

HUMAN CULTURE

VOL. 7.

CHICAGO, ILLINOIS, SEPTEMBER 5, 1905.

No. 8

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AMERICAN LINGUISTICS.

1905
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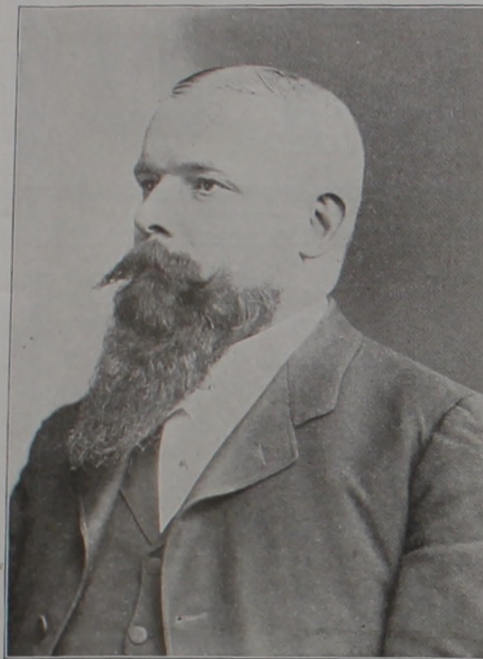
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HUMAN SCIENCE DISCUSSIONS

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:

Almost thou persuadest me to be a phrenologist. It appears you have an answer to every objection. I thought I had you cornered when I brought up the point in regard to cultivation of faculties, and after reading the long explanation in your last letter, and thinking it over somewhat, I must confess that it seems only reasonable to believe that when we make special effort in any direction, we are bound to change conditions in that direction. It is only a natural result. It cannot be any other way. I can see it now. If a school boy concentrates his mental powers upon the solution of a certain problem, he will solve the problem, and if there be special brain centers which he uses in solving the problem, then certainly the blood will be called to these brain centers, and if he continue to solve problems every day, we can only expect as a result of natural law, that such brain centers will grow, and as increased size is growth, we must also expect brain growth.

My understanding of this point raises phrenology greatly in my estimation, for here is the most dignified and ennobling truth ever given to man—that he himself possesses the power of self-development; and yet, after all, phrenology is a material science. It deals only with the natural laws of brain formation and brain development and growth. Granted that the brain is the organ of the mind and that the brain contains centers which superintend the different thought processes, and that by special use, we can increase the growth of these brain centers and make them more active and powerful; all this simply means that by determining the strength of the faculties and their combination, you may be able to tell the character and the talent of the person, and thereby assist him in the selection of an occupation and also point out to him how he may improve his talent through cultivation of certain faculties. This is very useful to the individual, but here you have to stop. Therefore, your science has only a material side, and we must go elsewhere for spiritual food and unfoldment. Is this not so?

Very truly,

SMARTUS.

My Dear Smartus:

You are right in saying that phrenology is a material science, but it is a material science only in the sense that it deals with material things; such as brain substance, bone, muscle, tissue, temperament, occupations, food, drinks and various other agents of development.

But, at the same time, as phrenology has a material side, it has also a spiritual side. At the same time as phrenology is a science, it is a philosophy. It may deal with concrete conditions, but it deals also with abstract and spiritual things. It is material in the sense that it deals with the brain, but it is spiritual

in the sense that it deals with functions, both physical and spiritual. And if you, my Dear Smartus, depreciate phrenology because it is material, you depreciate God Himself who made the brain and who made all kinds of material beings. It seems that God has associated matter and spirit everywhere. We have no right to depreciate matter because it is material. The spirit expresses itself by means of the material organs, the brain, the stomach, the lungs, etc. And even you, my spiritual friend are material. That being the case, according to your own logic, there is nothing spiritual about you because you are material.

You say that phrenology is material and that brain development only helps a person in a material or temporal sense; that here the science is useful to the individual; that here we must stop; that the science has only a material side; and that we must go elsewhere for spiritual food. How do you know that brain development only helps a person in a temporal sense? Is not each and every faculty spiritual? The brain may be material but the faculties that live in the brain are spiritual; they live, act, think, remember, sing, pray and worship through the brain. It may be true that some of the faculties are less spiritual than others, as for instance the appetites of food, drink and sex, but it is also true that these appetitive faculties minister to the higher and more spiritual faculties in the sense that the appetites enable a person to supply himself and his system with nutritive material, so necessary for spiritual and intellectual development. Therefore, the appetites serve a higher use, and should, for that reason, be cultivated, otherwise a person will not have phosphorus for his brain and nerves, nor substance for thought processes in an evolutionary and spiritual sense. Noble longings for perfection, spiritual aspirations, religious emotions, inclinations for ethical and religious culture, spiritual development, deep and logical thinking, Godly longings for sanctification, religious worship, poetical effusions and lofty emotions are agents of religious and spiritual development, being the results of the action of the higher faculties, or as you call it "spiritual food;" but all such conditions are nothing but development of the higher faculties, according to the teachings of phrenology. All kinds of development is spiritual, because the faculties are spiritual. Development of brain in the region of the appetites means ability to nourish the intellect and the moral side of man. All kinds of spiritual and emotional longings develop man in a spiritual sense, but all such longings and spiritual thoughts have like a tree, their roots in the blood, by means of which they absorb nutrition for the vital processes of thought action and spiritual functioning.

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material and of practical usefulness to the individual. But in a spiritual sense, it deals with faculties, functions, habits, desires, inclinations, longings, fears, sentiments, emotions, spiritual aspirations, esthetic development, improvement of the individual in a moral sense; it deals with evolution, soul unfoldment and development of the spiritual side of man, and in this sense it is spiritual. There is no science that studies the spirit side of man to such an extent as phrenology does. But it deals with man as God made him. It teaches development in all its branches, physical, intellectual and spiritual.

When you, my Dear Smartus, have studied phrenology in all its details, you will know that phrenology is the very science that teaches soul unfoldment, and that it teaches man what spiritual food is.

Very truly,

BRAINUS.

IMAGINATION.

Imagination is a powerful agent, when it is a question of development, health, disease, deterioration, etc. Imagination calls certain faculties into action, and by so doing, imagination serves as a means to draw blood to special brain centers, which, of course, means development, or else cell destruction and cell change. When a faculty is unfavorably active, as for instance in times of fear, a person can bring disease over himself.

Not many years ago a man was condemned to death. This man was taken down into a cold and dark cellar under the firm conviction that he was to be executed by bleeding processes. After the condemned man had been taken into the cellar and placed upon a bed, the surgeon made a blind cut on his arm. He felt the cold steel; he heard the click of the instrument; he thought he heard his blood running into some vessel; he began to grow weak and feeble, and in a few hours he was dead.

And yet, he had not lost one single drop of blood, nor had the surgeon made a cut in his arm, and the running of the blood, that the condemned man thought he heard, was nothing else than the running of water, which someone had turned on as the surgeon made the blind cut, in the dark.

To show what an influence imagination has on physical states, we quote from "Suggestion" two cases that will throw light upon the question in hand.

"IMAGINED SHE SWALLOWED

POISON AND NEARLY DIED

—(Journal Special Service.)

"Braddock, Pa., April 24.—Believing that she had taken a large dose of carbolic acid by mistake for whisky, Mrs. Marguerite Tobke, 61 years old, the wife of a rich German merchant of this city, almost died from the suggestion. She was unconscious almost six hours and the most stringent efforts were necessary to restore her.

"Physicians say it was a most remarkable case of auto-suggestion, and if it could be carried out in cases of nervous troubles wonderful cures could be made in insanity and other mental troubles."

"A SCORE OF MEDICAL MEN ARE PUZZLED.

San Francisco, May 22.—A peculiar case is interesting the physicians of two hospitals of this city, twenty medical men at one time having been in consultation over the patient. Some months ago Dorothy Feeney, aged 10 years, living at 233 Walter

street, was knocked down by a large dog of the mastiff breed but was not bitten. Recently the girl developed symptoms of hydrophobia and was removed to the children's hospital, where unmistakable indications were manifested of the dread disease. The child was then removed to the French hospital where noted specialists were called in, without avail. The barking of the girl finally reached such stages that other patients were disturbed and she was returned to the children's hospital. She is now in a comatose condition and death is expected. The doctors attribute the disease to the great nervous shocks resulting from the attack of the dog."

Imagination may lead to serious results. It may inflame a brain center and send a person to the insane asylum, to the hospital or to the grave. Hence the necessity of understanding ourselves and our own faculties. When we understand ourselves and our own faculties, then we can direct our own thoughts and choose our own environments according to our own needs. But when we do not understand ourselves, then we may go on and on in a certain direction with our thoughts and imaginations, until the brain becomes abnormally developed in a certain brain center, and subject to "suggestion," fears, impressions, presentations, so detrimental to health and development that they will actually ruin an individual, perhaps physically and mentally.

We should never try to cure people by suggestion, for people subject to suggestion, or imagination, or fear, are already too weak in mind and body. And if they respond to our suggestions they grow weaker and weaker. It is better to teach such people the science and art of self-development, so that they may develop their own personality to such an extent that they become strong, positive and healthy and able to resist evil influences, fears and suggestions.

We know of a New Thought healer, a good Christian lady, who cured a man, weak in mind and body, until he went to the insane asylum. The lady meant well and believed in her own curative power. But when it is a question of a permanent cure, it is a question of developing a strong personality, and it is a question of developing the vital energies.

Save your vitality. Remember that every move of the finger, every thought, every passion and every impulse uses up vital cells. When you are not using your vitality in useful directions you should be at rest.

Vital electricity resides in every cell, in every drop of blood, in every tissue and in every nerve and fiber. Chemistry tells us that there is enough of electricity in a drop of water to raise a thunder-storm.

Though our character is formed by circumstances, our own desires can do much to shape those circumstances; and what is really inspiring and ennobling in the doctrine of free will is the conviction that we have real power over the formation of our own character; our will, by influencing some of our circumstances, being able to modify our future habits or capacities of willing.—John Stuart Mill.

Mankind worships success, but thinks too little of the means by which it is attained,—what days and nights of watching and weariness, how year after year has dragged on and seen the end still far off; all that counts for little, if the long struggle do not close in victory.—H. M. Field.

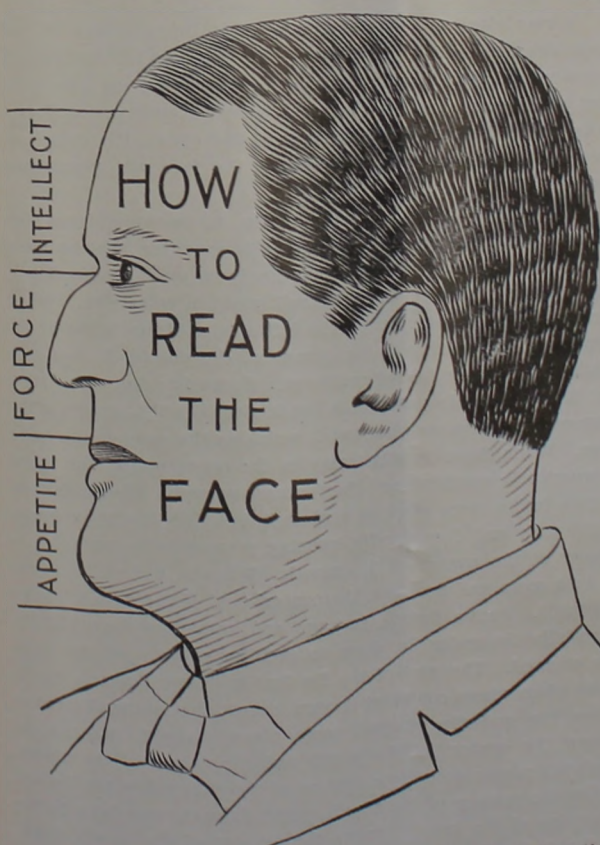
HOW TO READ PEOPLE.

CONDUCTED BY VICTOR G. ROCINE.

The human face is always an interesting study. All kinds of emotions, appetites, thoughts and feelings play in the face. The face responds at once to the internal activity of the mind. When the mind is serious, the face is serious. When the mind is sad, the face is sad. When a person is excited the excitement is seen in the face at once. Indeed, it is strange that palmists have selected the hand for character studies. The hand does not respond to the emotions. We cannot tell from the hand whether a person is sad or grieved, or anxious, or gay, or mirthful, or angry, or affectionate, or pessimistic. We never look at the hands when we wish to determine how a person feels, but we always look at the face. The face is the mirror of the soul.

When we study the face closely we find that passions, appetites, affections and social emotions are represented in the lower part of the face; that impulse, energy, force, will, concentration, courage, aggression, stability, etc., are represented in the middle part of the face; that intellect occupies the upper portion of the face, and that every variety of emotion, passion, fear, etc., are seen in the eyes.

The picture below will give an idea of how the face can be studied, by dividing it into sections for the purpose of giving the student a clearer idea of the subject.



When the lower part of the face is well developed, when the chin is large and prominent; when the jaws and cheeks are

well rounded out; when the line from the ears to the corners of the mouth is long, and when the lips are full, red and wavy—the affections, appetites and passions are strong. Then, the person is strong in a vital sense. Then, he is full of life, animation, warmth, vigor and enthusiasm. But when his cheeks are sunken, his lips are thin and shrunken, when his chin is retreating and small, and the entire section of the lower part of the face is weak, then he is seemingly soulless, barren, unmagnetic and weak. Then, his sexual power is low, for which reason he is not well adapted for motherhood or fatherhood. Then, his vitality is low and his blood poor. Then, he should develop the vital, social and sexual part of his nature.



EXECUTIVE POWER

In this picture, the face is largest in the central portion. The nose is large and convex; the face is stern; the upper lip is drawn in, and the middle section of the head is large. These developments indicate that this man has a will of his own, which he feels that he has a right to use. Notice this man is weak in the upper portion of the face and also in the upper part of the head, in which are located the faculties of religion, devotion, sympathy, altruism and universal love. This man is nothing but blind will, dogmatic impulse, sternness and force. He is full of compulsion. He does not persuade you, love is not his weapon, he uses the club and his fist when you are not willing to do his bidding.



STABILITY.

This man is also large in the central part of the face, but he is not so pronounced as the other one. He is firm in his convictions, but because his intellect is large, as seen in the picture, you can appeal to his reason. Notice how his head towers up at the crown, where one of the most important will faculties is located. This man is firm but not aggressive. He does not force others.



WILL FACULTIES WEAK.

Notice the crown of the head of this man as compared with the head of the man in cut 12, or "Stability." Notice the difference in the face, and lips, and head, especially at the crown. This man's will is like the restless wind. He is easily persuaded, but he is no sooner persuaded than he can be persuaded again. He is full of new notions. You cannot rely upon a man having a head like this. When the faculties of will are weak, a person is like a ship without steering gear. His love is as unsteady as he is unsteady. Such a man is not successful in business because of his changeableness of nature.

FACIAL EXPRESSION.

A character reader should study facial expression at all times. The very best way to study facial expression is to pay the closest attention to the people when the passions and the appetites are active.

Therefore, you should pay attention to the people's faces when they (the people) are moved by strong emotions. Notice the physiognomical poles, lines and signs at such times. If you do this, you will soon learn to interpret character from facial expressions. If you will pay attention to the people at such times, you will see how the eyebrows are raised when people are moved by surprise, wonder and astonishment, and how you can perceive the white of the eyes, both below and above the pupil of the eye. Hope, admiration, enthusiasm and anger have also the same influence on the eyes. But concentration, attention, gloom, envy, despair, jealousy, sympathy, sorrow, suffering, adoration, scorn, etc., on the other hand, draw the eyebrows down, although it is true that those different emotions and passions have their own individual effects on the eyebrows and face in general. Thus, in scorn, the eyebrows rise to some extent over the lateral part of the eyes. But in sorrow, the eyebrows rise over the nose and then suddenly fall. In despair, the eyebrows almost hide the eyes. In hope, the eyebrows almost rise in a perpendicular direction in the central part of the eyebrows, and the nostrils expand with an upward movement. In laughter, the eyes are almost concealed, the lips are retracted, the teeth displayed, the cheeks are powerfully drawn upwards and backwardly, the eyelids are strongly wrinkled and the eyes are suffused with tears. In weeping, the eyes almost close, the lips are drawn aside, the angles of the mouth are depressed, by the

muscle triangularis oris, the diaphragm is spasmodic in its action, the inspiration is hurried, the expiration is slow, the face is flushed, the veins of the forehead are distended; there is a turning upward of the inner part of the eyebrows, and the under lip hangs down at the sides, midway between the center of the mouth and the corners of the mouth. In pain, the eyes are closed, the eyebrows are raised, the jaws are fixed, the teeth grind, the nostrils are dilated, the face is turgid and suffused with blood, the breath is checked, the veins of the face are distended, and the angles of the mouth are drawn down. When distress of mind and great bodily pain are conjoined, the eyebrows are contracted, or knit, the inner portions of the eyebrows are partly raised, the pupils of the eyes are nearly concealed and the nostrils are agitated. In fear, the eyebrows are elevated, the eyeballs are tense, the eyes are staring, the nostrils are inflated, the under jaw is lowered, the mouth is open, still the teeth are not exposed; the tongue is seen in the center of the mouth.

To learn physiognomy in all its details, you should watch the people when they are in the heights of their passions, and compare the expressions of the opposite states of mind, as expressed in different people. Study also your own expressions in a mirror, especially at such times when you are moved by strong emotions.

In a hospitable, kind and liberal person, the face is kind, the head is inclined forwardly, and slightly curved wrinkles are seen outwardly from the corners of the mouth; these wrinkles are oblique and to some extent perpendicular.

A very steady, accurate person; able in processes of concentration; inclined for close attention; one who likes monotony and slowness in execution, such a person has a long upper lip, long and regular lines in the face; a very steady eye and eyeballs, and a fulness at the corners of the eyes. His facial expression is calm and the features of the face are steady and composed.

A graceful curling of the upper lip, accompanied by a simpering smile indicates that the person is sensitive, that he loves praise, that he is ambitious, that he likes public appreciation and that he wishes to make himself great in some line. When the upper lip is protruded on the left side, midway between the center of the mouth and the corner of the mouth, it is a sign that the person is full of contempt. Scorn has the same sign, but it does not only protrude it but it also lifts the lip upwardly. Disgust has the same sign, but it wrinkles the nose at the same time. When those passions play in the countenance, the facial expression is repulsive and the features uneven. Dissatisfaction is seen in the same place as contempt, but then the lip is drawn backwardly and downwardly, causing perpendicular wrinkles to appear at the corner of the mouth. When a person is moved to deep scorn and sneering, the central part of the chin is drawn upwardly. Active hatred, revenge and animosity draw the lip, especially the under lip, down to such an extent that the teeth are exposed. The part of the lip that is drawn down is in the same place where contempt is seen, except that animosity draws down the underlip at that same place, namely, midway between the center of the mouth and the corner of the mouth. Jealousy causes an oblique fulness of the skin below the lip and below the corners of the mouth, which fulness runs down in the direction of the jaw; it draws the corners of the mouth down, and also the tip of the nose, at the same time as the under lip is protruded and placed in a pouting position.

PAYING INDUSTRIES.

V. G. Lundquist, D. Sc.

BREEDING OF ANIMALS.

There are more than 200 different occupations which can be included under the heading Farming and Stock-raising, but it is not essential to speak of each one of these occupations separately, for when we know the faculties which are peculiar to one of these occupations, we know the make-up essential in all. We could enumerate many different vocations which call for the same kind of faculties, approximately, as for instance:

The Cultivation of Mushrooms,
Peanut Farming,
Plant Culture,
Arboriculture,
Sheep Farming,
Grape Culture,
Cranberry Culture,
Horse Keeping,
Horse Breeding,
Taming of Animals,
Floriculture,
Floristry,
Bird Fanciering,
Rabbit Keeping,
Bee Keeping,
Window Gardening,
Ornamental Gardening,
Dog Breeding,
Dairy Husbandry,
Agronomy,
Various Kinds of Nut Culture,
Pig Breeding,
Poultry Culture,
Squab Breeding,
Pisciculture,
Horticulture,
Various Kinds of Farming,
Different Kinds of Cattle Breeding,
Nursery Gardening, etc.

These and about 175 more such occupations in breeding, food raising and culture directions come under the heading: Farming and Breeding. It is true that farming and stock breeding differ to a certain extent, but this difference is principally in the motor faculties and in temperamental directions. The farmer and those who help him are stronger in Dest., Comb., Firm., in the cerebellum, in bone and in muscle development than other breeders. The farmer can be called a breeder, though he is another kind of breeder, namely a breeder of crops.

There are slight differences between the various occupations in breeding directions, but this is also true of the vocationists of a special trade. Tailors are built upon a certain principle, a certain type being peculiar to all, and still there are certain characteristic differences, facultatively and temperamentally, between tailor and tailor, which is also the case with all workers in the trades.

For instance, take the talent for farming and stock raising. Render the hard-working economist of the rural fields weaker in muscle and bone, weaker in the cerebellum, in Destructiveness, Combativeness and Firmness and he becomes more feeble and, as the people call it, lazy, for which reason he feels disinclined for the physical labor on the farm, causing him to fancy occupations in such directions where hard physical labor is not required, the reason of which he may become a squab raiser, or a poultry farmer, or a nut raiser, or a sheep farmer, or a pig breeder, or a horticulturist, or a pisciculturist. To the ordinary

observer, it may prove that he has a different talent, but the phrenologist knows that it is the same talent put to a different use.

Again, take the same talent and let the person be strongly developed in Ideality, Spirituality, Benevolence, Sublimity and Human Nature, and the person prefers window gardening, ornamental gardening, floriculture, floristry, bird fanciering, improvement of animals, mixture of breeds, breeding of beautiful birds, animals, plants, flowers, etc.

Take again a person having the same talent and let the liquid instinct be the ruling instinct of the mind and the person likes the aquatic creation, pisciculture, breeding-ponds, improvement of fish, fish marketing, etc. And here also it is the same talent at work in a different direction.

Still another person having the same approximate talent may have very strong Parental Love, Amativeness, Friendship, Benevolence and rather small muscles and bones, making him a lover of small animals, and giving him an inclination for poultry farming, nursing human beings, etc.

Suppose we take the same talent again and that we unite such faculties as Amativeness, Parental Love, Friendship, Vitality, Combativeness, the cerebellum, Destructiveness, Cautiousness, Veneration, Spirituality, Casualty, Human Nature, a powerful built organization, and the person will then take interest in strong animals, such as horses, dogs, cattle, wild animals, etc. A man who has large bones, strong muscles, big hands and feet, predominant motor faculties, a well developed cerebellum, a deep and strong voice, square shoulders, a big body, firm jaws, etc., does not take interest in babies, in chicks, in doves, in rabbits, in small plants, in birds, etc., nor is he adapted to nurse small animals. He can breed those animals able to care for themselves as soon as they are born. Such a man may have the nursing instinct, but he is not adapted to nurse babies; his nursing and breeding instinct will manifest itself in other directions.

People who are suited to farming and stock-breeding can always make money, though their returns are slow. Fruit, nut and bee culture are excellent industries and will pay well to the one having the necessary faculties, the essential education and the needed experience. It is much better to work in such industries than it is to operate in overcrowded occupations. Food industries give sure returns, though the vocationist active in such industries cannot become rich in one or two years. At least one-third of the people should work in food directions.

HASTE IN PRESENT DAY PERIL.

Dr. Polemus H. Swift Says Only Failure Follows a Short-Cut Road in Life's Work.

"Haste is one of the perilous tendencies of our times," said Dr. Polemus H. Swift at the Wesley Methodist church. "Short cuts are popular in our days. Young people cannot wait to get a good education before they begin their life work. There are too many people who are working in a haphazard way, without purpose or plan. There can be nothing but failure along such a course. It is the business of every man to find out what he can do best and then do it with all his heart. Every life structure will be tested. The floods represent the ragings of appetite and passion. The greatest enemies are those within a man. The winds symbolize the forces of evil without the soul. Every life will be tested here and hereafter. There is safety for him who will build aright."

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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.

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

Send in your orders now for Dr. Lundquist's book on Mind Training. See ad on last page.

Human Culture is devoted to human science in all its branches. It studies man as he IS. It deals with the laws of life, the laws of development, the improvement of talent, the increase of wages through developmental methods, the laws that govern love, courtship and parentage, the functions of the brain, scientific character reading, the physiology of the body, health, the laws and conditions that govern human success, the nature of the occupations and the prospects of money-making in the same, spiritual improvement and religious progress. When it has once been introduced to you, you will consider it your BEST friend. Remember also that one copy cannot deal with all kinds of subjects.

"Right thinking and right living lead to health, success and happiness."

"The proper study of mankind is man."

HYGIENIC RULES. (Continued.)

V. G. Lundquist.

11. Always breathe through your nose; it serves as an air filter.
12. Protect any feeble part of your body with pieces of fur, silk, eiderdown or first-class woolen goods.
13. Always see that your room, that churches, halls, etc., are ventilated before you spend your time there.
14. Expose your naked body to the oxygen of the air and to the sunshine occasionally. It is very healthy.
15. In going from a warm room to a cold one, always put on more clothes. Remember that you are a valuable person and that your health is of equal value.
16. On a damp and rainy day, you should put on more clothes and eat heating food, and you will not "catch colds."
17. If you have been out in the rain or snow and are wet, change clothes and rub the body until it is warm and dry.
18. Never sit close to a cold or damp wall, it will attract your bodily heat away from you until you "catch cold."
19. In taking a bath, you should always rub your body, vigorously, until the skin is warm and glowing.
20. If your (blood) circulation is poor, you should breathe, breathe, breathe and exercise every muscle in your body, at least twice per day, about one-half an hour each time.
21. If your brain be dull, feeble and stupid, you need sleep, rest, change of work and brain-food.
22. Remember that you cannot manufacture good blood from whisky, beer, fried grease, coffee, tea, impure air, tobacco, pork, doughnuts, white bread, fried potatoes, etc.
23. Remember that lazy, unclean, immoral, consumptive and sickly people are semi-corpses and walking graveyards; do not go near them.

THINKS PHRENOLOGY IS SUPERIOR TO PHYSIOGNOMY AND INTUITION.

J. M. McNally, Decatur, Ill., wrote in Chicago Record-Herald as follows:

Clever individuals, who claim to inherit their mother's intuition, are frequently heard to remark: "One glance at a man's face gives me a perfect insight as to his ability and reliability." These people are absolutely sincere in their self-laudatory statement, but they may be just as absolutely wrong. Only here and there in our travels do we find men and women whose honesty or dishonesty is reflected in their countenances. The small-eyed, nervous appearing man, whose hesitancy of speech and action seem to suggest double-dealing or hidden guilt, often turns out to be right in his intentions and idealistic in his aspirations. The other gentleman with the big, blue orbs, beneficent smile and generous handclasp has many times proved to be treacherous and hypocritical.

The most astute criminals are successful in deceiving their victims and, later, in eluding the sharp-witted officers of the law because nature has masked them with a fine set of open, manly features and a sympathetic, persuasive tongue. The kindly glances and mesmeric speeches of folk we encounter on life's journey may have back of them the devilish attributes of the swindler or the assassin.

While physiognomy has proved to be thus unreliable and of no effect in our psychological researches, there is one system of character reading which has held its own because it is a science in the right sense of that term. I refer to old-fashioned phrenology. Phrenology has stood the test of time.

Some day, in the near future, the public school experts will recognize the value of this noble science in ascertaining the natural tendencies of their pupils. Instead of attempting to get the best results from children by throwing them together en masse, according to age and sex, as at present, they will inaugurate an auxiliary phrenological system by which each pupil will be trained and developed according to nature's intentions, and according to his or her hereditary weakness and strength.

The character reader who depends upon intuition as a safe guide in character studies will find that he will often be deceived. It may be true that we can judge a person intuitively, but it is also true that we cannot tell very much about him from the standpoint of intuition.

PROPER POSITION FOR SLEEP.

It is still an unsettled question how a sleeper ought to lie in respect to the course of the earth as it rotates on its axis. Should we lie down in the line of the axis or poles, north and south, or should the body rest with the head across the axis—that is to say, with the body lying east and west? As a general rule, builders lay the joists of a room as nearly as they can across the windows, and the boards over the joists in the same line as the windows; there is a common fancy also among housewives to place the bed parallel with the boards; then the sleepers are made to lie either in the line of the axis, the head directed towards one pole, the feet towards the other, or across the line. The question is whether it is best for the body during the long hours of sleep to be revolving with the earth or across the axis. This must be an important question. Again, is it best, if one lies across the axis for the head to lie towards the east or west? Shall we, or shall we not, lie so as to go with our heads downwards to the west, and rise with the sun, meeting

it in the east? If we go with the head westerly, the motion would be inclined to direct the course of the blood towards the head; if with the feet westerly, it would be the opposite; while, if we should lie in the line of the axis, due north and south, it would be most probable that the rotation of the earth would produce no special effect on the blood in its course to or from the head. A correspondent says: "I have, on my own part, tried the different positions, and, taking it altogether, I think I sleep most profoundly, and fall asleep most rapidly, when I lie with the head westerly; also that I wake most easily when I meet the sun, or its early rays, staring at me easterly in the morning; but I am such a good sleeper, I dare not be sure on this matter, and the point ought not to rest with me. It ought to be put to proof, especially in hospitals and in other places where the sick, the sleepless, and the feeble are undergoing treatment."

FOOD FOR MECHANICS.

Victor G. Rocine, D. Sc.

It is a fact that mechanics at large suffer more or less from constipation, dyspepsia, hardening of the system, stiffness in the joints, liver trouble, etc.

Certain occupations give rise to certain sicknesses. We saw this when we studied in comparative lines of the occupations. There are special diseases peculiar to a certain kind of workmen.

This is the reason that a man should change work when he feels pain in certain parts of his system. This is why he should change companions. This is the reason he should eat another kind of food when he feels that he is not as healthy as usual.

The mechanic needs solid food, such as beans, meat, cheese, chicken, white corn meal, yolk of eggs, halibut, ham, venison, veal, salmon, pigeon, fowl, peas, mutton, liver, lentils, lamb, kidney, lean fish, herring, lean meat, nuts, whole wheat bread and other solid foods.

These foods sustain bone and muscle. The man who does much muscular work is very fond of such food. They are also good for him.

But such foods have a hardening effect on the system, and in time they will affect the health of the mechanic.

It is for this reason that a mechanic should counteract such conditions by selecting foods favoring elimination. When the mechanic mixes the above foods with orange juice, all kinds of fruit juices, distilled water, grapes and grape juice, raisins, lemon juice mixed in clean water, pears, apples, asparagus, carrots, cauliflower, cherries, currants, whiting, horseradish, sole, turbot, haddock, green gages, flounder, lettuce, beettops, green peas, onions, parsnips, turnips, vegetables of various kinds, all kinds of fruit, green vegetables, etc. When he mixes his more solid food with softer foods and drinks, the more solid substances, thrown off from bone and muscles, are eliminated, and health is the result. This fact alone is worth thousands of dollars to mechanics. When a man can keep himself healthy, he can also keep his purse full of money.

It has been said that "time is money," but we can add two more statements, viz: health is money, and knowledge is money.

A person can do much in preventing disease. When preventive measures do not help, it is best to change work, climate and associates.



Conducted by Emily H. Vaught.

HOW TO MIS-MANAGE A HIGH TEMPERED CHILD.

Hazel had a very strong will. One day when she was yet a little baby creeping on the floor, her mother sat watching her. Presently she said to Hazel's father, "John, I believe I can tell you the first word baby will say when she learns to talk."

"What do you think she will say," asked Hazel's father.

"She will say 'I won't.'"

When Hazel was a little older, her father said to her one day, "Hazel, come and let me wash your face." Hazel frowned and turned her back. Her father repeated again: "Hazel, come here at once and get your face washed."

"Ont!" lisped the baby, looking straight into her father's face.

Her father was surprised. He went without another word, picked her up rather roughly, and washed her face, regardless of her screams and kicks. From this day on there was almost constant war between Hazel and her father.

Hazel's mother was quiet-mannered, loving and yet firm. When she asked Hazel to do anything, she asked her kindly and respectfully. She never bothered her with needless orders. In fact, she never ordered her at all. She simply requested her to do certain necessary things, and if any time Hazel seemed inclined to disobey, her mother would explain why the thing was necessary, and then she would stay with her until she had obeyed.

"Mother, I like to do what you tell me, because you always treat me like I was company. You don't boss me around like papa does. I never feel like doing what he tells me."

"Hazel, your papa loves you, and wants you to grow up to be a good and noble woman, and he considers it very necessary that you learn to be obedient toward him. He has lived much longer than you have and he knows by experience and education what is best for you, and therefore he expects you to obey him. After awhile when you are old enough to judge for yourself, then you may act according as you see fit, but now while you are so young, it is better that you act as your parents advise."

"I like to do what you tell me, but I don't like papa, because when he tells me to do anything it sounds as though I just have to do it whether I want to or not, and he is always telling me to do something, or not to do something."

As long as her mother lived, Hazel got along very well, and while she and her father clashed a great many times, her mother always explained the conditions and her father's real motives, thereby driving away all the bitter feelings that otherwise would have grown in the child's mind.

But the day that Hazel started to school, her mother became ill and in a few weeks she died.

After this, Hazel and her father lived alone together. And now, there was no one to produce harmony between the two natures which were so much alike, and so they went on, each secretly blaming the other, the father thinking he had a very disobedient daughter and Hazel thinking that her father was a mean and hard man. When she disobeyed or did anything wrong, the stick was ever ready to inflict punishment, and each time her spirit rebelled more and more and she grew to

dislike her father. They grew farther and farther apart, and Hazel became more rebellious every day, her temper became more erratic and she herself more restless and spasmodic. She was very irritable and always either angry or hilarious—always excitable. Little by little her father lost control of her and at last, when she was fifteen years old, she openly defied him and ran away from home. For months he did not know where she was, although he worked very hard to find her, for he loved her very dearly and felt almost broken hearted. He asked the neighbors to help him and at last they found her, but she did not want to come back to her father. Finally, however, she was persuaded to go home, but she had changed so completely, she was so hard and cold and sullen toward her father that he suffered agonies all the time. Whenever he became angry and wanted to use the stick, she threatened to run away again. And so there they were, both miserable.

This father had succeeded, in his ignorance, in calling into expression the very worst side of Hazel's nature. His training had cultivated in her the very faculties which should have been restrained since her infancy. She was born with a strong will and a high temper, which are excellent qualities when properly trained, but when misdirected lead to misery and ruin.

CHUMS.

They wonder why I run and tell
Of every little thing,
And say I'm such a baby boy,
Tied to an apron string.
But truly I don't blame them much;
They're different from me;
My mother knows just what I want,
Because we're chums, you see.

She ciphers with me on my slate,
Then helps me read and spell,
And makes me study hard and learn
To say my lessons well.
And mother's great at games; she likes
To play as well as me;
When our side wins, she's just as glad,
Because we're chums, you see.

I'm sorry for those other chaps,
I pity every one;
They'd love to have a chum like mine
For all they're poking fun.
Some mothers are too tired, I know,
And others do not care
To bother with the little boys,
Their plays and studies share.

But mine! She's just the very best
Of loving friends to me,
And oh! I'm such a happy son,
Because we're chums, you see.

—Magazine of Mysteries.

"I used to know a woman who never did a thing but look sweet. She was pretty and sympathetic and cheery. Her husband and six children idolized her, and fairly fell over themselves to please her and keep the home beautiful for her. There was physical energy galore lavished gladly by the family, in doing what is commonly considered the mother's work.

"And there was apparently nothing whatever the matter with that woman, who was always sweet and pretty as a new blown rose, and looked not a day over twenty. She was simply born tired and wouldn't work. Of course the neighbors said things about her; but nobody could say things to such a sweet tempered, cordial and pretty woman. And there'd have been razors flying through the air if anybody had dared hint to that husband or one of those children that mother was anything less than perfection. The family explanation was that 'mother is not strong.'

"But that mother did more for that family than all the others put together. She made the atmosphere, and she was the life-giving sun around which husband and children revolved, and from which they received the real Light of Life—the power which develops the good in us.

"The mother's main business in life was that of appreciating. She was the confidant, the counsellor, the optimistic teacher, and the appreciative audience for six children and a husband, besides a lot of neighbors who carried their troubles to her. She performed more mental work than it takes to manage a billion dollar trust. She kept six children, not only out of mischief, but happily busy at all sorts of household and outdoor work which it was well for them to know. They learned to keep house and farm, whilst she sat by and enthused and directed their efforts. She made them love it all. She helped them over the hard places in their school work and enthused them to do better work. They carried off the school prizes under her admiring eyes, and ran straight to lay them in her lap and receive that proud and happy smile of hers.

"Her husband worked like a slave with the heart of a king. She thought him the best, bravest, brightest of men, and told him so a dozen times a day, besides looking it every time he came in range of her big, loving brown eyes and smooth, rosy cheeks.

"I never heard of an unkind word in that family, and those six children grew up into splendid young manhood and womanhood. Their mother is still the blessed sun of their existence. She is prettier, healthier and happier now, and so proud of her fine children.

"And she is up to date. She has studied and read with her whole family and is interested with them in the world's present events, art, literature and religion.

"Do you think that woman ever complains of loneliness, or tries to draw husband or children nearer? No. She long ago chose the one thing needful—a faithful heart. Her physical strength would not bear much strain without depressing her faithfulness; therefore she left the physical labor out, as less important. To her the Life was more than meat or raiment, so she ministered to the Life—to the joy of living. A stronger woman, physically, could have ministered more efficiently to the physical side without neglecting the one thing needful. This woman chose the better part and stuck to it; and results prove her righteousness.

"The foolish woman looketh upon the outward appearance and is troubled over many things. She wears herself out trying to keep the outside immaculate—and grieves her heart out because she misses the one thing of great price—the joy of loving and being loved, of trusting and being trusted."

STUDY TO BE QUIET.

There is nothing so conducive to household happiness as this blessed gift of quietness; quietness of manner, quietness of tongue, quietness of movement. Not the quietness of monotony or of dullness that produces ennui, but the sweet quiet of controlled nerves. A lack of this element leads to much personal unhappiness and distress of mind, for what is so annoying as a bawling tongue, combined with noisy manners, and a nerve racking way of rushing about promiscuously.

"Study to be quiet," is the leading line in a little hymn by Hannah Browning, and no better advice can be given to the young wife, the mother, sister or brother than this line fraught with so much meaning.

A story is told of a woman who went to her parish priest with this complaint: "Father, my husband is such a scold, can't you give me some charm that will break him of this bad habit?"

"Take this bottle home with you," said the priest, "and whenever your husband begins to scold, do you with all haste take a mouthful of the liquid it contains and hold it therein until he has ceased to talk."

Sometime afterward she returned, her face lit up with satisfaction and happiness. "I want the bottle refilled in case he ever has a relapse," she said, smilingly. "It works like a charm."

"Child, any good pump will refill your bottle," was the grave reply.

It was a golden silence that had been the charm. Two can quarrel, but one soon wearies of having it all to do himself without argument or question.

Study, then, to be quiet if you would be happy. And in case you need a charm to help you to that end, it may be wise to have a bottle handy wherewith to supply the charm as did the good woman with the scolding husband.

It is indeed true that much sorrow and many tears have been caused by a lack of the blessed quality of discreet quietude, consequently it stands us in hand to bear the effective line in our minds and hearts and strive daily to "Study to be quiet" that peace and happiness may abide forever with us.—Public School Journal.

DONT'S FOR SPEAKER AND WRITER.

Ready Reminder of Errors in the Use of Common Words, Arranged Alphabetically.

BY EDWARD B. WARMAN, A. M.

(Author of "Practical Orthoepy and Critique," "The Voice: How to Train It; How to Care for It," Etc.)

(Copyright, 1905, by Joseph B. Bowles.)

Author's Note.—It is one thing to record errors, quite another to avoid them. He who waits for the faultless one to cast the first critical stone waits in vain; therefore, as one of many working for the betterment of the English language, I shall be pleased to receive kindly criticisms, if, perchance, I, too, have erred.

One's theory often is better than one's practice. This was exemplified by the teacher of language when he said to his class: "Never use a preposition to end a sentence with."

Many years ago I began to be watchful of errors. I noted them in a little book; the book grew as the years passed. I profited much; shall profit more. I now record them that I may benefit others as well as myself. Many of them are recorded for the first time.

Don't say "anticipate" for "apprehend."

Example: "The calamity was hourly anticipated," should be, "The calamity was hourly apprehended."

Note these words are often used interchangeably. We anticipate joyful occasions; we apprehend fearful ones.

Don't say "approbation" for "approval."

Note—The latter is the stronger term. One may have the approbation of his friends, but lack the approval of his conscience.

Don't say "approved of."

Example: "The decision was approved of by all" should be "The decision was approved by all."

Don't say "apt" for "liable" or "likely."

Example: "He is apt to go astray" "should be "He is liable or he is likely to go astray."

Note—One may be apt in mathematics or in any special line of work or thought. One may be apt in going astray, but not apt to go astray.

Don't say "as soon as ever."

Example: "Return as soon as ever you can" should be "Return as soon as you can."

Don't say "as" for "so."

Example: "This is not as long as the other" should be "This is not so long as the other."

Note—The negative in the sentence calls for "so" instead of "as." In the absence of the negative one should use "as."

Don't say "as" for "that."

Example: "Not as I am aware" should be "Not that I am aware." "I don't know as I would do so" should be "I don't know that I would do so."

Note—Also avoid the expression so often used, "Not that I am aware of."

Don't say "as though" for "as if."

Example: "He walks as though he were tired" should be "He walks as if he were tired."

Note—The former reads, "He walks as (he would walk) though he were tired;" the latter reads as it should—"He walks as (he would walk) if he were tired."

Don't say "at" for "by."

Example: "You should see Yosemite at night" should be "You should see Yomesite by night."

Don't say "authoress," editress," "poetess," waitress," etc.

Example: "She is an authoress, an editress and a poetess" should be "She is an author, an editor, and a poet."

Note—The adding of the ess, inasmuch as it is to designate the sex, is always superfluous when the personal pronoun "she" is used, as in the foregoing examples.

Also when the appellation Miss or Mrs. is given.

Example: "Mrs. Browning is a poetess" should be "Mrs. Browning is a poet." "Mrs. Stowe is an authoress" should be "Mrs. Stowe is an author." "Miss Hamilton is an editress" should be "Miss Hamilton is an editor."

Example: "An editress called on you to-day." "A poetess called on you to-day." "A waitress called on you to-day."

Note—The foregoing expressions are correct, as neither the personal pronoun nor the appellation is given.

It is strange to what a ludicrous extent the adding of ess is carried. The editors of Webster's International Dictionary have coined the word "mayoress," "the wife of a mayor."



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.

Question by A. W. Heinz, N. D.: What do you mean when you say "Cultivate the vital faculties, especially Amativeness." I mean that this faculty has such to do with the absorption of animal oil, so necessary for the growth of the hair. When a person is weak in this faculty, or when he does not cultivate it, his system lacks starchy substances and animal oil, and the system is also lacking in some of the properties necessary for the secretions.

Question A. H. H., Bay City, Mich.: As mind is builder of the body, do you not think also that the mind has to do with the color of the hair, and that it has to do with quality of organization?

Answer: Yes, surely the mind has to do with all kinds of physical conditions in the way of growth and development. Mind lives in matter; mind gathers matter, mind is the living principle that lives in matter. It is the mind that is the builder. Each faculty of the mind has its effect on the organization of the body. Even the pigmentary properties, giving rise to complexion, are gathered, or manufactured by the mind itself, or by the faculties.

Question by L. H. T., Spokane, Wash. Do you think that "Veneration" existed in the brain of the Romans, or has that faculty developed itself since their time?

A. If you will read the history of the world, you will know whether Veneration has developed since that time or not.

The Romans had their gods the same as other nations.

They had one god that was called Vulcanus, or the god of fire and destruction. They had Minerva, or the goddess of invention and thought power. They had Mercurius, or the god of trade. Bellona was the goddess of war. Victoria was the goddess of victory. Spes was the goddess of hope. Salus was the goddess of health. Fides was the goddess of faith. Fors Fortuna was destiny. Fata was the will of god. Locutius was the god of speech. Numerius was the god of figures. Indeed, the Romans believed in gods and the will of the gods.

TO BE SUCCESSFUL.

Be gracious, upright, kind,
Be honest, fearless, true,
And ever you will find
That folks believe in you.

Be cheerful, smiling, gay,
And wear a happy face,
And you have found a way
To win a victor's place.

—Stacy E. Baker.

He who has resolved to conquer or die is seldom conquered; such noble despair perishes with difficulty.—Corneille.

Know thy work and do it, and work at it like a Hercules. One monster there is in the world—an idle man.—Carlyle.

When a firm decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom.—John Foster.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame.—Longfellow.

Nothing can work me damage, except myself; the harm that I sustain, I carry about with me, and never am a real sufferer but by my own faults.—St. Bernard.

Believe me when I tell you that thrift of time will repay you in after life, with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature, beyond your darkest reckoning.—Gladstone.

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of his.—Lowell.

A man who knows the world will not only make the most of everything he does know, but of many things he does not know; and will gain more credit by his adroit mode of hiding his ignorance, than the pedant by his awkward attempt to exhibit his erudition.—Colton.

Send for Radio-Mentation, a little book setting forth the work of Katharine Jarvis Cheney, whose ad appears in this Journal. It is sent free to readers of Human Culture. Address Box 538, Chicago.

Some beautiful inspirational thoughts are contained in a little booklet which sells for 25 cents, entitled *The Perfect Life*, by Adolphine C. Hingst, 119 East Fifteenth St., New York.

Man revealed, by Dr. George W. Cary, is a series of lessons called *The Zone Lessons*, giving the number, color, vibration, character, astrological relation and alchemical meaning of the twenty-six letters of the English alphabet. Through a series of computations, you are enabled, according to these lessons,

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Chas. C. Haskell, author of "Perfect Health, How to Get it and How to Keep It" is now advertising to teach health by correspondence, we notice. (See ad in this number.) From his picture he might be a pretty good exponent of health. We cannot have too much good teaching on this all important question.

Health Culture for August is full of good things, too numerous to mention. The front cover illustration "Health in the Hayfield" gives one a longing to "hie away" to the country. Health Culture, published in New York.

Good Health Clinic for August contains articles on "How to Overcome Nervousness", "The Husband Who Cooks," "Why No Breakfast," "How Fancy Can Kill," etc., etc. One year's subscription to this magazine and membership in the International Health League including a personal health letter each month, all for 50 cents. Address Syracuse, N. Y.

Thought, an Advocate of Psycho-Therapy, Editor Sheldon Leavitt, M. D., published at 4665 Lake ave., Chicago, has just come to our desk. It is a small magazinelet, and we find it rather trying to read on account of the smallness and mixed condition of the type. It contains some splendid reading, however. The editor gives two interesting cases of his own treatment showing the advantage of mental treatment for physical ailments over the old method of treatment with medicine.

"To-morrow" for September is very spicy. It contains a number of contributions of unusual interest, among which are An Appeal for Abolishing Indian Reservations and all Forms of Indian Aid, by Dr. Carlos Montezuma, an Apache who sees in Uncle Sam's paternalism a direct influence to cause the degeneracy and destruction of his race. Address 2238 Calumet avenue, Chicago.

The Common Sense Club, of San Diego, Cal., is a group of thinkers who have collected a quantity of progressive and helpful ideas on essential subjects and are "passing them around," according to their motto. Read their advertisement in this issue.

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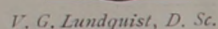
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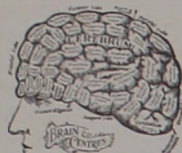
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Prof. L. H. Womack, Waco, Texas, in a private letter, dated February 14, 1905, says of Prof. Lundquist's Mail-Course Series of Home Lessons in Human Science:

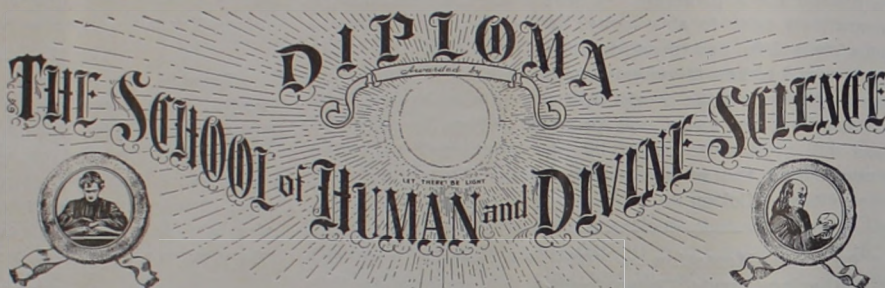
Home Lessons in Human Science. After nineteen years of persistence, one of all the magazines, standard books and pamphlets published in the English language; after having studied tens of thousands of pages on such subjects as embryology, heredity, sexology, marriage, temperament, physiology, physiognomy, ethnology, phrenology, hygiene, dietetics, etc.; after having read and studied three phrenological mail-courses; after having taken a special course in a phrenological institute, and after having seen a student of the same school, I am, I think, in a position to judge the merits and demerits of your mail-course in phrenology and similar sciences of man, brain and mind.

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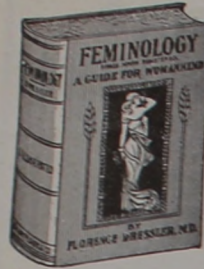
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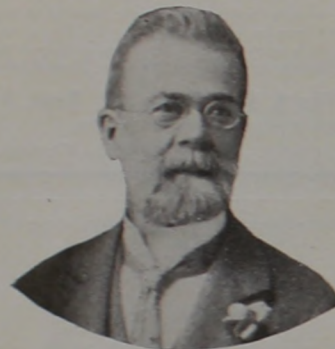
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