I should like to have you explain: What am I to infer, different parts of the head, from the ear-hole? Does it mean when I see your phrenological professor putting his thumb into a man's ear-hole and measuring distances with his hand to the that he is measuring intellect from the ear-hole? I asked a "professor" once what he meant by this performance, and he informed me that the brain fibres radiated from the medulla oblongata, that the ear-hole is approximately the location of the medulla oblongata, and that he was measuring the relative length of the fibres to the respective faculties. Now if it be length of fibres you are after, why not measure from the soles of the feet to the surface of the brain? If length of fibre be a measure of brain capacity, then your tall man should be very "brainy."

My anatomy teaches me that the office of these fibres is to carry the motor and sensory impulses from the brain to the different parts of the body; therefore, they can have nothing whatever to do with mentation, as they simply serve as wires of communication between outer conditions and the intelligence of man. They are simply communication fibres.

My anatomy further teaches me that the fibres do not radiate from the medulla oblongata.

I tell you, Brainus, you have a great "science." Why not call it the science of bluffing?

Yours,

SMARTUS.

My Dear Smartus: You ask, What you are to infer when you see phrenological professors put a pair of calipers into the opening of the ear, or when they put their thumbs into the ear of a man, for the purpose of measuring intelligence?

You are to infer that that kind of professors have not studied Dr. Gall's works, and that they have not graduated from Human Science School, where phrenology is taught as it should be taught. Dr. Gall did not teach that kind of doctrines.

It is true that we find fibres in the brain, connecting one part with another part in the same hemisphere, connecting one hemisphere with the other, and connecting the grey matter of both hemispheres with the lower parts of the cerebro-spinal axis, but it is not true that these fibres centralize at the opening of the ear, nor is it true that they form a focus of radiation at the medulla oblongata.

The fibres of the brain are divided into three groups, according to anatomy.

I. Commissural fibres. These fibres connect one part in one hemisphere with the same part in the other hemisphere,

enabling one faculty, or brain center, to communicate with the identical brain center in the other hemisphere, otherwise a brain center in one hemisphere could not communicate with the corresponding brain center in the other hemisphere. If this was not so, the mind would be disconnected in its operations and mental communication would be impossible.

II. Association fibres. These fibres connect one brain center in one hemisphere with another brain center in the same hemisphere, enabling brain center to communicate with brain center in the same hemisphere. But for these fibres, one faculty of the mind could not communicate with another faculty of the mind. The communication must be complete. It is not enough that one hemisphere can communicate with another, but it is also necessary that there should be communication with the various brain centers in the same hemisphere, otherwise harmonious action would be impossible. If the wiring of one station be disconnected from the wiring of another station, communication with the two stations is impossible. This holds good also when it is a question of mental telegraphy.

III. Projection fibres. These fibres connect the gray matter of both hemispheres with the lower parts of the cerebro-spinal axis, enabling the body and the brain to communicate. The principal systems of projection fibres from their foci of radiation in the internal and external capsules, the internal capsule being located inwardly from the nucleus lenticularis, which is found in the extra-ventricular part of the corpus striatum, being a part of the telencephalon; and the external capsule holding situation externally to the nucleus lenticularis.

Anatomically speaking, each capsule has the shape of a new moon, having its convex side directed towards the middle line of the brain, and being composed of a semi-lunar band of white fibres, which can be divided into three parts: a fore part, a central part and a posterior part, the posterior part of white fibres lying between the nucleus lenticularis and the optic thalamus. The central part of the internal capsule is called the knee (genu).

It is through the internal capsule, the chief motor and sensory tracts pass, for which reason also this capsule is of so much importance, both phrenologically and clinically, as this capsule contains all the fibres of the crus cerebri, except a few running to the lenticular nucleus. It is to this capsule that the fibres from the region below the optic thalamus run; it is here that the fibres of the crista form a fan-like band of nerve fibres, which is called, by anatomists, the corona radiata. It is from this capsule that the fibres radiate to the periphery of the brain. It is here that the motor and sensory fibres focalize, and it is

from here that they run to the grey matter of the brain. These fibres are the cortico-pontine, the tactile, the visual, the ocular, the crural, the visual, the auditory, the oro-lingual, the brachial, the olfactory, the facial, the trunk fibres; or the sensory strands, the cortico-thalamic, the cortico-pontine and partly also the cerebellar fibres. Injury to these fibres results in loss of motion on the opposite side of the body. Injury or disease to them results in loss of sensation to the opposite side of the body. Inflammation of this capsule, or disease of the same, disturbs the motor and sensory functions of the body. Then, the communication between the brain and the body is disturbed, or cut off altogether. Then the mind (faculties) knows nothing about the body, in a sensory and motor sense, nor can the mind send its messages to the body, nor can the body respond to the mind, in a motor and sensory capacity. Then mental telegraphy is disturbed, or impossible. When the sensory strands are injured, sensation (feeling) is lost on the opposite side of the body. Then a person could put his hand into a fire and burn up his hand, and yet the mind would not know, from feeling alone, that the hand was gone. (See any important work on anatomy regarding the fibres.)

Through the systems of projection fibres the mind can communicate with the body, and send its messages of intelligence to every part of the body. But when these fibres are cut off, nervous impulse, sensory and motor, cannot be generated by the mind. These fibres are carriers of nervous impulse and intelligent messages.

But these fibres of nervous impulse and intelligent communication between the mind and the body do not centralize at the opening of the ear, nor do they start at the opening of the ear, nor do they focalize at the medulla oblongata, nor can intelligence be measured by their length, neither from the capsules, nor from any other portion of the system, nor do the convolutions begin at the opening of the ear; in fact, nothing begins at the opening of the ear, except the auditory canal. Therefore, if the meatus auditorius externus (external opening of the ear) be the seat of the soul and the center of radiation, then those "profs" of whom you speak, my dear Smartus, are wise and learned phrenologists. But I can assure you that Dr. Gall did not teach such doctrines, nor do they teach such doctrines at the Human Science School.

How the True Phrenologist Measures Intelligence.

The grey matter of the brain is located on the outside of the brain, being arranged into six layers, three white and three grey, the white layers being composed of fibres, serving as a means of communication, and the grey layers being composed of grey nerve cells, which layers can be seen with the naked eye.

These layers form the cortical convolutions of the cerebrum, and it is in these convolutions that the mental faculties have their stations. It is in the grey layers of the cerebrum that we find the neurons, those important cells that tremble with thought and feeling. When these neurons are numerous in a convolution; when that convolution is deep in the grey layers at the surface of the brain; when the convolution dips inwardly; when it has a large area at the surface of the brain; when it is convex at the surface of the brain; when the blood flows freely to this convolution and carries the cells of life and nutrition; when the communication fibres in the white substance of the brain are numerous, sending its filaments of communication to all parts of the brain and body; when the convolution is embedded in the bone of the cranium, giving a convexity to the surface of the cranium opposite the convolution—then all these conditions indicate that the brain center in that convolution is well developed, that the psychical faculty residing in that brain

center is well developed and active; then we have what the SCIENTIFIC phrenologist calls a "convex brain center," and what the public calls a "bump." This brain development in the grey layers of that special convolution, which the uneducated public calls a "bump," is nothing else than grey substance, in which the thinking and intelligent neurons have their seat (sensorium). In proportion to the mass of this grey substance in the cortical layers of the cerebrum, the person possesses intelligence. The amount of grey substance in the cortical layers of the cerebrum, or in a special convolution, or the want of the same, determines the amount of intelligence possessed by an individual. And this can only be seen by the ex-cranial convexity, by the bulging appearance of the super-cranial bone, opposite the convolution beneath, by the area covered by the convolution, by the physiognomy of the person, etc. When a certain convolution is in an undeveloped state, there will, on the other hand, be concavity at the surface of the skull; there will be want of external development; the skin and flesh will be loose and flimsy; there will be no real development of the convolution; there will be want of GREY SUBSTANCE, and therefore want of intelligence in that specific direction.

But this cannot be measured by phrenometers, nor by craniometers, nor by calipers, nor can this grey substance in the superficial convolutions of the cerebral cortex be measured by inserting the thumb into a man's ear and running the hand around the cranial surface. The grey matter in the cerebral cortex does not start at the external opening of the ear, nor do the fibres begin at the opening of the ears, nor even at the medulla, nor do length of fibres indicate intelligence, nor the want of the same. What have the fibres to do with intelligence? The fibres carry messages of intelligence, that is all. And why should the projection fibres be measured in particular, when it is a question of measuring intelligence? Why not measure the commissural fibres, or the association fibres? Or why should the projection fibres be measured from the opening of the ears? Or why should they be measured from the medulla, when the focus of the corona radiata is formed at the internal capsule? Or why should they be measured from their focus of radiation? Or why should they be measured at all? These fibres do not indicate intelligence, whether they be long or short, or whether they run from the toes, or from the opening of the ear, or from any other part of the body and brain. Dr. Gall, the father of our science, spoke and wrote of the fibres of the brain, and recognized them as means of communication, but he never inserted his thumb into a man's ear for the purpose of determining the amount of intelligence possessed by the man examined, nor did Dr. Gall invent phrenometers, craniometers, calipers and all kinds of nonsensical contrivances, for the purpose of measuring the communication fibres of the brain. No, no. Such doctrines are not scientific.

The medulla is nothing but the upper prolongation of the spinal cord. The medulla is not the center of intelligence, nor is it the seat of the soul. It is one of the most important VITAL centers, in the sense that the cardiac nerves center in it. Medulla could be called the chest brain, superintending the action of the heart, looking after the respiratory and circulatory functions, and generating vaso-motor impulse. The pneumogastric nerve runs from the medulla. When this nerve is cut, life ceases, but medulla is, nevertheless, not the seat of intelligence. The grey layers of the cerebral cortex are the layers that contain the thinking neurons, as anatomy, physiology, cell science, neurology and phrenology have proven. There may be fibres in the medulla, the same as there are fibres of communication in all parts of the brain and body, but this is not a sign that intelligence should be measured from the medulla. It is through the medulla that a human being is supplied with blood (nutri-

tion). The medulla generates the impulse that runs the heart, the lungs and the circulation, and when this impulse is cut off, the organism must die from want of this impulse and from want of nutrition. This is the reason that the medulla is a vital center, and this is the reason that it is of so much importance in medical science.

When you, my dear Smartus, wish to learn the science of phrenology, you should come to HEADQUARTERS and study it. After having made about 100,000 examinations and studied the science for years, I have learned that phrenologists, so-called, and phrenology are two different things.

Yours very truly,

BRAINUS.

CHARACTER IN THE FOOT.

Emily H. Vaught.

It is possible to determine a great deal in the way of character reading from the size and shape of a person's foot.



Take a foot that is long, narrow and of even width from the middle of the foot to the toes and thin through from the sole to the top of the foot. It is long and slender and the toes are also long and slender.

Such a person is delicate in his taste and feelings. He likes reading; he likes intellectual pursuits. He is interested in artistic work, fancy needle work, beautiful surroundings and light and easy work. It is his pleasure to sit at a desk and read and study, but he does not care about very hard and difficult studies. He does not like to apply himself too deeply. He cannot concentrate. He loves beauty, harmony, peace and easy conditions.

There is another type of foot that is small, rather short, fleshy and tapering to a point at the toes, thick through the middle of the foot and at the ankles, rather wide and full across the ball of the foot, the toes tapering to a point.

Here we have the foot of the man or woman who lives "in the flesh." He eats, drinks and is merry and cares not that tomorrow he may die. He loves the enjoyment of living. You find him or her in society and in the drawing rooms. They are graceful, easy, pleasing and sociable in their manners. They like everybody and everybody likes them. They do not believe in hard work and usually arrange their lives so that others may work for them, either directly or indirectly. Very often they are found in business, selling the products of the workers. They are the "middlemen" in a business sense. They are not the producers.

Again, we find a foot very different from either the above. It is square-toed, rather long and broad. It is high in instep. The bones are large, but there is no flesh; it is muscular and sinewy. The toes are hard, stiff and square at the points.

Here is the man of action. Here is the worker, the hustler and the man who accomplishes results. He is the man who applies himself to difficult problems; he concentrates his mind upon his business or profession. Work to him is a pleasure. He is ambitious and he likes to accomplish something. He is the inventor, the literary genius, the manufacturer, the mechanic. He is the producer. He is a worker in some department of life.

Let us understand that these are distinct types, we may have to use some discrimination to determine which type predominates. But, if we are able to do this, we are able to read character correctly from the foot alone.

DEVELOPMENT OF VITALITY.

Vitality Is Dependent Upon Vital Impulses, Generated by the Brain and Nervous System.

RULES FOR THE CULTIVATION OF DIGESTION.

What to Eat in Hot Weather. What Not to Eat.

V. G. Lundquist, D. S.

It is by means of the life-impulses that vitalization is possible. Paradoxical as it may sound, the stomach does not digest food, the lungs do not breathe, the eyes do not see, the ears do not hear, etc. If the spinal cord be cut above the respiratory ganglion, respiration ceases immediately; the lungs breathe no longer, but the lungs are still there. This proves that it is the breathing impulse generated by the respiratory ganglion and by the chest-brain, to which the nerves run, that give the breathing impulse and life to the lungs. If the pneumogastric nerve be cut, digestion ceases forever; the stomach digests food no longer. This proves that the nutritive impulse generated by the nutritive faculty by means of the pneumogastric nerve is the life of the stomach and the digestive capacity of the same. When the nutritive faculty is weak, the nutritive impulse is weak, for which reason the person has dyspepsia (poor digestion) instead of eupepsia (good digestion). A dead person has lungs, but they do not breathe; he has a stomach, but it does not digest food; he has a heart, but it does not act; he has eyes, but they do not see; he has ears, but they hear not. Why are all these vital organs dead? What enabled the stomach to digest food, the lungs to breathe, the heart to pulsate, the eyes to see, the ears to hear, etc.? It was the life-impulses. Develop the vital faculties and you develop the vital organs and increase the vitality of body and brain; decrease the action (impulse) of the vital faculties and you decrease the vital organs and the vitality of the body; let the vital impulses leave the body and the body is dead—stomach, lungs, heart and all.

It is simply by means of the vital impulses that it is possible to develop vitality. There are six special faculties that look after the vital functions. The impulses generated by these faculties render it possible for the vital organs to execute the vital functions. Each one of these faculties has a special vital function to attend to; therefore one of the vital organs can be weak while the other one can be strong. In one person, the lungs are weakest, in another the stomach is weakest, in a third one, the heart is weakest, in a fourth one, the lymphatic vessels are feeble, etc. One person has an excellent stomach but weak lungs; a second person has a strong heart, strong lungs, an excellent arterial system, strongly developed kidneys, etc., but a very poorly developed stomach and liver, the reason of which is that he is a dyspeptic and unable to manufacture vitality for his brain. One person has all of the vital organs strong, while

another person has them all weak. The fact that each vital organ has a special faculty in the brain renders it possible to develop a physical organ through mental development. The faculty Alimentiveness is the nutritive faculty. It superintends the construction of the alimentary canal, and especially the stomach. When this faculty is weak in development, the stomach is also weak, and when this nutritive faculty cannot GENERATE the DIGESTIVE IMPULSE to the STOMACH, it is impossible for the stomach to digest the food, for which reason the person has "stomach trouble," dyspepsia, nervous prostration, and many other kinds of trouble. If, however, the person understands how to generate the digestive impulse, he can improve his stomach, his digestion and his nutrition; if he understands how to generate muscular impulse, he understands also how to develop the muscular system; if he understands how to generate breathing impulses, he can soon build up his lungs, and so with all of the vital organs and functions.

There are several vital impulses to develop in order to increase vitality. These are: Digestive impulses, lymphatic impulses, sex impulses, respiratory impulses and muscular impulses. Develop these and you develop vitality.

We give here instructions in the development of the first of these—digestive impulses—and we will give developmental rules for the others later.

Digestion.

Cultivate hunger appetites and you will develop your stomach. It is impossible to stimulate hunger and food appetite without developing the stomach and the digestive impulses. Cultivate the appetite for food and you strengthen your digestive system. The digestive impulse is the life of your stomach, and if you generate these impulses you charge, enliven and arouse your stomach to greater action. When you center your mind on your stomach, in a conscious manner, you charge your stomach with life, enabling the stomach to attend to its duties of digestion. If you sit and look at the food five or ten minutes before you eat the food, thinking to yourself that the food is good, you arouse the digestive juices and prepare the stomach for the introduction of food. Therefore, before eating, sit five or ten minutes and look at the food, and think that it is good. Stimulate your appetite until the mouth flows with saliva. Arouse your appetite until you actually LONG and CRAVE for food. Centralize your mind on the stomach until you can feel an internal magnetic heat pervade the interior of your digestive system and CONVINCED yourself that you are in the greatest need of food. Do this and you stimulate your digestive impulse and enable your stomach to digest food.

Eat very slowly and masticate WELL.

Remember that you must ENJOY food, and forget everything else when you eat. LOVE food. Never eat before you are REALLY hungry. Do not eat much at a time, but eat often. Eat easily digested food. Do not chill your stomach with cold drinks before you eat, nor during meals, and do not eat cold food, doughy food, sweet food, many different kinds of food, nor very hot food and drinks. Your food should be warmer than your body. If you are not hungry and you know that you are in need of food, you should take some nourishing soup that does not tax the digestive power of the stomach.

HQW TO EAT AND KEEP COOL.

These are some of the best foods for all people to eat during hot weather: All kinds of vegetables, all kinds of fruits, acids, chicken, codfish, eggs, fish, lamb, mutton, pigeon, plaice, green peas, barley soup.

Do not eat such foods as the following, for if you do, you

will have skin eruptions, you will feel dull and lazy, you will suffer from heat and headache and you will not be able to manufacture good blood: Pork, beef, tobacco, beer, wine, pie, dough-nuts, cake, coffee, tea, fried potatoes, oysters, pastry, pancakes, rich and greasy food, confections, ice cream, unripe fruit.

PHYSIOGNOMICAL INKLINGS.

Gathered by J. O. Viking.

"The heart of man changeth his countenance, whether it be for good or evil; and a merry heart maketh a cheerful countenance. A cheerful countenance is a token of a heart that is in prosperity."—Jesus, Son of Sirach.

* * *

"The countenance of the wise showeth wisdom, but the eyes of the fool are in the ends of the earth."—Proverbs.

* * *

"The human features and countenance, although composed of but some ten parts, or little more, are so fashioned that among so many thousands of men there are no two in existence who cannot be distinguished from one another."—Pliny the Elder (23-79 A. D.) in his "Natural History."

Pliny perished during the eruption of Mount Vesuvius, A. D. 79., when the City of Pompeii was destroyed.

* * *

"Your face, my thane, is a book where men may read strange matters."—Wm. Shakespeare.

* * *

"It is the common wonder of all men, how among so many million faces there should be none alike."—Sir Thomas Browne, "Religio Medici." (1605-1685.)

* * *

"No one face can be found throughout the whole world which is the same as another, nor can there be to all eternity, consequently not one mind, for the face is the type of the mind."—Emanuel Swedenborg (1688-1772).

* * *

"This is evident from men's faces, the faces of no two persons being absolutely alike, nor can there be two alike to eternity; the reason of this is because there are no two minds alike, and faces are derived from minds.—Ibidem, in "Conjugal Love."

* * *

"Hence it may appear, that the internal lies concealed interiorly in the tone, speech, face and external gestures."—Ibidem, in "Divine Providence."

* * *

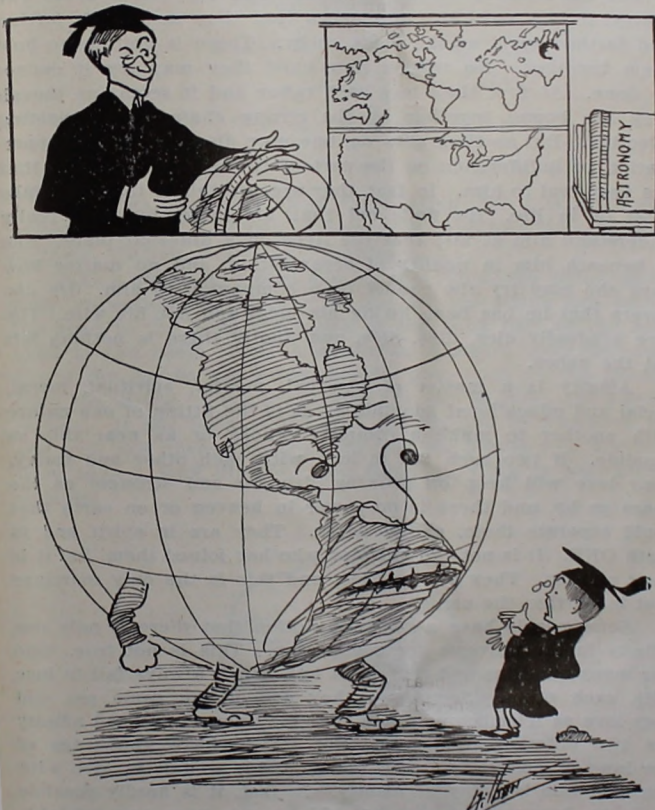
"The eyes, considered only as tangible objects, are by their form, the windows of the soul, the fountains of light and life. Mere feeling would discover that their size and globular shape are not unmeaning. The eye-bone, whether gradually sunken, or boldly prominent, equally is worthy of attention; as likewise are the temples, whether hollow or smooth. That region of the face which includes the eyebrows, eye and nose, also includes the chief signs of the soul; that is, of will, or mind in action."—Herder (1744-1803).

* * *

"When the soul is in motion it shines through the body as the moon through the ghosts of Ossian; each passion throughout the human race has ever the same language."—M. Sturtz on "Physiognomy."

Lastly a fable:

"A certain person as he stood
Within the shambles buying food,
Among the other kitchen fare
Beheld an ape suspended there;
And asking how 'twould taste when dress'd,
The butcher shook his head in jest:
'If for such prog your fancy is,
Judge of the flavor by his phiz.'
This speech was not so true as keen,
For I in life have often seen
Good features with a wicked heart,
And plainness acting virtue's part."
—Phaedrus, translated by Christopher Smart, A. M.



This cartoon is sent us from one of Human Culture's friends, John Gilbert, the cartoonist.

It illustrates the difference between theory and practice. When one is in school or college, it looks easy enough to handle the world. But he demands real practical merit, and if one is short on this, he is "up against it," as the saying goes.

It does seem too bad that schools do not train anything but the intellects of the young. If they only had departments to develop self-confidence, courage, energy, self-control and other qualities of the mind that are so essential to success, the child then would be educated in the true sense.

DREAMS.

Emily H. Vaught.

Dreams have been defined to be "trains of ideas presenting themselves to the mind during sleep," and have forever been the wonder of man during his waking hours. What is the mystery surrounding dreams? Why do we dream and why do our dreams come true? These questions have been asked millions of times. The phenomena of dreams demonstrate to the thinking mind the duality of the brain. It frequently, if not always, happens, during sleep, that, while some of the mental faculties are suspended, others are still active, and are busy with ideas suggested by these faculties. If the mind were a single faculty, dreaming would be an impossibility, because one would be wholly awake or wholly asleep. The intellectual faculties may be sufficiently asleep to allow some of the sentiments to take the reins. By a careful study of any dream, one can get at its distinct source. Oftentimes the faculty of Spirituality is allowed to control during sleep, and it goes out into its realm—the realm of the unknown—and explores into the secrets of the future, and lo! the dream becomes a prophesy which in due time comes true. "And your young men shall dream dreams and your old men see visions." An inventor may be working on a plan of construction; he has been thinking many hours along the same line; at last he is exhausted and falls asleep; but his Constructiveness which has been so thoroughly aroused does not sleep, it keeps on working, and because of the quiet condition of the other faculties, is better able to think clearly. Suddenly the man awakes—he has found the solution of his problem. Right here we can learn a lesson, and it is this: never go to sleep with the blood concentrated in a faculty which is already too strong and which you want to restrain. Think along the line of a weak faculty when you are about to sleep. This is a splendid way to develop weak faculties.

One of the most remarkable features of dreaming is the rapidity with which the mind passes through a long series of events, though this phenomenon is also observed in the results of opiates and narcotics when taken for the first few times. Whole years may seem to the dreamer to have elapsed, and a multitude of images may have been successively piled up before him, though the time occupied in this experience is known to have been only a few minutes, or even a few seconds. Here is a fair example of the duration of a dream:

Victor Hugo was dictating letters to his secretary one evening, and fell asleep. He had a dream apparently of several hours' duration, and then waking, saw his secretary still sitting at his table awaiting orders. He blamed the man for not awaking him or going away. There had been no interval; the secretary had just finished the sentence dictated to him a moment before.

THE WAY TO REST.

To understand how to rest is of more importance than to know how to work. The latter can be learned easily; the former takes years to learn, and some people never learn the art of resting. It is simply a change of scenes and activities. Loafing may not be resting. Sleeping is not always resting. Sitting down for days with nothing to do is not resting. A change is needed to bring into play a different set of faculties, and to turn the life into a new channel.

HUMAN CULTURE

DEVOTED TO

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Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

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EDITORIAL

WHAT SHALL WE READ?

So often have people said to us "What shall we read?" They are tired of wasting valuable time in reading trash, which may appear all right to them at the time, but which give an entirely false view of the subject treated, which they may or may not discover after years of groping in the dark. For this reason people are beginning to be somewhat cautious (and with good reason) of what books they study. They are anxious to have some one whom they know has studied along the lines they are interested in advise them what is good and what is worse than worthless among the many books offered, and to tell them what to read and what to avoid.

We realize that such advice is worth a great deal, as we ourselves have wasted years of time and brain energy pouring over what has afterwards proven to have been trash.

We have read every book published on phrenology, every journal and pamphlet, and we have read loads of books written in the interest of man and human science, and therefore we feel that we are qualified to judge of the value and reliability of various books.

For the benefit of our students and readers, then, we are going to give them the benefit of our best experience in selecting a list of books on human science, including works on

Anatomy,
Physiology,
Nursing and hygiene,
Psychic science,
Dietetics,
Mental diseases,
Character reading,
Rhetorics,
Grammar,
English language,
Practical phrenology.

There will be one \$2.50 book, four \$2 books, four \$1 books, and a year's subscription to Human Culture—all for \$12.

THE DIFFERENCE BETWEEN LOVE AND AFFINITY.

Emily H. Vaught.

Every person, man or woman, has more or less of the quality of romance in his nature by reason of his faculty development. Each person has his ideal of what he wants his mate to be. Sometimes he is not fully conscious of this fact; but in mingling with the opposite sex, deep down in his consciousness is his ideal, which is his affinity. All at once, he meets a lady who pleases some of his senses or some one or more of his faculties. Probably it is his sense of beauty, probably it is his intellect, probably it is passion. The romantic element in his nature is awakened, and he works himself up into the belief that he has found his affinity, when in reality, it may be that the lady is not his affinity in more than one or two degrees. He is in love with his own ideal and he is convincing himself that he has found her. It is blind excitement, and he calls it love. He is in love, but it is love for his ideal, and the object of his love is not his ideal, although he thinks she is. When these two marry, it is a natural consequence that they must drift farther and farther apart as the years go by. There is nothing to hold them together. No matter how hard they may try it cannot be done. At first they love each other and it seems as though they are bound together by the strong chains of everlasting affection. But as time goes on, one may discover lack of appreciation or indifference on the part of the other in matters that are very real to him. In fact, they are the things that he thinks most of in life. He finds out that his mate does not really understand him at all; that she lives on a different plane. She is beneath him in quality of organization, and no matter how hard she may try she cannot be a companion to him. He discovers that he has been loving his ideal and not his wife. His love gradually dies, dies, dies, and finally there is nothing left but the ashes.

Affinity is a matter of physical, mental, spiritual, moral, social and educational adaptation. It is the fitting of one nature with another to make a complete whole, or as near this as possible. If two such fall in love with each other and marry, their love will keep on growing stronger and stronger as the years go by, and there is no power in heaven or on earth that could separate them, except death. They are in spirit and in truth ONE. It is not the minister who has joined them, but it is their affinity. They are married, and this is the only marriage that is worthy the name.

Some people have a romantic notion that there is only one affinity in the universe for one person. This is not true. One has many affinities and they meet but do not always fall in love with each other. Sometimes they are of the same sex and they love as friends, and again they may not. Love and affinity are two different conditions. But if you have knowledge of the laws of affinity, you are not so liable to fall in love with someone who is not your affinity. In fact, it is hardly possible to do so, because then you are able to see your own mistake, and knowing the inevitable result of marriage without affinity, you will save yourself.

As long as people are as imperfect as they are, complete affinity is not possible. The best that can be done is to find affinity in the essentials. For instance, if a man is so constituted that he has, or will have later in life, as ambition to become a shining light in the world of progress, he must absolutely have a wife who is able to appreciate this ambition. If he has her ambition to bring perfect children into the world, it is necessary for her happiness that her husband should share this ambition. If there be harmony in the essential things, it will not

Vaught's Practical Character Reader and Human Culture One Year \$1.50.

make so much difference about the small things. There would be very few marriages, indeed, if people had to look for complete affinity.

If the laws of affinity were understood and obeyed, children would be more perfect, and there would be more happiness in the world, for when men and women are married to their affinities, then improvement, development and happiness are possible for them. A young man or woman contemplating marriage should study phrenology, if for no other purpose than right conjugal selection. There is no other science in the world that teaches what your affinity really is and how to judge it. The best that the wisest (outside of this science) can tell you is to trust your love instinct, and you may see from the above and from the many terrible examples in real life, that this is a very poor guide to depend upon. Furthermore, the person who is weak in the faculty of conjugality, and who depends upon his love instinct, is almost certain to make a bad mistake. He is about as capable to choose the right companion for himself as the color-blind man is to paint a sunset.

SIGNS OF LONG LIFE.

V. G. Lundquist.

Much has been said about the life-line, but it is not a very reliable sign. Still, if our readers wish to determine the length of their life-line, read the following:

Take a string or a cord and lay one end of the string on the bony projection above the eye, and let the string run around the head to the bony projection at the back part of the head, close to the neck. Now measure the distance from the opening of the ear to the string, and in proportion as the distance from the string to the opening of the ear is great, the life-line is long. It has been stated that the life-line in Bismarck was one inch and three-quarters, and that all people who are long-lived have a long life-line. But this sign alone is not entirely reliable.



People who are long-lived have, as a rule, a well developed muscular system, a large cerebellum, large, full and broad earlobes, large nostrils, well developed lungs, being large, full and deep. They have tough, thick, and dense skin. Their flesh adheres to their bones. They have dense texture, wiry hair and a long, broad, and prominent chin. Their pulse is steady and

uniform; their system of bones is well developed; their teeth are solid, dense and hard, and their finger-nails are broad and solid. They look young, healthy and strong. They preserve their vitality and hardly ever run into fits of excitement.

That faculty which is called Vitativeness is always strong in people who are long-lived, which faculty is located in that part of the brain behind the ears, above and beneath that bony process called the mastoid process. When the head is wide from one ear to the other, or from the mastoid process on one side to the mastoid process on the other side, and a little above, the person is strong in the life-instinct. All people who imagine that they are sick, or those who are afraid of death, are strong in this faculty. When it is strong, the person has wiry hair, tough, thick and dense skin, which adheres to the bones. His lower jaw is long from the corner of the mouth down. His chin is long, broad and prominent, and his earlobes are strong, solid, large, wide, fleshy and firmly grown to the cheeks at the lower part of the ear-lobe. People say about such a person: "He keeps his age well." Learn all these signs and you can tell approximately how long a person is able to live by reason of a strong constitution.

WORDS OF WISDOM.

There is a great law of compensation. Those who do right will be properly compensated some time, somewhere, in some way.

Unite wisdom with courage and take responsibilities. There is more value in taking responsibility than you ever dreamed of. In the first place it calls you out. It would be better so say it calls you together. It concentrates your strong faculties. Take responsibility and take it heroically; take it gladly; take it and laugh at the same time. Courage united with wisdom achieves success.

The man of character is the one who GETS UP after falling down, and with the same old courage tries hard to keep his feet, no matter how difficult the task may be.

Show us the man who in his heart believes in principle, and who, though defeated in his battle for that principle, rises to be defeated again and again rather than to abandon that which his soul loves—show us such a man, and in that man we will show you one who has CHARACTER.—New York American.

Noah was 600 years old before he knew how to build an ark—don't lose your grip!—Elbert Hubbard.

A man is specially and divinely fortunate, not when his conditions are easy, but when they evoke the very best that is in him. When they provoke him to nobleness and sting him to strength; when they clear his vision, kindle his enthusiasm, and inspire his will. The best moments in a man's life are often the hardest and most perilous.—Outlook.



HEREDITY.

V. G. Lundquist.

The statistics of heredity prove that character and tendencies are transmitted according to the hereditary laws. These laws have a physical side as well as a metaphysical. Everything is governed by laws; each phenomenon in nature has its cause and each cause has its effects. This is also the case when it is a question of heredity. As the horizon of modern science widens, the fogs of ignorance disappear, and in the same ratio as the science of heredity is studied in that proportion will tendencies, character and talent be understood. The environment of the parents, their thoughts, tendencies and habits during the embryonic period of the child foreshadow the destiny of the child. Each child has a right to be born under the most favorable conditions, and therefore it is the duty of each parent to study the laws of heredity. What right has a parent to bring forth children under conditions which favor criminal tendencies in the child. A child born under unfavorable parental conditions is almost positively doomed to a life of failure, disgrace and crime. The child has no voice in choosing its embryonic environments; the father and the mother are the causes of the destiny of the child. Why should we permit a criminal to be born? Why do not parents study the science of heredity? The best way to stop criminality is to stop producing criminals. The best way to stop the destructive liquor traffic is to rear children under such hereditary environments under which drinking tendencies are not produced. It is the tendency that leads to crime; it is the tendency that leads to drinking. The tendency is the father of crime; eradicate the tendency and you eradicate misery, crime and failure. Why is it that man drinks, steals and murders? It is not because he is born with evil tendencies? A man born with good and noble tendencies does not live a life of vice and crime. Plant life, animal life and human life prove that talent, genius, saintship, nobility, and that crime, insanity, prostitution, etc., are hereditary. Look at the Bach family of musicians. This family has produced musicians during the entire course of eight generations, beginning in the year 1550. Look at the family history of Max Jukes, a drunkard. Through this family the world has been blessed with 200 thieves and murderers, 285 invalids and 90 prostitutes. The impressions received during the plastic period of the child give rise to certain brain-formations, to certain tendencies, talents and habits, whether good or bad. Fathers, mothers, young men and young women should study the laws of heredity, and should be sure that they, as fathers and mothers, do not bring forth criminal offspring.

THE SINGING LADY.

"Jennie, dear, do you want to be mamma's brave little woman?"

The child nodded eagerly and squared her bits of shoulders ready to bear the weight of the world. Jennie was eight, and

small for her age.

"Well, dearie, sister May is sick—so sick that she must have a doctor. Will you be good and brave and not cry if mamma leaves you for awhile? You know the doctor lives 'way down the track ever so far, and mamma can't be back for half an hour."

Jennie's eyelids distended just a bit with fear, but she nodded her curly head with all the more vehemence.

"I'll be good—honest I will!"

With a murmured "Dear little thing! I hate to do it, but there's no other way," Mrs. Moore cast a hurried glance at the tossing figure on the bed in the corner, and with a shawl over her head sped swiftly out the door into the night.

For a moment after the door closed behind her mother Jennie did not stir; then she looked furtively over her shoulder at the queer shadows that the firelight cast on the wall, jumping nervously as the wood on the hearth snapped sharply.

"Pooh! Who's 'fraid!" said she, loudly. "Te-he-ha-ha!" she laughed, mirthlessly, and a big tear splashed down on her apron. Then she ran to the door after her mother and looked out into the dark.

The little house stood all alone, a tiny black speck beside the railroad track that stretched to the northward and again to the southward in long, uncurving miles. For two days and nights now it had been raining. Jennie could hear the creek that flowed through the gorge just above the house raging angrily and beating its black swollen waters against the rocks and the piers of the railroad bridge. Suddenly the child sprang back into the room and shut the door with a bang.

"Pooh! Ain't no one 'fraid!" she declared valiantly, with her small back forcibly pressed against the closed door. Then a voice from the corner startled her into trembling attention.

"Come here, little girl."

Was that her sister speaking? How queer she looked, too, with those fiercely gleaming eyes, and her hair streaming down over her shoulders!

"Come her, little girl!" commanded the shrill voice again.

Jennie advanced to the middle of the room.

"I want to hear the lady sing," said the voice from the bed, coaxingly.

Jennie opened wide her eyes, but said nothing.

"I must hear the lady sing," insisted the voice in louder tone.

Jennie retreated to a far corner.

"Well—can't you?" she queried timidly.

The girl on the bed shook her head mournfully.

"She won't stop. She'll go right by the house." Then her plaintive tone changed to one of eagerness. "Little girl, won't you please stop the train and tell her I want her to get out and come and sing to me—please?"

"Why, I—I can't, May," said Jennie, timidly. "What are you talking 'bout?"

A look of horror passed over the wan features of the other.

"Little girl—you'll have to stop her! Oh, oh!—the singing lady—she'll be killed! The bridge—the bridge! Stop the train!"

Oh-h-h!" she screamed, ending in a long wail that startled Jennie from her corner, and sent her with a white, scared face out into the night.

The little girl had no clear idea of what she was doing, but she meant to reach mamma and hurry that doctor—something must be very wrong to make sister May talk like this! Up the track she sped, in quite the wrong direction, but that she did not know. The rain had ceased, and the moon showed as a faintly luminous mist far in the sky above.

A few steps from the house Jennie, with a sharp cry of terror, came to an abrupt stop just on the edge of a yawning black chasm—the bridge was gone! At that moment she heard, far behind, the faint whistle of the midnight express.

Like a flash came to the almost crazed brain of the child her sister's words: "The singing lady—she'll be killed—the bridge—stop the train!"

But how?

Back to the house flew Jennie, her heart beating almost to suffocation. She remembered that she had seen her mother rush out with a lantern one other night like this, and the mighty engine had stopped, panting, at their very door.

When the child reached the house, the far-away rumble of the train was in her ears. Up the steps she stumbled, dashed opened the door and gave a hurried glance around the room; then, with a cry of joy, she caught up the old broom in the corner and thrust it into the brightly blazing fire on the hearth. In another moment, with the flaming torch held tightly in her two small hands, she was rushing straight down the track toward the oncoming train.

Short, quick shrieks of the whistle, and a series of shivering jerks told that the engineer had seen and understood. Then the little feet stumbled against a wooden tie, and the blazing broom hissed and sizzled into blackness in the wet brown earth.

When the engineer and fireman tumbled hastily out of the cab they found a curly-headed child prone on her face not two feet from the nose of the cow-catcher, her fingers tightly clasped around the handle of a blackened broom. She was dazed, but not unconscious. They lifted her with tender hands and looked eagerly into her face.

Jennie opened her eyes and saw the huge engine towering above her. A look of intense satisfaction showed on her countenance at once.

"You did stop, didn't you? Now I want the singing lady."

"The what?" ejaculated the engineer in amazement. Then he asked, "What'd ye stop the train, for, little girl?"

"Sister told me to; the singing lady—she'd get killed. The bridge is down, you know!" said Jennie, a little wearily.

With an oath the fireman started hastily up the track, and the engineer turned to the gathering crowd that was pouring from the cars to learn the cause of the sudden stop.

"There's somethin' kinder queer here," said the man, relinquishing the child into the hands of the conductor. "This baby's talkin' about the 'singing lady gettin' killed! By George! it made me creep. You know we've got them opera folks aboard, and—"

A shout from the fireman up the track interrupted him.

"She's right! The bridge is gone—clean swept away! Go, see fur yourselves!"

Ten minutes later Mrs. Moore's eyes looked upon a strange sight. Down the track a little way below the house the long, lighted train stood motionless. Crowds of men and women made shadowy spots of blackness here and there. At the

threshold of her home Mrs. Moore paused in speechless amazement.

Her young daughter, Jennie, sat in placid contentment upon the knee of a blue-coated conductor, who was feeding her chocolate drops with keen enjoyment. In the far corner of the room a being in a cloth traveling gown was singing with the voice of an angel to May, who lay in rapt ecstasy, listening.

Men at their breakfast tables the next morning read this item in their newspapers.

"The Imperial Express was saved from certain destruction last night, ten miles north of Groton, by the bravery of an eight-year-old maid who, with a blazing broom, stopped the train just in time to prevent its going over the edge of an abyss where the bridge had been washed away. The engineer and the fireman cross themselves whenever the thing is mentioned, for there is an uncanny story mixed up with it somehow, about a 'singing lady' and the premonitions of a sick girl. Just what the story is no one seems to know; but it is a fact that the train bore the Blaux Opera Company, and that a certain prima donna—who usually lifts her glorious voice to the tune of a cool thousand dollars a night—on this occasion visited the invalid, and warbled entrancingly in munificent abandonment, to the supreme delight of the sick girl as well as to that of the golden-haired midget of eight—before whom the entire company bowed the knee in adoration as the savior of their lives."—Eleanor H. Porter, New York Magazine.

WHICH LOVED BEST?

"I love you, mother!" said little John;
Then forgetting his work, his cap went on;
He was off and away to the garden swing,
And left the water and wood to bring.

"I love you, mother!" said rosy Nell,
"I love you better than words can tell";
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan;
"To-day I'll help you all that I can.
"How glad I am school doesn't keep!"
She rocked the baby off to sleep;

Then stepping softly she brought the broom,
And swept the floor and tidied the room.
Busy and happy all day was she,
Cheery and helpful as she could be.

"I love you, mother!" again they said,
Three little children going to bed;
And how do you think that mother guessed
Which of them really loved her best?

AN ANALOGY BETWEEN ANIMAL AND PLANT LIFE AND ITS RELATION TO THE TISSUE REMEDIES.

Written for Human Culture by Dr. Enk.

Every working man knows that if he should add water to lime it would break up the lime and give off heat and an irritating gas called chlorine gas, and that, upon standing, the mixture would become dry and hard like stone. The addition of water makes calcium hydroxide and liberates chlorine, and this calcium hydroxide, by absorbing the carbonic acid gas from the air, becomes calcium carbonate, which is a hard stone. Everyone who has seen this process knows that it will take place with certainty after the lime and water are brought together. That is science. The laborer takes two substances and makes a third—a stone.

Ask the gardener or the florist what he would do if his plants were weak, did not grow and bore no fruit. He would say, "The soil is worn out. I must apply new soil and more heat and light and moisture if needed." He meant that the soil in which the plant grew did not contain those substances upon which the plant feeds. The modern horticulturist analyzes his soil and finds what elements are lacking, and he is rapidly learning to recognize from the appearance of the plant what substances it needs. He adds these elements to his soil and what is the result? The plant grows stronger and bears a perfect blossom and fruit. This is science. The horticulturist takes a weakened plant and a few mineral elements and makes a perfect plant.

Ask the experienced poultry raiser if the kind of food he gives his ducks has any influence upon the fertility of the eggs or the color and strength of the ducklings which are hatched from those eggs. He will tell you that the color of the ducklings is indicative of their strength and that he can produce the golden color which he wishes almost at will by giving the proper form of food during the laying season. This is science. By means of scientific feeding he produces such a healthy stock.

Ask your physician what he would do when the human body is run down and weakened in one or more parts. Do we need to answer that question also? Nine out of every ten would give drugs—drugs pure and simple—and the patient could count himself fortunate if this drug was not a concentrated poison.

Which of all these examples act in accord with Nature's laws? All except the physician, and why not he? The untrammelled intelligence of the less highly educated has led him to a simple but correct solution of his different difficulties. If the application of the law of scientific feeding proves the stone, the plant and the fowl to be similarly influenced, why should the human body, which is in no wise dissimilar, require an exactly opposite treatment?

It does not and when the people—the unsuperstitious, unbiased, general public—come to realize that drug taking is all a fallacy, then, and not until then, can we expect an era of better things, which means a strong and healthy race and sturdier descendants.

But in our haste to avoid the dangers of drug taking, we have gone too far. We are like the waves upon the seashore

dashed high upon the sands, and, like the waves, we must return to our proper level. The reaction has carried us past the point of safety to a point where we may be making as great an error. We have cast all remedies aside and said let the air and the sunshine cure us. We will exercise and live regularly, but we will take nothing at all. If you are one of these and you persist in your determination, you are doomed to a great disappointment, and, whereas you are now rightfully sceptical of drugs, you will then be sceptical of all things.

The horticulturist knew that heat with air, moisture and sunshine were not enough to accomplish the results he was seeking. He also fed his plant—fed it the specific food that the cells of the plant needed, and you must remember, if you care to accomplish results similarly satisfactory, that with the air and the exercise and the regular habits and the sunshine you must also feed the organs. Feed them the specific foods the cells of the organs require.

Every cell of the body is like the tiny rootlet of the plant, and the soil in which they grow is the blood. They take up from this soil the elements they need to grow and to be strong, but you must supply to the blood the elements which these cells require. Then add your exercise and your rules of habit and hygiene and you have a perfect system of treatment which will not fail to accomplish results in the most aggravated case—a system of treatment which will astonish you with its pure and natural action, and it will be a revelation to you to know how easily one can live in a perfectly natural manner and enjoy perfect health.

It will perhaps be a revelation to you to know that a few great minds among the scientists have given especial attention to the preparation of specific foods for the different cellular structures of the body, embracing, within each, certain food and the exact elements found in a certain kind of cells when in health. It has been found that some cells, like the brain cells, require an excess of nitrogen. Consequently, the foods which are to be nerve and brain foods must contain an excess of nitrogen in an easily assimilable form. The same rule applies to every other organ and structure of the body.

These remedies are called the Tissue Remedies. They are called Tissue Remedies because they are foods—pure tissue foods—and they build up a part or organ by entering into and becoming an integral part of its cellular structure. They build up the organs as naturally as you would lay one brick upon another to build a house, and if you secure the proper combination of Tissue Remedies and combine, with your treatment, careful observance of the rules of habit and hygiene, you will just as certainly accomplish a complete cure as the house is certain to be finished.

Note: The editor of Human Culture is interested in investigating, to some extent, the claims of those who advertise with us, and in this connection, we invited the Enk Preparation Co. (whose ad. appears in this number) to explain somewhat the principles underlying its treatment. In reply to this invitation, Dr. Enk has written a long article, under the above heading, but we are able to publish only a part of it, on account of limited space.

We ask that our readers investigate as far as possible the claims of any of our advertisers before they patronize them, and we shall be glad to assist you all possible.

Whenever I ride in trolley cars a long distance I take Vaught's Practical Character Reader with me and study the passengers. Sometimes I stand it up before me while I shell peas for dinner. I study heads and prepare for stomachs at the same time.

MRS. MILLER, Philadelphia.



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 W. D. W., Neb. What will prevent dandruff, make the hair oily, and promote its growth?

A. You should eat that kind of food containing animal oil; you should cultivate the vital faculties, especially Amativeness; you should call the muscular system into greater action; you should spend much of your time in the open air and have your head uncovered, so that sunlight and air can find their way to the scalp; you should massage your head each and every day; you should eat for health and increase your vitality; you should not study too hard; you should wash and massage your scalp in the open air; you should eat that kind of food containing hair-building material.

Q. 2. How can I develop the upper part of my forehead, so that my profile becomes more even?

A. Stop looking at the external world so much, and begin to ask yourself all kinds of questions. By asking difficult questions and answering them, you call the thinking faculties into action, and by so doing you draw the blood to that part of your brain which, of course, means development and growth.

Q. by A. L. Terrill. How do divine healers differ from other healers, and how do they heal? I tried a Christian Science healer, but he did me no good.

A. You have already answered your own question. If the Christian Science healer could do you no good, then you know how the healing is done. "Metaphysician, heal thyself," said Christ. This I say. You have as much healing capacity in yourself as any divine healer. Study the laws of vital development, as taught by human science, and use your own divine healing power, and do not depend upon others.

Q. 2. Will climate cure consumption, catarrh and rheumatism?

A. Climate has its influence. If you go to a climate where the air is charged with oxygen, a climate where the vegetable kingdom is in a flourishing condition, where trees, plants, bushes and flowers give off oxygen in abundance, where the climate is salubrious, mild and uniform, such as, for instance, in the southern part of California; if you eat the right kind of food, according to the demands of your own temperament, age, work, state of mind and physical needs, and if you cultivate your God-given faculties, of a vital nature, you will soon grow strong. All such conditions are God's healers; they are nurses of divinity; they are the doctors of the Creator Himself. Christian Scientists, divine healers and metaphysicians, who heal by faith and prayer, and ignore the laws of nature, or the laws of God, such healers do not do the people much good, nor will God appreciate their visionary imaginations, nor is their mission in life very important.

Q. 3. When a person is susceptible to weather changes, what should he do?

A. He should improve his vitality; he should develop the motor faculties; he should study the practical sides of life; he should take a course in physical culture exercises, and he should study and apply the magnetic arts.

Q. by H. F., Salt Lake City. How can God hold the individual responsible for the acts of the individual, if it be true, as your science teaches, that the individual acts according to his organization?

A. God does not hold the individual responsible for his acts any further than the individual is capable to control his acts. The individual simply takes the results of his own action, until the individual realizes the necessity of self-development; and then, also, the individual takes charge of his own happiness. Beforehand he is a slave to environments and tendencies.

Q. 2. If a person is born with certain faculties which compel him to act in a certain way, then the man is fated; he will either go to heaven or to hell, and cannot prevent it. What have you to say in regard to this?

A. Surely the man is fated, if he continues to call those faculties into action which are, or were, strong at birth. But he should not do this, nor is it necessary for him to do this. If he studies the laws of development, he can change his faculties and their action, and by so doing he changes his fate. Then he is not fated, otherwise he is fated. As long as development is possible man is not fated.

BEAUTY'S NURSES.

Don't forget that the nurses of a woman's beauty are seven—fresh air, sunshine, warmth, rest, sleep, food, and whatever stirs the blood, be it exercise or enthusiasm.

Don't neglect sleep. You can sleep yourself into good looks. A warm bath and a long nap will make any woman more attractive and lift years from her shoulders.

Don't eat when tired and don't work when tired. It is a mistake to work when not in fit condition—bad for the work and worse for you.

Don't miss your "beauty sleep." It is a mistake to go to bed late at night, rise at daybreak and imagine that every hour taken from sleep is an hour gained.

Don't give unnecessary time to a certain established routine for housework, when it could be much more profitably spent in rest and recreation.

Don't sit down to table as soon as you come in from work, or a round of social duties. Lie down, or sit down, for ten minutes, waiting until you can partake of your dinner with the physical machinery rested and refreshed.

Don't bathe in hard water. Soften it with a little powdered borax or a handful of oatmeal.

Don't bathe the face while it is very warm or very cold.

Don't wash the face when traveling, unless it is with a little alcohol and water, or a little cold cream.

Don't attempt to remove dust with cold water. Give the face a warm bath with soap, and then rinse thoroughly with clear tepid or cold water.

Don't rub the face with too coarse a towel. Treat it as you would the finest porcelain, tenderly and delicately.

Don't be afraid of sunshine and fresh air. They offer you bloom and color.

Don't forget that hearty laughter is a source of relaxation. So are all high thoughts, as those of hope, beauty, trust, and love.

Don't forget that beauty is power. There is nothing more potent. It is to a woman what capital is to a merchant. Its absence is a misfortune; its culture wise and proper.—Selected from "How to Live."

AN ELECTRICAL INSTRUMENT FOR RESTORING EYE-SIGHT AND HEARING.

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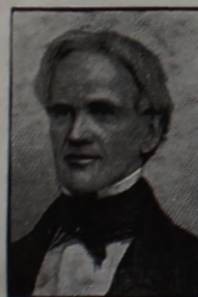
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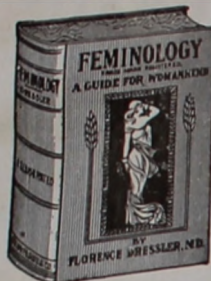
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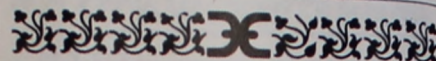
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