

HUMAN CULTURE

VOL. 8.

CHICAGO, ILLINOIS, AUGUST 5, 1908.

No. 7

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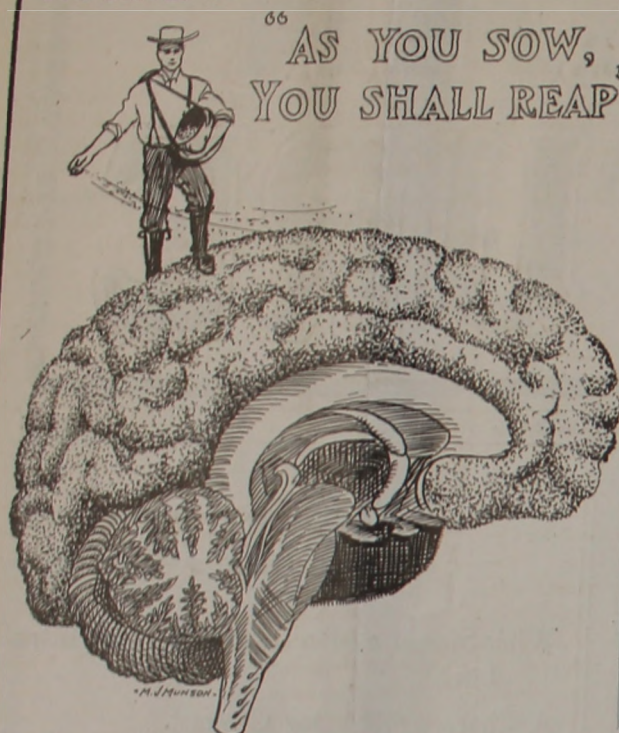
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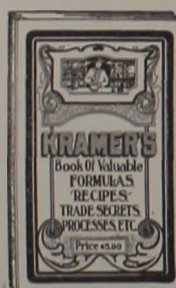
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HUMAN CULTURE

Vol. 8

CHICAGO, AUGUST 5, 1906.

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WHAT SHOULD A MAN DO TO PREPARE FOR ETERNAL LIFE?

Victor G. Rocine.

This question can best be answered from the standpoints of phrenology, which means nothing else than that it can be answered from the standpoints of the constitution of man, both in a physical and mental sense.

When we study man in every direction, we find that he is made up of different faculties, each of which has a special function to perform. Man has a vital temperament and he has also a vital side to his mind, and this vital mind, together with the vital organs, sustains the physical constitution of man and manufactures the necessary material for social, industrial, intellectual and moral growth. The vital and industrial faculties adapt man to his physical existence. The intellectual and transcendental faculties adapt man for intellectual and moral culture and prepare him for eternity. If a man lives in the physical faculties exclusively, he does not prepare himself for eternal life. If he lives altogether in the intellect at the expense of his vital and industrial faculties, he is not able to manufacture material for intellectual growth. He becomes weak and sickly and unable to develop himself intellectually, simply because he cannot manufacture good blood for intellectual development. If he lives exclusively in the faculties of religion, morality, chastity, purity, love and virtue, he does not develop his physical self, and for that reason he will not have good blood for the upbuilding and unfoldment of those faculties that relate him to eternity. All of the faculties should be cultivated. Man does not do this, first because he does not know himself and his own make-up, and second, because he is more strongly developed in a special region of the brain and too weakly developed in another. For this reason, one philosophizes at the expense of his moral and social nature; another moralizes at the expense of his intellect; a third one thinks at the expense of his vital nature. The constant use of one set of faculties and the inactivity of the others, induce disease, both physical and spiritual. The mind holds a close relation to the body. Any mental disturbance affects the physical organism; and the excessive action of a special portion of the brain causes inactivity of the remaining portion, inducing inharmonious, bodily disease and intellectual eccentricity. Few understand the law of harmonious development. A man who cultivates every part of his being may not be a genius in the unexplored fields of study and culture, but he will build on a solid base, and is therefore in no danger of incomplete physical and spiritual development. The spirit and the body should grow like a tree; each year should add a new circle to its former limits. If a man does not do this; if he does not develop himself harmoniously, he transgresses the law of his being. This law holds good to every man, whether he be a sinner or a saint. Neither is there any forgiveness for his transgression. Law pays not the least regard to prayer. If a man starves his stomach; if he starves his brain; if he puts his finger into the fire; if he falls and injures himself; if he injures his brain—he suffers, however much he prays. Prayer improves a man, or calls the moral faculties into action, but prayer does not cure, nor does it excuse transgression of law. If a man loses a limb he cannot pray the limb back. The limb is simply lost. This may be a bitter truth, but it is a truth nevertheless. Man cannot sin

for fifty years and then pray for forgiveness on his death bed and enter heaven as a happy saint. Every man should repent; every man should pray; every man should develop himself, but he should also study the laws of nature or the laws of God and abide by those laws; he should live the life of a saint. He should not neglect his physical self, nor his social nature, nor his industrial instincts, nor his intellectual faculties, nor his moral. If he lives a sinner, he will die a sinner. If he injures his soul in this life, he dies with an incomplete soul. His prayer will avail nothing. To pray and then live like a sinner is hypocrisy. The spirit retains its wounds and stains. The wounds may heal, but the scars remain. Man should live right. This is the way to prepare for eternal life. There should be equal development of all of the faculties; he should develop equally in every direction. If a person lives exclusively in the altruistic and social affections, his soul is not harmonious, he does not develop physically and spiritually as he should. If the lover of beauty, grace, landscape, quiet bowers and grand forests constantly cultivates these desires of his soul by living exclusively in the faculties of art and sublimity, he will be one-sided. His soul will be incomplete. If a man pours over scientific studies, mathematical problems and philosophical principles and laws, day in and day out, year in and year out, he will become spiritually eccentric. If a lady thinks of nothing but beauty, fashion, style and elegance, she does not prepare for eternity. If a man lives in the passions, he does not develop himself harmoniously. He will become bitter, irritable, hateful and pessimistic; lastly, perhaps, he will get disgusted with life and commit suicide. But this will not change his condition. There is no hope for the suicide to better his condition by plunging recklessly into the unknown. Death should not be desired. Life is a glorious privilege. It is in this life that we have an opportunity to prepare for eternity. But man should not live entirely in the physical. The physical-culturist may develop muscle and bone, but when he dies he leaves his motive system behind and then he may find his soul as barren as a desert. Muscle and bone sustain the body in this life, but muscle and bone do not inherit eternal life. The motive system should be developed the same as any other part, but the man who has nothing else to boast of than his solid bones and tense muscles, that man does not understand the philosophy of life. He is a sinner in a degree, the same as the saint who lives in his religious feelings to the exclusion of his physical energies. Earth is a primary school where the soul is prepared for the college of eternity. There are some faculties that are more important than others, but there is no faculty that should be deficient. All should be cultivated. Those faculties that relate us to a physical existence are the framework of our soul, as well as the framework of our success in this life. Unless a person has a well-developed and healthy body, he cannot manufacture nutrition for intellectual, altruistic and spiritual culture. It is true that the higher faculties should be in the lead; it is true that he should look upward to the unknown and gather wisdom from all spiritual and intellectual sources, but it is also true that he should not neglect the physical, vital and industrial sides of his nature. All people who cultivate and refine their minds and who do not forget that the soul draws its nutrition from good blood, reap a rich harvest. They die millionaires in knowledge and wisdom. Knowledge is all that the spirit carries with it; all else is dross.

A CHARACTER READING CONTRAST.

Emily H. Vaught.

We believe that these two pictures will teach us a splendid lesson in the difference between real character development and worldly accomplishment, as seen from phrenological stand-points. One belongs, we might say, to the old, conservative school, and the other to the new do-it-all-in-a-hurry class.

Rex E. Beach, author of the popular new novel, "The Spoilers," despite his education and training, is coarse in thought and tendency. In his book he talks about "going back to primitive instincts," and the fact of the matter is that he himself has not far to go, for the controlling faculties of his mind are Destructiveness, Combativeness, Vitativeness and Amativeness, and the religious and moral faculties are not strong enough to take him very far out of the "primitive instincts." He is a born fighter. He believes in self-preservation. He has a strong intellect and is able to think in a concentrated, pointed, practical and connected manner. He is able to work fifteen hours a day because of his strong physical constitution. He has practical success in him, but his spiritual soaring is not very high. He has a great deal of physical magnetism and would have a great deal of influence among ladies, but they will not be elevated by his influence. He has a strong personality and carries things by storm, consequently he usually attains his purpose. He believes in forcing success. He is not content, like Longfellow, to work for the work's sake with never a thought for fame.



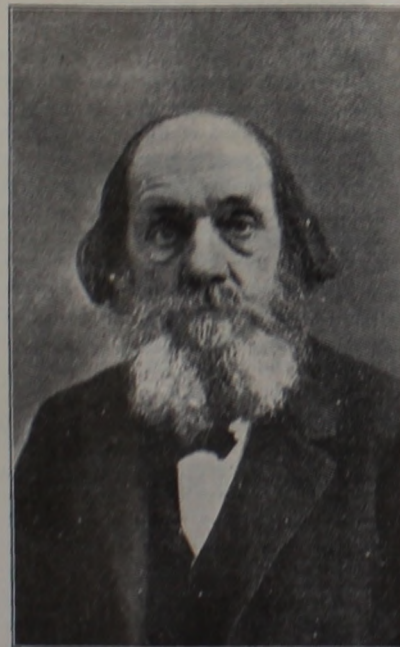
REX E. BEACH.

He works for results—quick results. Here is a sample of his mental attitude in the matter of accomplishment:

"Think of Mr. Gray, known long ago throughout English sporting circles as the 'Tombstone Kid,' because he spent ten years in a graveyard darning out his famous Elegy, which measures only something like four inches in length. Where would that rate of speed land him to-day? He could not hold a job on the Poultry Man's Review. No, sir; we have to go some nowadays in the literary line. Two cords of quatrains is considered a fair day's work for a modern poet, and as for prose—well, prose is worth, according to the latest market quotations, \$30.00 a ton, f. o. b. cars at the plant. It is quantity that counts to-day."

This choice bit of art is selected from an after-dinner speech, and it is only fair to say that he is not supposed to be on dress parade in a literary sense; but it gives us a clue to the indifferent development of his character faculties and especially of the development of Veneration and Conscientiousness.

We have here a clear case of the mingling of Amativeness and Destructiveness, as seen in the face. There is a sort of a dreamy, sensual expression in the eyes, especially the left eye shows active Amativeness. The under lid runs up on the eye and the upper lid droops. Amativeness, Destructiveness and Spirituality are shown in the eyes. There is a rather hard, firm closing of the mouth which indicates a tenacious, unyielding strength. The convexity of the nose indicates fighting capacity or an active faculty of Combativeness. The chin indicates muscular strength. This man has a close grip on himself and is generally able to secure what he goes after. Amativeness, Destructiveness, Combativeness, Spirituality and Sublimity are his strongest faculties. The strongest portions of his brain are the perceptive faculties, or the part of the brain under and a little above the eyebrows. From here the head slopes back all the way to the faculty of Firmness, which is the highest place on his top-head. Firmness is located in the center of the top-head, directly parallel with the back of the ear. From this point down to the ear opening, and forward about two inches and about two inches behind, the brain is strongly developed. The cerebellum (including Amativeness and the muscular brain), are also strong in development. These strong brain convolutions are occupied by the Perceptive faculties,



EDWARD EVERETT HALE.

Time, Tune, Constructiveness, Eventuality, Ideality, Sublimity, Spirituality, Firmness, Destructiveness, Combativeness, Amativeness, the muscular and vital brain centers.

He has the literary combination of faculties, together with the fighting instincts. He would be successful in newspaper work, and he would take especial interest in sporting news.

When it is a matter of real success and inherent character, Chaplain of the United States Senate Edward Everett Hale is a great man. Here are open, rounded eyes, with a square scenery above the eye, which latter is an indication of habitual, rigid honesty of thought. His eyebrows are elevated (Spirituality), with deep lines across the forehead (active Benev-

olence). His brow is high and prominent, which is the philosophic cast of intellect.

Dr. Hale has a different idea of work and of living than has Mr. Beach. He is actuated by Veneration, Benevolence, Conscientiousness, Self-esteem, Causality. The strongest portion of his brain includes the upper part of the forehead and the middle part of the top-head, running from the front backward; also the parietal lobe is strong. These parts of the brain are used by the faculties Comparison, Causality, Mirthfulness, Constructiveness, Benevolence, Veneration, Conscientiousness mainly.

He is willing to live a life of high, holy, conservative, slow, uniform development. He is in no special hurry for returns.

He is 33 years old and has been only one day in bed since he was 17 years of age. His recipe for long life is: "Arise at 7 a. m. and drink a cup of milk browned with coffee; breakfast at 8; another cup of milk at 11; lunch at 1, and then an hour's nap; dinner at 7 p. m., and if light, take a bowl of soup at bed time; bed at 9 p. m. Don't drink tea nor coffee after 2 p. m. Don't do brain work after 4 p. m. Spend all time possible out of doors. Sleep ten hours every night. Don't go to bed on an empty stomach. Don't work too constantly on one subject."

Here is one of Nature's noblemen. He must needs elevate all those with whom he comes in contact. His life is an inspiration for good.

WHERE SHOULD A DOCTOR LOCATE?

"Shall I locate in the city or country? Shall I go west or south?" These are questions which every young doctor asks himself as graduation day approaches. Success so often depends upon getting the right start.

The city has a wonderful attraction, especially if the young man came from the country. The city doctor seems to him the most happy and successful of men. He wears good clothes, lives in a luxurious home, goes about the city in an expensive carriage—sometimes even in an automobile! He seems to the penniless student to be riding on the very crest of the wave of prosperity. But too often this is seeming only. The city doctor has to "put up a front," or thinks that he has, which too often the condition of his bank account does not really warrant. He hopes to attend this wealthy packer or that eminent financier—and could he hope to keep their patronage if he wore a shabby coat? Verily, no. If he wants success he must pay the price.

I was talking not long ago with a friend, a physician, concerning the makeshifts employed by the doctors on his street by which they were enabled to keep up appearances. He went over the list.

"Dr. B.," said he, "has a job at the city hall which takes part of his time. A. ekes out a living with life insurance work; C. does hack work for the medical papers; D. teaches at a medical school to help out expenses; E. does detail work for a drug firm"—and so on he went through the list. Only one of these doctors, all of whom appeared to be successful and prosperous, was making a living entirely from the practice of medicine. Thousands of physicians in Chicago and other large cities are veritably "hanging on by their eyebrows," waiting for the lightning of opportunity to strike.

Some Men Belong in Town.

I do not wish to be understood as advising any young man to stay away from the city. There are men who properly belong in town, not so much because they are brighter than their fellows, as because they have the adaptability to surroundings and the type of mind to "win out" in spite of the severe competition they are sure to meet. But even men like these should take stock of their resources, remembering that in the city everything has to be paid for. In the country one can live close to the soil, get a part of one's living from the earth, so that a little

money will go a long way. Not so in town.

Even the poor boy may make a success in the city. One of our most eminent physicians once told me that when he came to Chicago—he stopped here because he didn't have money to go farther west—after he had hung out his shingle and paid a month's rent he had just a dollar left.

But for the man of moderate means the country undoubtedly offers the best openings. If the young man will swallow his pride and get out and hustle "on the ground floor" he will still find opportunities.

Are there any rules to guide a man in selecting a location? We give a few. As a rule it doesn't pay to go into a community where the competition is too fierce. Go over a physicians' directory and find out the number of doctors in the town you are interested in. Find out when they graduated. If there is a preponderance of old men there may be a chance for you a little later.

Don't go into a community that is dead. Get in on the rising tide, and if you tread water for the first few months you will float into a comfortable practice before you know it.

Don't try to get into the easy place, where the legal bars are down. Reasonable severity in the examinations for admission to practice is an advantage, not because it limits competition but because it insures a better quality of competition.

Points and Places to Consider.

What states offer the best opportunities? Some facts regarding the distribution of physicians may be of interest. There are about 125,000 physicians in the country, an average of one to about 630 people. The District of Columbia has the largest proportion, or one physician to 280 people. Next come Colorado with one to 367 and California with one to 375. Neither of these states is promising. Oklahoma has one doctor to every 450 people; still, it is filling up rapidly and the newcomer has an even chance with the older settler.

Vermont, Ohio, Missouri, Indiana and Massachusetts all have one physician to 550 people or less, Illinois has about one to 600. Commencing at the other end of the list, North Carolina has one doctor to 1,300 people, South Carolina one to 1,200, New Mexico and Virginia one to 1,100, North Dakota one to 1,000, Louisiana, Minnesota and Mississippi one to 990, and New Jersey and Wisconsin one to 950.

Remember, however, that when there are relatively few physicians there is usually some good reason for it.

Now, a word of advice about finding the place. Get all the information you can and then go and see. The western roads generally maintain industrial bureaus and can assist you with much valuable information, both concerning the towns needing doctors and the prospects of various localities.

Another good way to secure information is to subscribe to a clipping bureau. Ask to be furnished with information concerning the deaths or removals of doctors, the building of new railroads, the establishment of new towns, and the opening up of new territory from any cause. This service is inexpensive, and if desired two or more young men can get it together.

UNKEL DAVID'S FILOSOFY.

In men a birdsie mapul exterior is generuly the accompenyent of a interior of punk.

Doant enkurage the rockin-chare Habbit, it fasillitais failure.

Thare is sutch a thing as hoars sens alrite. It is wat maiks a Man pul upp his line wen the fish hes takken all the bate offen his hook.

If you notise rite close a fittle calibur man is never identyfyed with a twentytue kalibur bizness. It remanes for that to purty offen be his matrymoniful misfortshun.

P. S.—I haisten to add that the latter ackusashun is not soe in ml calse.—Unkel David, in Field and Stream for June.

THE BRAIN AND ITS FUNCTIONS.

A SERIES OF ARTICLES EXPLAINING THE FUNCTIONS OF ALL THE MENTAL FACULTIES.

By V. G. ROCINE, Doctor of Science.

Written at the Request of Readers and Students of Human Science. Commenced in August, 1906. Continued from Month to Month.

VITATIVENESS.

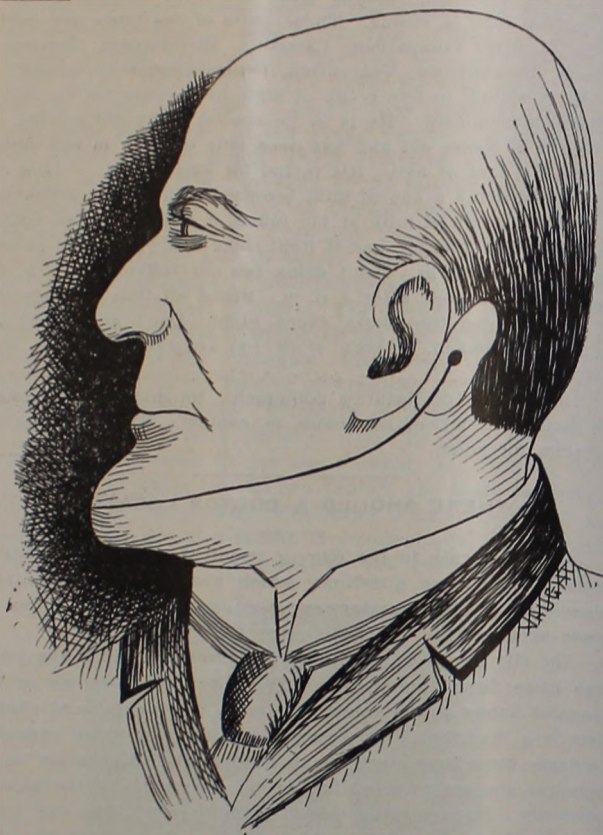
This faculty is located in the temporal lobe of the cerebrum, in the inferior temporal convolution. It is located in the posterior part of this convolution. It belongs to the Affective Class, and the Industrial Group. It is found immediately behind the ear, above the mastoid process.

Vitativeness is interested in life and existence. It takes an interest in life. It leads to the perpetuation of life, to the study of the laws of life, to the protection of health, to doctoring and medication. It enables a person to cling to existence, at times when the machinery of life is running at a low rate of pressure. It is primarily the instinct of self-preservation. It gives life energy to the vital functions. It is the engineer of the energies of life. It is the mental doctor inspiring man to study his body and cure his bodily ills. Through it, man loves his own life; it is through it that he can restore his failing health. It inspires the intellect to study the causation of health and disease. It is interested in pathology and hygiene. Through its inspiration the intellect studies the bodily functions, the restoration of health and the operative functioning of organic life. Through its promptings the intellect becomes interested in decomposition, biology, doctoring the science of life, the laws that govern the continuation of life, even beyond death. When it acts with Veneration, Spirituality, Hope, Sublimity and Continuity, the person becomes interested in doctrines of immortality.

It gives physical hardihood to the constitution of man, toughness to his tissues, tenacity of texture and wiriness to his organization throughout.

When a person has Vitativeness strongly developed, he is able to run his machinery of life until his vitality is entirely used up. Hence, he is, like the cat, hard to kill. He does not die of trivial causes. He can resist disease and recover quickly from a blow. If he be knocked unconscious, he soon recovers and is as strong as ever. Through it he becomes very desirous to cure his bodily ills. When he is sick, he recovers quickly. He is disposed to study the means of prolonging life. He becomes interested in medical literature, treating of medication, health and disease. Through its promptings, his intellect studies such sciences as medicine, pathology, therapeutics, biology, ontology, hygiene, the physiology of plants, diseases of plants and animals, human, animal and vegetable physiology, organic chemistry, mortality statistics, improvement of food and drinks, sanitation, massage, hospital work, physical culture, magnetic culture, the value of health resorts, veterinary science, organic life, biogenesis, the methods of self-preservation, the causes of longevity, and in fact all such sciences, arts and methods that are calculated to improve health and prolong life. It is the health promoter, the hygienist and the doctor of soul and body. All kinds of doctoring begin and end in this faculty. The various medical arts are only means of prolonging life.

There are between sixty and seventy different methods of doctoring, but each method begins in this faculty, depending, of course, upon the combination of the other faculties acting with Vitativeness. If a person has a material mind and a scientific inclination he believes in such methods of doctoring as allopathy, homeopathy, osteopathy, professional nursing. Such a man believes in the efficacy of foods, drinks, herbs, pills and drugs. If Vitativeness acts with Veneration and Spirituality, he believes in faith cure, Christian science, mental healing, etc. If he be strong in Amativeness, or the vital faculties at large, he believes



Location of Vitativeness.

in vital and magnetic healing. If he be strong in the muscular brain, Combativeness and Destructiveness, he believes in work-cure, which is only another name for physical culture, magnetic culture, athletics, gymnastics, calisthenics, long walks, travel, massage. If he be strongly developed in Inhabitiveness, Sublimity, Ideality, Spirituality, Benevolence, Human Nature and the vital faculties, he thinks that health resorts are the best methods of curing disease. If he be strongly developed in Bibativeness and this instinct acts with Vitativeness, he believes in water cure, as Father Kneipp did. The Germans as a people are strongly developed in Bibativeness, or the liquid instinct. This is the reason they are so successful in hydropathic methods.

If a person be strongly developed in Parental Love, Benevolence and Amativeness, acting with Vitativeness, and weak in the positive faculties, he becomes interested in the diseases and health of children. If Amativeness be the leader and it acts with Vitativeness and strong Veneration, he becomes interested in obstetrics and in female diseases. If the mechanical faculties be very strongly developed and acting with Vitativeness, he is a skillful tool user, and then he may take interest in dentistry, or eye doctoring. If Vitativeness acts with the mental-motive temperament, strong conservative faculties, well developed reasoning faculties and strong Combativeness, Destructiveness and firmness, he can become a skillful surgeon. Then he is an ana-

(Continued on Page 131.)



HOW TO READ PEOPLE

BY VICTOR G. ROCINE



CHARACTER READING FROM VOICE.

Each nation has a dialect and accent of its own. But although each nation has an accent peculiar to the nation itself, there are qualities in the voice that are peculiar to all people, of all nations, one person manifesting more of that special quality than another. Those qualities in the voice are not the voice; it is the accent of the voice, the force, stress, pitch, movement, quantity, pauses, emphasis, melody or want of melody, waves, slowness, or suddenness of accent, volume, etc. All these conditions, or qualities, are freighted with character, and these can be described and interpreted.

Subdued force means a subdued mind. Even force in accent and conversation means uniformity of mind. Subdued force means tenderness, pathos, seriousness, aristocracy, solemnity, tranquility of mind, reverence, and sometimes deep melancholy. Moderate force in voice, accent and quality of voice means intellect, educational tendencies. This is the accent and quality heard in literary, philosophical and educated people. It is the didactic quality of force, voice and accent. Such people are EDUCATORS, or interested in education. If we wish to gain them as friends, or if we wish to do business with them, we should talk about education and development. They are highly educated, or they are interested in serious subjects, and never care for frivolity. When we hear this quality of force and accent in the voice, we may know that that person belongs in the educational spheres.

When a person is courageous, resolute, happy, joyful, hopeful, FREE-minded, strong, defiant, political-minded, inclined for statesmanship and law, he has a clear accent, an oratorical volume of voice, a FREE and daring delivery, in conversation, whether colloquial, senatorial, judicial or oratorical.

When there is impetuosity, sudden anger, earnestness and vigor in the speech, there is a special stress, or accent, laid upon the first part of the syllable; or when a person is combative, positive, energetic, impulsive, ardent, eager and earnest, he applies stress, an instantaneous burst of accent, on the first part of the syllable, while the remaining part of the syllable will be uttered with a slight aspiration; or it will sound as if the words were fired out of a gun. This kind of accent used in speech is what grammarians call radical stress. That kind of an accent means power, determination, resolution, firmness, impetuosity, ardor, intensity, vehemence, force of character, intensity of emotions, excitability, will-power, a domineering tendency, desire for conquest, strong passions, enterprise, earnestness, independence of mind, desire for forceful action, power to persist and conquer, suddenness of action, daring, boldness, strong convictions, powerful desires, power of argument, desire for competition, ability for debate, etc. It is the accent, or stress of accent, of enterprising merchants, military leaders, sea captains, rulers, fighters, pugilists, drill-masters, lawyers, when earnestly arguing a case. A man who has the spirit of daring, freedom and enterprise within his soul, speaks with a radical stress and in the imperative mode, as grammarians call it. Right here we can learn character. When we pay attention to the voice and its qualities, we can look into the very heart and soul of character. The voice, its volume, stress, euphony, force used, and the kind of voice used are infallible indications of character. Physiognomy, phrenology and all other sciences, arts and signs of character studies may deceive at times, because of complications

and combinations, but the voice, accent, stress, etc., never deceives, for it comes directly from the mind.

Some people, when they talk, begin gradually with a word, syllable or sentence and then increase the stress, making the stress, or accent, strongest in the middle of the word, syllable or sentence, and then decrease the stress and pitch gradually, until the end of the word. This kind of stress is what the elocutionists call Median Stress. When people are surprised; when they see something grand and sublime; when they become suddenly happy or overjoyed, we can hear this stress or force of accent. But there are some people who make use of this kind of stress at all times and in every sentence, simply because all things are surprises, wonders and mysteries to them. Such people are theatres in themselves. They are full of adventure, speculation, grandeur, pathos, admiration, wonder, sublime sentiments, esthetic emotions, idealistic imaginations, devotion, reverence. It can be said that all people using stress are full of emotion. Stress denotes emotion. Stress language is emotional language. It is the language of the orator.

People full of dogged determination, ill-will, malignity, contempt, revenge, defiance, hatred, rebuke, mean and disgusting passions, etc., speak with a cumulative accent; that is, they increase the stress to the end of the word, when the force culminates in a strong, explosive, vehement and violent stress at the very end of the word, or sentence. Such people are as determined as the Medes. It is useless to argue with them. There is determined purpose, resolution, earnestness, protest, defiance, power, authority and argument in this kind of stress. People who use this, the cumulative, accent, or final stress, have an iron will, a determined mind, and resolute convictions; they have a strong character of some kind.

Some people lay special stress on the first and last part of the word, but use less stress in the middle of the word; or they speak the word with much force in the beginning and end of the word. We can hear this accent at times when people express astonishment, contempt, mean sport, mockery, derision, ridicule, sarcasm, satire, raillery, angry altercations, frolicsomeness, comic surprises, intense astonishment, etc. The satirist, critic, cartoonist, sarcastic funmaker, humorist, etc., make use of this kind of accent. People who make use of this kind of accent at all times are very critical; they are full of contempt, sarcasm, dry and contemptuous jokes, mockery and ridicule. It will pay to stay away from that kind of people.

Other people speak in such a way that there is an equal distribution of force on the entire word. In them the voice is full and rich, the accent broad and swelling, and the stress uniform on the entire uttered word. Such people are broad-minded, lofty and great. There is magnetism in this kind of accent. Such people can plead, electrify audiences, magnetize hearers and fill the people's souls with joy and lofty emotions. It is the magnetic accent, stress and voice.

Again, other people have a tremulous utterance, using a stress of tremor throughout the entire word. This accent denotes affection, resignation of mind, tenderness, love, sympathy, weak vital powers, feebleness and old age. It can be heard in people who are extremely tender-hearted, submissive and resigned. Before coming sickness, when the vital powers are weak, this accent can be heard, and also at times when affectionate and emotional people are overwhelmed with joy, pity or grief.

There is more character in accent and stress than people believe. Listen to accent and stress; it will pay.

HUMAN CULTURE

DEVOTED TO

Human Nature
Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

Published and Edited by

DR. VICTOR G. ROCINE EMILY H. VAUGHT

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Foreign Countries in the Postal Union 5c

Advertising Rates on Application.

Entered at the Post Office at Chicago, Ill., as second-class matter

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LECTURES.

Every Tuesday night at 7:45. (Be sure and come before 8 as elevator stops at that time.

Come early and tell your friends. The lectures will be highly instructive and scientific. If you have any friends who are disbelievers in the science of phrenology, bring them along. People from the audience will be chosen as subjects from time to time. Scientists, ministers, doctors, professional men and business men ESPECIALLY INVITED. All serious minded, rational people WELCOME.

We call them Free Lectures, although an admission of 10c is charged at the door for the purpose of keeping out undesirable people.

TUESDAYS at 7:45 P. M., Suite 414-415 Old Inter Ocean Bldg.

Subjects for July.

- July 3 "How to Keep Cool and Strong in Hot Weather."
- 10 "Metabolism, or the Science of Nutrition."
- 17 "Chemical Value of Healthy Foods and Drinks."
- 24 "The Four Vital Centres."
- 31 "How Life, Strength and Magnetism Can be Gained."

Lectures have been discontinued for August.

GOVERNMENT POSITIONS TO BE FILLED.

City Offers Many Chances.

City examinations have been ordered as follows:

Plasterers	Sept. 4
Special assessment clerks, grade 3	Sept. 5
Tappers	Sept. 6
Woodworking machine helpers	Sept. 7
Dump foreman	Sept. 10
Barnmen and hostlers	Sept. 11
Cable splicers	Sept. 11

Cement finishers	Sept. 12
Architectural draftsmen, grade 5	Sept. 14
Assistant cooks	Sept. 17
Structural iron designers	Sept. 18
Brass finishers	Sept. 19
Pitometer expert	Sept. 20
Mining inspectors	Sept. 25
Boilermakers' helpers	Sept. 27
Building construction engineers, grade 4	Sept. 28

Federal Examinations Scheduled.

United States civil-service commissioners announce the following examinations to be held in Chicago next month:

Planing mill foreman, United States penitentiary, Leavenworth, Kas., salary \$100 a month; examination July 25.

Poultryman, Indian service, salary \$500 a year; examination July 25.

Farmer, with knowledge of irrigation, Indian service; salary \$720 a year; examination July 18.

Examinations Ordered.

Chief investigator	July 30
Pages, library	July 30
Plasterers	Sept. 4
Special assessment clerks, grade 3	Sept. 5
Cable splicers' helpers	Sept. 5
Tappers	Sept. 5
Woodworking machine helpers	Sept. 7
Dump foremen	Sept. 10
Barn men and hostlers	Sept. 11
Cable splicers	Sept. 11
Cement finishers	Sept. 13
Architectural draftsmen, grade 5	Sept. 14
Assistant cooks	Sept. 17
Structural iron designers	Sept. 18
Brass finishers	Sept. 19
Pitometer expert	Sept. 20
Janitresses	Sept. 21
Mining inspectors	Sept. 25
Civil engineers, grade 4 (promotion)	Sept. 26
Boilermakers' helpers	Sept. 27
Building construction engineers, grade 4	Sept. 28
Dairyman and farm hand	Oct. 2

Among these examinations is one for surveyors in the Philippine service, which was called for July 11. The examination has been postponed until August 8-9. A similar examination was held March 21-22. The positions pay \$1,400 a year.

Chance for Draftsmen.

Difficulty has also been experienced getting architectural draftsmen for the Philippine service. An examination was ordered to be held to-day and to-morrow, but it has been postponed to August 15-16. There are many vacancies and the pay is \$1,800 a year.

August 8 an examination for fish culturist will be held by the federal commission to fill positions paying from \$600 to \$720 a year in the bureau of fisheries. Spelling, arithmetic, penmanship, letter writing, and copying from rough draft count 50 per cent. in the examination and practical experience in fish culture the other 50 per cent. The United States is having a hard time getting hold of farmers with knowledge of irrigation. An examination was scheduled for July 18, but so few applicants registered that it has been postponed to August 15. There is a vacancy at San Jacinto, Cal., the salary being \$720 a year.

Need Railway Mail Clerks.

An examination for railway mail clerks will be held August 8. Vacancies at present exist in Montana, Wyoming, New Mexico

and Nevada. Vacancies in other states and territories, residents of which can take the examination, occur frequently and will be filled from the eligible list made up after this test. The entrance salary is \$800 per annum. Residents of the following states and territories can take the examination: Alabama, Alaska, Arizona, Arkansas, California, Colorado, Florida, Hawaii, Idaho, Indian Territory, Louisiana, Maryland, Mississippi, Montana, Nebraska, New Jersey, New Mexico, North Carolina, North Dakota, Oklahoma, Porto Rico, South Carolina, Utah, Virginia, West Virginia, Wyoming and Missouri.

For Interpreters and Firemen.

Interpreters with a knowledge of Syrian, Greek and Bulgarian will be chosen by examination August 1 for places paying \$1,000 a year. Marine firemen will be selected by examination August 8. No educational test will be given, and it will not be necessary for applicants to appear at any place for examination, age, physical condition and experience as set forth in application papers determining the successful competitors. The pay is \$540 a year. Persons interested in this or any other United States examination should send to the civil-service office, thirteenth floor, federal building, for proper application blanks and other information.

Following is given a list of civil service offices, where application must be filed and where information is freely given:

City of Chicago, 400 city hall; telephone, 447 Main.

County of Cook, 312-218 La Salle street; telephone, 15 Main.

State of Illinois, Springfield, Ill.

United States, thirteenth floor federal building; telephone, 4700 Harrison.

DON'T'S

For Speaker and Writer.

Don't say "reply" for "answer."

Example: "In reply to your letter," should be "In answer to your letter."

Note—Replies are given to statements, accusations, arguments, etc., whether verbal or written; therefore, in general correspondence, the word "answer" should be used.

* * *

Don't say "reprove" for "rebuke."

Note—These words are often used interchangeably, but erroneously so. A reproof is kindly given with a desire to aid; a rebuke is not always prompted by the best motives; hence, is often unkindly given.

* * *

Don't say "reputation" for "character."

Note—These words are not synonymous. A man's character is what he makes it; his reputation is what his friends or his enemies make it. A good reputation does not always bespeak a good character. One with a noble character may have a bad reputation. One's character is what he is; one's reputation is what he seems—sometimes viewed "through a glass darkly."

* * *

Don't say "return back" for "return."

Example: "We were compelled to return back," "The army retreated back many miles," should be "We were compelled to return," "The army retreated many miles."

* * *

Don't say "rig" for "conveyance."

Example: "They had a fine rig."

Note—The use of the word in this sense is questionable taste.

* * *

Don't say "rung" for "rang."

Example: "He rung the bell," should be "He rang the bell."

THE GREATEST THING IN THE WORLD IS WORK.

Emily H. Vaught.

The greatest thing in the world is work,
It brings sweet sleep and it strengthens the mind;
You may try all things, but at last you'll find
That the blessing of life is plenty of work;
Work, work, joyous work,
The greatest thing in the world is work.

The greatest thing in the world is work—
Though we abuse it at times and call it drudge,
Though we envy the lady whose soft, white hands
And whose brain knows not the joy and gain
Of creating a thought or a useful thing—
Let us choose to work and to progressiveness cling.

The greatest thing in the world is work,
It softens dull sorrow and alleviates pain,
It makes life a profit and living a gain,
It unloads burdens, it stimulates growth,
It brings happiness, peace, and satisfies hope;
Is there anything better for man than work?



The Value of Work.

Emily H. Vaught.



The greatest blessing that man possesses is his privilege of working. D. L. Moody, the evangelist, on his death bed, gave to his sons his greatest gift and blessing when he said, "My sons, I leave you work to do." Oh, men and women, accumulating money and influence so that your children "may not have to work as you have," can you not see that you are nurturing an asp in their bosoms to sting them, perhaps to eternal death, in the years to come?

There are thousands of examples to prove the folly of bringing children up with "silver spoons" in their mouths. The two Pullman boys of Chicago, whose father tolled so that they might have plenty, lived only a few years after him, being cut down in their young manhood by dissipation and riotous living. What did they accomplish in life? Harry Thaw is another case of the curse of accumulated millions being used to pamper the weaknesses of youth. There are not many people in the world whose characters may not be weakened, if not ruined, if the proper down-tearing processes are employed.

Effort—exercise is the cost of growth. Even the infant whose muscles are undeveloped (except those of the throat) will howl by the hour for no reason except an instinctive effort to grow, and the one who cries often until the little face and body is red and quivering, is the one who develops fastest and becomes the strongest man. What would happen if the child were coddled and petted and carried to the extent that he could not use his own muscles? Would it be possible for him to grow?

A plant that is given too much water and fertilizer—does it become a hardy plant?

Those who have never known the joy of doing things, of creating something with hand or brain, have missed the greatest pleasure in life, the pleasure that carries within itself its own greatest reward.



Conducted by Emily H. Vaught.

TRAINING CHILDREN.

Emily H. Vaught.

The way to develop a child is to train it to USE every faculty of the mind. It is not what we HAVE in the way of faculty development, but what we USE that counts. Very often, one with an ordinary development of a faculty, by using it, accomplishes much more in that direction than another man who has this same faculty strongly developed, but who does not use it.

The parent, by bringing phrenology to aid, can call into action every faculty of the human mind, and thus prevent the child from growing up one-sided in his character. A child's talent may be one-sided, but his character should not be one-sided. In other words, when it is a question of fitting him for a vocational work, then he should be trained along the line of his strongest hereditary talent; but in a character or soul sense, every faculty that God implanted in the human constitution should be cultivated.

We once heard a man say: "I am so weak in the faculty of Locality that I can scarcely walk around the block in a large city without getting lost, but there is always some one to direct me, so that I get along all right." When we asked him why he did not develop this faculty, he replied that life was too short to develop weak faculties. He said: "I live in my strong faculties and that is the reason that I succeed." But this man is neglecting his duty—he will go into the next life incomplete, and when he gets to heaven he will find it just as difficult to find his way through "the golden streets" as he did through the ordinary streets of old earth.

The measure of success from parental standpoints, is, first, self-improvement in a character and spiritual sense, so as to be fit to train children; and second, the hereditary improvement of self in the quality and talent of the children. When we fail in these two directions, we become failures as parents.

BAD EFFECT OF SUDDEN EMOTION.

A good argument for self-possession is found in the fact that while the country has gone microbe and germ mad, any excessive and sudden emotion may cause sickness and even death.

A Londoner, out of work for a year, and who tramped the streets for months, stumbled on a job that meant food for his family. He hastened to his wife, wept with joy as he told her that their troubles were over, and dropped dead. Heart disease.

A Frenchman was bound and gagged by robbers who threatened to torture him. He was so frightened that he lost the power of speech and could not articulate for four months.

A woman was so frightened by fire that she suffered a

stroke of paralysis and died, although almost immediately after the fire she realized that she was in no danger.

It is related of a felon condemned to death that he was told that his body would be drained of blood. A tiny puncture was made in his neck, after he had been blindfolded, and water was allowed to flow over his body into a basin. In seven minutes he died of fright.

Camille Flammarion tells of a mock execution, the victim being a student. He was shown an ax and a log of wood, and when he was placed in a position for decapitation he was struck on the neck with a wet towel. He died instantly.

Except that the sudden mental emotion in some way checks the natural circulation of blood in the brain, science has not been able to explain this phenomenon.

Anyway, it is a good idea to cultivate self-possession and fight fear of any kind.—Clipped.

THE CONQUEROR.

Rev. Robert Brown.

He slept one day and dreamed success was his,
He stood above the crowd—a master mind,
And willing hands upon his brow did bind
The laurel wreaths of glorious victory.

He waked, the glow was in his cheek, the fire
Burned like a flaming glory in his eye,
He lifted up his hand and swore to die,
Or win the substance of that phantom fame.

The dragging years still found him at his task,
A will of iron urged him on his way;
The sirens lured him but he would not stay,
The land of promise was the goal of life.

He trod the rock-strewn path with bleeding feet,
Met disappointment's frown and flung it back,
And knit his muscles firmer with the wrack
And ruin of his plans and scorned to yield.

Some called it luck, he called it by no name,
Some called it genius, brightest gift of God,
He knew it only by the name of plod,
That slowly lifted him above the crowd.

That lifted him until one day he stood
Upon the shining summit of his dream;
The far off, glorious peak, which then did seem
So high, was underneath his feet at last.

And standing on its topmost crag he knew
The hard-won goal was his because he used
The talents God had given him, nor abused
The sacred trust by hiding them in sinful ease.

Grand Haven, Mich.

THE BRAIN AND ITS FUNCTIONS.

Continued from Page 126.

tomical tool-user and a daring surgical operator. But when he is weak in Combativeness, he does not have the daring. Then the sight of blood and suffering will make him faint.

It is through Vitativeness that one person becomes a first-class cook and by such means seeks to preserve life. It is through it that another man becomes interested in the growth and doctoring of plants, which, of course, draws him in the direction of nursery gardening. Another man likes animals, animal life and doctoring and becomes a veterinary surgeon.

Vitativeness is the life-preserving instinct. It causes people to respect their own life and that of other people. If a man be strong in the social faculties in Veneration, Benevolence and Vitativeness, he will never become a murderer, nor a suicide, nor a pugilist, nor a soldier. Such a man does not believe in destroying life. He believes in preserving it. He has respect for human, animal and plant life.

When Vitativeness is too strong and acting with Destructiveness, the mind becomes full of fears and evil apprehensions. Then he will buy medical books and read through the whole list of diseases, imagining that he has all kinds of diseases. If Vitativeness becomes diseased and acts with Destructiveness, it results in pathophobia (disease fear), thanatophobia (death fear), etc.

If a man be too weak in Vitativeness and too strong in Destructiveness and the social faculties, he is dangerous. He is full of suicidal tendencies. He is likely to hate people and animals and prone to destroy human, animal and vegetable life. He does not care for his own life then, nor for that of anyone else. He will be cruel to people and animals. He will never do anything for the protection of animals. If such a man becomes a doctor, he will be a dangerous doctor to the people. If such a man has strong Combativeness and Destructiveness, he is likely to strike a death blow very quickly. If a wife be weak in Vitativeness, Conjugalitv, Alimentiveness, Veneration and Combativeness, she will be lazy as a wife. She will be a poor cook. A man who marries such a lady should have an iron stomach, or he will die of dyspepsia.

LOVE UNDER FEDERAL CONTROL.

Explains Scientific Plan to Breed a Better Race.

"In the future, when a young man's fancy turns lightly to thoughts of love, or there stirs in the bosom of a maiden a yearning for love and home, all that will be necessary will be to go to the government's agent and get a check for a mate and marry forthwith.

"So it is good-bye to strolls in shady lanes at the hour of dusk, farewell to the surreptitious kiss, au revoir to the joys of courtship. In the future everything is to be put upon a cold mathematical basis, and marriage, heretofore popularly supposed to be arranged in heaven, will be decreed and handled by governmental agency. The object of the new plan is to create a stronger and better race and prevent marriage between ill-assorted persons.

"The scheme originated in the Department of Agriculture with Assistant Secretary W. M. Hays, and is being promoted through the agency of the American Breeders' Association with a zest worthy of a better cause. It is impossible that love, which laughs at locksmiths; love, for which great wars have been fought and whole empires sacrificed, is going to be manacled by a few scientists in the Department of Agriculture.

"Mr. Hays states that the American Breeders' Association, which he organized, and of which he is secretary, has appointed

a committee on eugenics, the science of breeding of man.

"This is one of forty-three committees of the association," said Mr. Hays. "The work of the others relating to the breeding of different kinds of animals and to investigations relating to the general subject of breeding, heredity and the natural evolution of species.

"The committee on eugenics will investigate and report on heredity in man and on ways of encouraging the multiplication of the good blood and discouraging the multiplication of the weaker and vicious blood of the human family.

"No radical suggestions are being considered, but the men who have had a large and successful experience in the improvement of domestic plants and animals generally believe that the subject of heredity in man should receive more serious scientific consideration. While the general laws of heredity in plants, animals, and men are similar, the application of plans for improvement must differ widely.

"Only a few new principles are being wrought out in animal and plant breeding. But there are many new plans of infecting improvement in animals and especially of plants, by breeding, and the value of these plants is being abundantly proven by the production of improvement in varieties and breeds worth many millions of dollars.

"The heredity of man is a much more difficult problem than that of plants and animals. But it is so important that science and religion should join in an investigation at once conservative, careful, and possibly, constructive."

"In discussing another phase of breeding, that of resistance to disease, Hays says:

"It may be that the white plague among men can be somewhat lessened by breeding races of cattle and swine more resistant to tuberculosis, thus reducing these sources of human infection. Some families of swine and cattle, as well as man, are more resistant to tuberculosis than are others of the respective species. Resistant families are more valuable to multiply than families readily attacked by this insidious and dreadful disease."

"Secretary Hays, it is understood, will make public the names of the members of the committee on Tuesday. He has written to over a score of the most eminent scientists and physiologists in the country asking them to serve."

The knowledge which is now applied to trees, plants, hogs, cattle and horses will soon be applied to people. The world is soon ready for this step of progress. But this great and important step does not lie within the humble sphere of the scientific agriculturist as much as it lies within the sphere of the scientific phrenologist. It is phrenology that teaches us the laws of "eugenics," or heredity, stirpiculture, pedagogy, sexual science, matrimonial selection. The evolutionary laws that control the improvement of the vegetable and animal kingdoms are not the same as those are that govern human species. A plant or an animal is compelled to obey, because inferior beings have, as a rule, neither reason nor will. Man, however, has both reason and will and intuition, being in himself a law unto himself, to a great extent at least. Therefore people will pay no attention to the organizing and perhaps arbitrary laws of some agriculturist. Organizing societies and explaining the laws that govern the evolution of vegetable and animal species to the people will not do any good. What the people need is EDUCATION regarding the laws that govern HUMAN SPECIES, and these laws the agriculturist knows nothing about.

We think, however, that Mr. Hays has taken a step in the right direction, though it is true that Mr. Hays should take a three years' course in phrenology before he is able to "encourage the multiplication of good blood and discouraging the multiplication of the weaker and vicious blood of the human family," at least from the standpoints of practical evolution of human species.

Dr. Victor G. Rocine.



MAGNETIC CULTURE CLUB

We have organized a club for the purpose of developing PERSONAL MAGNETISM, which includes Health and Vitality, Good Manners, Self-Confidence, Good Memory, Concentration, Manliness, Courage, Beauty and Attractiveness of Person. A membership in this club entitles you to the following.

1st. Free copies of our Magnetic Culture Pamphlet Series, which will be issued from time to time, the first of which—Dr. Rocine's DIET GUIDE—is now ready.

2nd. This membership also entitles its members to special instructions in the development of Magnetic Culture.

3rd. All questions pertaining to Personal Magnetism will be answered either privately or in the columns of Human Culture.

4th. During the year 1906 we shall have a special department in Human Culture, reserved for members of the MAGNETIC CULTURE CLUB and here we shall give rules, laws, principles and exercises of inestimable value in the development of Magnetism.

You want to become magnetic. You want to gain personal influence. The magnetic men and women are those who operate in the highest spheres of human endeavor. It is not often we see the magnetic man. It is through magnetic culture and brain development that man becomes influential.

If you want to join this club, send in your application at once, and we will advise as to the requirements. We choose the members.

NEW COURSE, JUST WRITTEN.

Dr. Rocine's New Correspondence Course in Physical and Magnetic Culture is Now Ready.

Price Ten Dollars.

This Course will develop your muscles, train your nerves, strengthen your mind, develop your magnetic forces, make you controlled and self-contained and render you greater in word and deed.

It is our wish that you should take this Course and train yourself so that you may qualify yourself to form clubs and teach Physical and Magnetic Culture to others. By so doing you can improve yourself and others and at the same time, if you so wish, make money as a teacher, when you are qualified to teach.

HOW THE MAGNETIC MAN ACTS—OR THE VALUE OF CONSERVATIVE HABITS.

V. G. Rocine.

After having made nearly one hundred thousand examinations of successful and unsuccessful, of strong-minded and weak-minded, of criminal and saintly, of magnetic and erratic people, we have learned how necessary conservatism is, when it is a question of public influence. The magnetic man saves his every motion. He avoids dampness, for the simple reason it lowers the vitality of the system. He never sits on damp stones. He avoids very hot and very cold baths. He protects his feet with first-class footgear, when it is cold. He avoids sudden changes in temperature, in studies, in work, in diet, in companionship. He airs his sleeping rooms. He controls his feet, hands, fingers, tongue, smiles, walk and facial expressions. He eats and breathes for the purpose of gaining strength. He retires at 9 o'clock, for he knows the value of sleep and rest. He never grows angry and excited. He is ever the same. He is like a statue when he sits. Nothing disturbs his serenity of mind.

He breathes and recreates while his stomach digests food, for the simple reason that he knows that worry defeats the digestive function. He masticates his food well and mixes it with the saliva of the mouth. He eats slowly. He hides his thoughts and separates them from his face. His face does not mirror his internal thoughts and plans. He is his own master. He avoids nervous actions, for he knows that they exhaust. He is ever calm, for he knows that a calm mind is a successful mind. He keeps an eagle eye over his every act. He uses his energies in one direction only. He becomes absorbed in the work in hand. He takes systematic exercises, all for the purpose of equalizing the blood.

He begins slowly and increases as he goes on. He loses no time talking to others. He listens and watches for opportunities. He applies every rule and lesson that he has mastered. He knows that it takes no longer to do a thing rightly than to do it wrongly. He keeps his will in his fingers, eyes and feet. He uses his energies conservatively, and gathers vital, muscular and mental strength as he proceeds, and changes the efforts of muscles, nerves and brain. He is never enthusiastic when he begins to speak, for he knows that it exhausts. He charges

his blood with oxygen; he fills his bodily members with the energies of life; he controls his nerves; he gathers vital magnetism by slow degrees; he controls his tongue, his thoughts and his feelings; he fills his lungs with air; he tenses his vocal chords; he develops the spirit of resolution in himself; he concentrates his energies; he speaks with deliberation; he directs his mental powers by will efforts; he grows enthusiastic by degrees; he conserves his nerve strength until it is needed; he studies the people closely; he is strong but calm, bold but polite, energetic but graceful. He uses tact as he speaks, because he watches himself and others. He is successful because he is conservative. Magnetism is control; it is success; it is influence.

The magnetic man does not exhaust his nervous forces by impulsive states of mind. He leaves pork alone. He cares nothing for pastries, cake, doughy, fermented and decayed food. He leaves icy, chilling, stimulating, fermented, poisonous and medicinal drinks alone. He sits and walks erectly, with the vital organs in a natural position, because he knows that incorrect positions of the body injure the ganglionic centers situated in the spinal cord. He studies the philosophy and economy of life. He does not permit painful emotions, sudden passions, fits of temper, nor impulsive actions of any kind. He does not rock his body. He does not exercise violently. He never loses sleep. He does not go to excesses in eating, drinking, sport, joy, grief, love, anger, passions, sexual indulgence, exercises, work, study, etc. He selects pure foods and drinks. He knows that his muscles, nerves, bones and organs crave systematic exercises. He gives his muscles exercise every day according to the nature, situation, use and function of each muscle. He does not condemn animal food, nor vegetables, nor cereals, nor fruits, nor liquids. He lives on a mixed diet. He cares nothing for mineral water. He never wastes his nervous forces. He is never restless, stormy and excited. He never lets his mind drift. He has no bad habits. He cares nothing for stirring actions, restless motions, sudden starts, foolish laughter, mental vacuity, whimsical notions, spasmodic movements, etc. He does not associate with freakish, volatile, convulsive and roving people. He cares nothing for the vulgar. He never quarrels. He feels that argumentation and controversies lead to failure. He is self-sustained and fearless in his expressions. He is never thoughtless and distant in his conduct. He never yields to persuasion. He never speaks in a too low, nor in a too high tone of voice. He is never familiar. He never asserts a self-conceited superiority over anyone. He never shows prejudice, envy and bitterness of soul to anyone. He does not change localities very much. "Go thou and do likewise."

AN INTERESTING SURGICAL CASE.

Woman Talks Although "Nerves of Speech" Are Injured.

Cora Wilson, known also as Mrs. Cora Hall, has just been discharged from the surgical ward of Bellevue Hospital physically restored and mentally improved. In its physical as well as its mental aspects her case is one of the most remarkable of the 5,000 operated upon in Bellevue in one year, and without a parallel in the United States.

The woman lived at 226 East Forty-first street, New York. On the morning of March 4 a man, who had hidden under her bed, struck her twice on the left side of the head with a butcher's cleaver. The first blow laid open the scalp, and cut into the skull. The wound extended five inches from the angle of the eye, along the side of the head, above the ear. The second blow was almost exactly parallel with the first, and the

same length. The space between the two wounds was a quarter inch, and both penetrated the dura mater, the external membrane of the brain.

Still Able to Talk.

When the ambulance surgeon saw the injury he made haste to get the woman to the hospital, but without hope that she would live to reach there. She not only lived, but remained conscious, and was able to tell how she had been attacked, which was an extraordinary circumstance, for examination revealed an injury to the nerve centers which are supposed to control speech.

None of the operators had seen a wound of such extent before. The cleaver had gone through the bones of the skull like a sharp knife through cheese. As the exploration proceeded the surgeons had the experience of seeing a living human brain exposed. The brain substance at the extremity of the wounds had not been penetrated, but the heel of the cleaver had ruptured the frontal lobe, and there was a visible hemorrhage from that important part.

Only Skin Covers Brain.

Removal of the sliver of bone created by the two blows was the first step. The fissure left by the excision was too long and too wide to admit of any artificial covering being used, so the scalp was returned to its place, stitched and bandaged, and when Cora Wilson returned to consciousness the only protection her brain had at the point of injury was the skin.

On the third day after the operation she was able to talk clearly and coherently. It was evident that her reasoning powers were active and alert, because she refused to divulge the name of her assailant, although she admitted knowing it.

There was no symptom of luxury to the nerves of sense or motion—one or the other, or both, being the usual outward expression of a brain lesion such as hers. On the contrary, her perceptive faculties appeared to have been quickened.

Mentally a Changed Woman.

At the end of the third week in the hospital her vocabulary, limited apparently when she was first able to talk, was increased. She conversed intelligently with the nurses.

She remembered with great vividness all the circumstances preceding the assault upon her, skillfully evading answers to questions which would explain the causes which lead to it. She was distinctly a changed woman mentally, but this phase of her progress did not interest the surgeons, and they made no record of it.

The case is believed to be the first on record where a patient suffering a double wound of the skull, exposing and affecting the brain substance itself, has been discharged as cured forty-eight days after the operation.

All things are engaged in writing their history. Every act of man inscribes itself in the memories of his fellows and in his own manners and face. The air is full of sounds; the sky, of tokens; the ground is all memoranda and signatures and every object covered with hints which speak to the intelligent. —Goethe.



QUESTION DEPARTMENT

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

Question by W. J. R., West L.—What does the raising of the forehead, between the eyes and above, at the lower part of the forehead, what does an elevation there signify?

A.—It signifies that the perceptive faculties are strong and active, or else that the frontal sinus is large. If the elevation be abrupt and ridgy it signifies that the frontal sinus is large and that the person has a well-developed osseous temperament. Hence, it denotes power of constitution, ability to measure distances and proportions with the eyes and an inclination to "size up things."

Question by Bernard George, Germany.—What is the meaning of full red lips, considering that the upper lip is almost invisible?

A.—This means that the upper lip is short and partly concealed by the under lip, which must necessarily be large. Such lip formation has no other meaning than that the person is sensuous, a lover of food and drinks; he has strong appetites, appetites that he cannot control; he has a weak will. He is swayed by his appetites and passions.

Question 2.—What faculties should a person cultivate in order to decrease a nose that is too large and thick?

A.—He should live mostly in the esthetic, artistic and moral faculties and eat that kind of food that reduces flesh.

Question by Lawyer, L. A. K., Chicago.—When a person suffers from nervous headache in the temples, what should he do to prevent it?

A.—When a person suffers from nervous headache, his blood is acid; he studies too hard; he has a sensitive organization; he stays up too late at night. These are the causes. To prevent this, he should increase his nerve force, change his blood from acid to alkaline, study less, sleep more, and develop Self-Esteem, Combativeness and Secretiveness. Or, in other words, he should develop strength of mind, conservatism and a steady, uniform disposition. He should use foods containing life force, sex impulse, lecithin, iron and phosphorus. He must also become more prudent in a sexual sense.

Question by S. D. R., Denver.—Why do some animals see in the dark as clearly as in the light?

A.—Because the optic ganglia and the anterior pair of the corpora quadrigemina are strongly developed, making the retina and the aperture of the eyes, together with the nerves and optic apparatus, very susceptible to the rays of light. Pigeons after having their eyes removed, when liberated in a room, flew from side to side, avoiding every obstacle placed in their way, as dextrously as though the cruel operation had not been performed. A turtle having its head cut off, will avoid irritation, and move around obstacles. These beings have a sense not yet determined, and the eyes of animals seeing in the dark are susceptible to light waves not recognized by others.

Question by Halne, Ind.—In grammar we learn that thought

is the mental product which the mind reaches by asserting the relation between two ideas; and that an idea is the simplest mental product corresponding to a thing as a whole. How do you define these phrenologically?

A.—Phrenologically, we define a thought to be a thought, whether abstract or concrete. A thought is a product of the intellectual faculties. It may be a concept, or a product of conception; it may be a judgment, or a product of the judging faculties; it may be a percept or a product of the faculties of perception, etc. An idea is an object of knowledge considered in its widest sense; an idea is an object of thought, whether limited or comprehensive.

Question 2.—What exercises will develop the waist?

A.—There are no exercises that will develop the waist. To develop the waist, a person must develop his vital faculties and eat and breathe differently.

Question by R. T. Z.—Why can I not digest starchy foods?

A.—Because you are too weak in the faculty Amativeness. You are not able to secrete those digestive juices that enable your stomach to digest starchy foods. You lack the sexual principle.

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