

# HUMAN CULTURE

VOL. 8.

CHICAGO, ILLINOIS, SEPTEMBER 5, 1906.

No. 8

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# HUMAN CULTURE

Vol. 8

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## DISEASES, THEIR CAUSES AND CURE, EXPLAINED PHRENOLOGICALLY.

A series of articles written in the interest of phrenology, doctors, nurses, healers, Christian Scientists, physical culturists, dietists and others being interested in health and disease, etiology and pathology.

COMMENCES IN THIS NUMBER OF HUMAN CULTURE.

Written by V. G. Rocine, Doctor of Science.

The science of phrenology is destined to do more for the people in a hygienic and disease preventing sense than any other science. As long as diseases exist, physicians, dietists, chemists, nurses, healers, physical culturists and phrenologists have not done their duty, or else they do not understand their sciences and arts and religions.

The human body is in a certain sense a chemical laboratory, in which the chemist (spirit) does his work in a biochemical sense. Such as this laboratory is such will be the body, health, or disease. The mind itself has much to do with disease, though it does not have everything to do, because there are external conditions over which the mind has no control. Poison will kill a Christian Scientist as soon as it will kill a materialistic physician, and the bacillus typhi abdominalis (typhoid germ) will make a prophet and healer just as sick as the physical culturist.

From broad standpoints, it can be said that diseases can be divided into two classes:

1. External.
2. Internal.

Medical men have divided diseases according to cause, as for instance:

- (a) Specific diseases, or diseases caused by some poison;
- (b) Idiopathic diseases, or diseases existing by themselves, without any special cause, being the opposite of symptomatic diseases, which are caused by or connected with some other organs of the body;
- (c) Functional diseases, caused by abnormality of function;
- (d) Septic diseases, or those caused by putrefaction, gas and fermentation because of some foreign matter being introduced into the system, and interfering with normal functioning, through generation of gas;
- (e) Zymotic diseases, caused by the presence of germ life.

There are other causes of external diseases understood and enumerated by medical men, but in these articles we shall deal mainly with diseases caused by too weak and too strong developments of special brain centres. Here is a cause of internal and idiopathic diseases that has not yet been studied nor understood by medical men. Whenever a physician is called on to cure such a disease, or counteract such a weakness, he is helpless—he can do nothing. Right here phrenology aids the doctor by revealing the condition of the various stations of the brain.

Crimes, insanity, bad habits and tendencies, mental diseases, alcoholism, consumption, rheumatism, etc., are very difficult diseases or conditions to cure, whether it be for the gifted saint, the criminologist, the doctor of mental diseases, the minister of the Gospel, the prohibitionists, or the wise fool.

Even a cold is not easy to cure, indeed, sometimes a cold is a forerunner of diseases that will eventually land the person in the grave.

## COLDS, THEIR CAUSES AND CURE.

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

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

Theory after theory has been spun regarding colds, their nature and cure. We remember a pessimistic critic who suffered from a cold, and who, being a reporter, went to eleven different medical doctors, asking them what a cold is and how it can be cured. After coming home and comparing the scientific statements made by the doctors regarding the causes, cure and nature of a cold, he found eleven conflicting theories and cures, whereupon he exclaimed: "Great is the science of man!"

A cold is a low degree of vitality, caused by a too rapid consumption of the corpuscles of the blood. When the blood corpuscles die in great numbers, the system is overloaded with the carcasses of the same, which, of course, gives rise to weakness, weariness, vital depression, poison in the system, inflammation and disease, unless the corpuscular carcasses be thrown out of the system by means of the excretory organs, and unless the vitality of the body be restored. When the lungs are not able to throw off the poisonous impurities, thrown upon them, it leads to fever, inflammation of the lungs, consumption, etc., or people say that "the cold settled on the lungs."

The causes of cold are very numerous. In fact, anything which lowers the vitality of a person, or anything which consumes the corpuscles of the blood too rapidly gives rise to a cold.

When a person sleeps, he may unconsciously hold one arm out from under the cover; the cold and damp air strikes his arm for thirty or forty minutes; the blood which circulates in his veins and arteries is chilled; the corpuscles die in great number until his blood and entire system is overloaded with dead corpuscles, impurities and mucus. In the morning, when he awakes, he feels dull; during the day his nose begins to run and his lungs feel heavy. A "cold" is coming, still he does not know when he "caught" it. Do you think he "caught" anything? No, he simply lost vitality; the blood corpuscles died, when he had his naked arm exposed to the cold and damp air.

Again, another person feels very angry with his surroundings, or with some one who has "treated him shamefully." He thunders and swears; he runs into fits of temper; he scolds; he poisons his digestive fluid, and thus the vital disks die on the altar of passion, and his system is overloaded with poison. Soon his "nose begins to run"; he feels a pain in the lungs; he feels tired and weary; he is compelled to remain in bed; he calls for



a doctor; the sickness costs him six weeks of his time and \$100.00 for medical aid and drugs, little suspecting that his passions, his anger and excitement caused it all, by using up the corpuscular cells of vitality.

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

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

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

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

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

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

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

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

People who are weak in the medulla (the upper portion of the spinal cord) are subject to colds, lung trouble, bronchial trouble, disturbances of the vocal cords, mental diseases, hemorrhages, etc., which will be made more clear in the course of these pages.

#### GOVERNMENT POSITIONS OPEN.

##### Seeks Workers for the Isthmus.

Glowing promises of fine positions on the Isthmus of Panama are being held out by a federal employment agent to 500 mechanics of Chicago who may care to seek positions with the canal commission. Positions in which intelligent mechanics can save \$100 a month are promised. They carry free house rent, free medical service, club privileges, the offer of groceries at less than wholesale prices, and many other advantages. Eight hours constitutes a day's work in the government service.

Harry A. Smith wants carpenters, boiler-makers, blacksmiths, plumbers, machinists and railroad men to take these positions.

##### Wages High.

One hundred carpenters can secure positions, which, it is promised, will pay them more, and offer greater opportunity for saving money than any jobs in this city. The wage scale for this and all similar classes of labor except plumbers is 65 cents per hour for an eight-hour day. Plumbers, of whom 75 are needed, are paid 75 cents per hour. Twenty-five blacksmiths, boiler-makers, railroad brakemen, firemen or engineers are also needed.

In their leisure time the men are encouraged to play golf and baseball. Clubhouses are sprinkled all along the canal route, according to Mr. Smith, and the forms of amusement provided are many. There are no strings to any of the positions except that a man have a knowledge of his craft and be able to pass a physical examination similar to that required for entrance to the army. No civil service mental test enters, but any man passing the examination is pretty sure of a job for the next seven years or more, and will not be displaced except for actual unfitness. At a minimum, according to Mr. Smith, he could save in the seven years \$7,500, estimating that he has a wife and two children dependent upon him for support. He would probably qualify for a better place before his work was through.

Carpenters are most in demand. This is because the government is providing every employe with a house or cottage for himself and his family.

##### Want 160 Caretakers.

Two hundred men and 150 women are wanted by the government to keep Uncle Sam's building in Chicago clean. An examination will be held Aug. 17 in the unskilled labor service to pick cleaners and caretakers in the postoffice, custom house, Indian service and other federal buildings in the city.

Both men and women who get these positions will receive salaries from \$50 to \$60 a month. The examiners hope to secure an eligible list of several hundred names. Persons desiring to take the examination should apply to the civil service office, thirteenth floor, Federal building.

Uncle Sam is searching in Chicago for skilled engineers, chemists, drainage inspectors, stenographers and forest assistants, who are badly needed in the Philippines. While a government agent is in the city having a hard time getting skilled mechanics for employment on the Isthmus of Panama, the civil service authorities are looking for persons skilled in special lines who can be given immediate employment in the Philippine Islands.

About 100 vacancies in places paying from \$900 to \$2,400 a year are to be filled by examinations to be held within a few weeks.

##### Chemist and Forest Assistant.

An expert chemist is also wanted in the government bureau of science, Manila. The position pays \$1,500 and the examination will be held Aug. 29. A forest assistant for work in the Philippines will be chosen the same day, the position paying \$1,400 a year.

##### Wants Scores of Stenographers.

Scores of male stenographers are wanted for service in the Philippines and in the offices of the government executives along the Panama canal. The examination will be held Aug. 29. For the Philippines the age limits are 18 to 40 years, and for the Panama zone 20 to 45 years. Applicants for this examination should write to the government civil service office, Chicago, and secure application papers, as well as form 1,424, which contains full information for stenographers and typewriters. The average pay of government stenographers is from \$900 to \$1,200 a year.

##### Other Government Jobs.

Other government examinations, the date and salaries positions pay, are as follows:

Engineer, Indian service, \$720.....	Aug. 29
Interpreter, Assyrian and Greek, \$1,200.....	Sept. 5



Engineer, Fort McKinley, Me., \$1,000.....Sept. 5  
 Engineer draftsman, \$1,500 to \$2,000.....Sept. 12, 13, 14  
 Examiner reclamation service, \$1,200, \$1,600, \$1,800...Sept. 19-20  
 Interpreter, Syrian and Ruthian.....Sept. 19  
 Interpreter, Hebrew, Polish, Slovak, German, \$1,200....Sept. 20

Applicants for these government positions should communicate at once with the civil service office in Chicago, the address of which is given below.

#### Trained Nurses for State.

The Illinois civil service commission will issue a call in a few days for examinations for trained nurses. These examinations will be held in Chicago and in several down-state cities. They will be open to trained nurses between the ages of 21 and 40 years. Applicants must be graduates in good standing of training schools for nurses, requiring at least two years' hospital experience. The positions pay from \$30 to \$50 and board.

The scope of the examination and weights will be: General education, as evinced by spelling, penmanship, and composition of papers, 30; technical knowledge and experience, 70.

After this examination there will be an examination for chief nurse, in which the weights will be: Technical knowledge, with special application to executive duties, 60; experience, 40.

Chief nurses of at least five institutions are to be selected within the next ninety days. These positions will pay from \$60 to \$75 per month and maintenance, which includes board, lodging and laundry.

#### Quiet for City Commission.

The city civil service commission will have a quiet month during August, no examinations being posted. For September, however, several tests have already been listed, and October will also be a busy month. Following are the future examinations, corrected to date:

Engineers in charge of all pumping stations (promotion)...Sept. 4  
 Plasterers .....Sept. 4  
 Special assessment clerks, grade 3.....Sept. 5  
 Cable splicers' helpers.....Sept. 5  
 Tappers .....Sept. 6  
 Superintendent of parks.....Sept. 6  
 Woodworking machine helpers.....Sept. 7  
 Dump foremen .....Sept. 10  
 Barnmen and hostlers.....Sept. 11  
 Cable splicers .....Sept. 11  
 Cement finishers .....Sept. 13  
 Architectural draftsmen, grade 5.....Sept. 14  
 Assistant Cooks .....Sept. 17  
 Assistant playground directors.....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  
 Laborer, all wards and groups.....Oct. 1  
 Dairyman and farm hand.....Oct. 2  
 Superintendent branch reading rooms (promotion).....Oct. 4  
 Chief food inspector.....Oct. 5  
 Chauffeurs .....Oct. 8  
 Sub-paving inspector .....Oct. 10  
 Deputy city sealer.....Oct. 11  
 Fire escape inspector.....Oct. 15  
 Map draftsmen, grade 3.....Oct. 18  
 Deputy building commissioner.....Oct. 23  
 Brick inspector .....Oct. 25

Following is given a list of the civil service offices, where applications may 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, Federal building.; telephone 4700 Harrison.

#### THE DIFFERENCE BETWEEN CLUMSINESS AND GRACEFULNESS.

Emily H. Vaught.

A graceful bearing and a cultured manner are qualities admired by all. They are qualities which are sought by many but are attained only by those who have the natural requirements. It is the same here as everywhere else, both talent and training are necessary.

A naturally graceful person has the following make-up:

A mental-muscular temperament;

A quantity of gelatin in the system, rendering the bones pliable;

A harmoniously developed body:

The faculties of Veneration and Ideality, to give sense of proper conduct.

Secretiveness, Self-esteem and Friendship with Combative-ness sufficiently strong to carry out. These faculties give self-confidence and ease among the people.

The muscular brain is very necessary, also Amativeness and the perceptive faculties, especially Weight.

The faculties of Tune, Time, Eventuality, Comparison, Human Nature and Spirituality should be well developed, to give harmony of motion and quickness in summing up situations.

Then the faculties of Destructiveness, Conscientiousness, Firmness, Continuity should not be very strongly developed, as these latter faculties render a person stiff, awkward and unyielding.

Such a combination of body and faculties would result in a very graceful and magnetic person, providing he or she had proper training.

There is another kind of gracefulness, which it probably would be more correct to call litheness. It is what we see in the tiger, the cat, the Indian, the professional juggler, etc.

So easy, quick and finely balanced is a cat that it is impossible to throw it down—it lands on its feet every time, no matter how it is handled. It is the same with the Indian or the athletic juggler. Who has not been fascinated by the graceful, sliding, noiseless movement of the tiger as it glides up and down in its cage?

This sort of gracefulness is produced by a muscular-vital temperament, with a very large cerebellum and faculties of Destructiveness, Secretiveness, Cautiousness, Vitativeness.

A lady who has these faculties and this temperament may be quite heavy in build, and yet be the most graceful dancer imaginable.

When we compare the tiger with the elephant, and the cat with the ox, we see the difference between grace and clumsiness.

People having a relatively weak cerebellum, weak perceptive faculties, especially Weight; weak Tune, Time, Eventuality, Comparison, Secretiveness, Self-esteem, Human Nature, and with a strong osseous system, giving large, strong and stiff bones, are clumsy. Then give them strong faculties of Conscientiousness, Destructiveness, Combative-ness, Firmness, Causality, and we have a man or woman who is slow, and awkward in motion, and clumsy in speech. When such people associate they remind one of the proverbial "bull in the china shop."

However, these very faculties of clumsiness are the faculties of greatness, when one has the vital strength to sustain them. They are like the massive driving wheel in a power house—slow but mighty.



## 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.

#### AFFECTIVE CLASS OF FACULTIES—INDUSTRIAL GROUP— THE FACULTIES OF SELF-PRESERVATION.

##### Alimentiveness.

**Location.**—Alimentiveness is located in the temporal lobe of the brain, in the anterior part of the inferior temporal convolution, in the nutrimental brain centres, the faculty Bibativeness being located in the extreme part of the same convolutions. Alimentiveness is located in front of the opening of the ear and a little upwardly, occupying that section of the brain situated immediately in front of the upper half of the ear, running to the front about one inch and a quarter from the aural meatus, a little upwardly.



*Physiognomical Pole of Alimentiveness.*

The physiognomical pole of this faculty is found almost in the center of the cheeks, nearly midway between the corners of the mouth and the lower tips of the ears. When Alimentiveness is strongly developed and the digestive function is in a first class condition, there will be convexity to the central parts of the cheeks. The cheeks will be well developed. A person will then have large lips, somewhat full and pendant cheeks, a heavy neck, a comfortable appearance, a well developed abdomen and sometimes a double chin, giving him that sign which physiognomists call "Economy." He will present a voluptuous appearance. He will be fleshy and apparently well nourished. On the other hand, when Alimentiveness is weak, the cheeks will be empty, the brain in front of the upper half of the ear will be concave, the neck will be smaller, the lungs less developed, the abdomen sunken and the person will appear lean and poorly nourished.

##### Function of Alimentiveness.

Alimentiveness gives sense of food and hunger. It enables its possessor to construct a digestive system, to look after the same in a digestive sense and to obtain food for vital nourishment. The function of digestion is in a good condition in every person who has Alimentiveness strongly developed and active. In a physical sense, Alimentiveness gives a person digestive power.

In a vocational sense, Alimentiveness is the food-producing, food-protecting, and food-preparing faculty. It is interested in dietetics and cookery. It gives food-preparing desire and a strong inclination for food. It is through Alimentiveness that a person feels hunger. It gives him appetite for food. Through its promptings, the other faculties become interested in food. Through it, man can study, observe, handle, produce, buy, sell, protect, store up and analyze food. Through it the mind devotes itself to the studies and arts of nutrition, digestion, agronomy, fruit farming, husbandry, apilary, dairying, fish culture, market gardening, stock farming for food purposes, cooking, grocery business, eating feasting, hotel business, commission business, organic chemistry, improvement of food, etc. It superintends the factory of nutrition. It is the steward, cook, grocer, and dietist of the mind.



*Pole of Digestion—Sunken.*

When it is strong a person is interested in food, eatables and nutrition. Then he loves food. He produces, relishes, considers, thinks and talks about food. He becomes a good food provider. He takes a delight in the dinner table and its contents. He loves the dinner table and its pleasures. He has a good memory for food, the names of food and food pleasures. He wishes to stay long at the table. He studies the nourishing qualities of food. He talks about his likes and dislikes in food directions. He procures a variety in his dietetic fare. He likes to buy, cook and prepare food. He thinks of the needs of himself and others. He does not forget his animals and their needs in a food sense. He likes to taste food. He has sense of food supply. He studies his own needs in a digestive sense. He becomes a food judge. He becomes interested in



the chemicals of food. He will have selective and rejective sense in food directions. It is said that a camel can sense water a mile off. This is because the camel has the liquid faculty strongly developed. When a man has Allmentiveness very strongly developed and active, he has almost the same approximate capacity as the camel—such a man can sense a grocery store almost a mile off. Allmentiveness gives a person good digestive power, gustatory sense, sensation of hunger and a healthy appetite. Allmentiveness prompts the mind to pay attention to food, to memorize and recall food and food properties. A man or a woman forgetting to procure food for herself, her family, her animals and pets is weak in Allmentiveness. When Allmentiveness is strongly active, a man never complains of stomach trouble; he has eupepsia (good digestion) instead of dyspepsia (poor digestion).

#### Digestion Very Poor.

When Allmentiveness is very weak, he dislikes food. He forgets his bodily needs. He eats fast in the morning and forgets to eat during the day. He can be out with his friends all day long and never remember their bodily needs. Then, he believes in starvation doctrines. He tells the people that they are stuffing their stomachs and that the only way that they can keep healthy is by means of fasting and starvation. He tells them to eat air. He thinks the stomach is unnecessary and that people can live on air and moonshine most of the time. He starves his servants, animals and pets. When his wife is sick, nervous and hysteric, he tells her to take a sixteen days' fast. He is in danger of starvation mania. He becomes a walking skeleton, and if he be strong in Destructiveness and the religious faculties and weak in the social sentiments, he becomes an ascetic. He never cares for food raising, nor for the cultivation of grains, fruits and vegetables. He likes dry food. He becomes interested in vegetarian doctrines. He does not remember the names of foods, nor can he become a good cook, grocer and food judge. He does not enjoy his food when he eats. When he is at the dinner table and in the presence of food, he has a newspaper in front of him. He never buys much in the way of food. If he does buy, he stands at the counter and orders food as a carpenter orders nails. He eats cold and unsuitable food. He forgets to masticate his food properly. He rushes from the table and forgets what he did eat. He cannot select good and nourishing food, nor can he manufacture the necessary vitality for brain, nerve, bone and muscle. He is irregular about his meals. He eats too much or too little. He postpones dinner for business. If he has well developed Acquisitiveness, Destructiveness, Secretiveness, Cautiousness, Conscientiousness, Vitativeness and large reasoning faculties, with weak social faculties, he becomes a millionaire in purse and a bankrupt in stomach, which is the case with Rockefeller, who offered one million dollars to any doctor who could cure him of dyspepsia. Rockefeller must cure his own dyspepsia; he must build a new stomach by developing the faculty of Allmentiveness. When a man is weak in Allmentiveness, he lacks food sense and digestive power. He is careless with his meals and invites dyspepsia, sitophobia, asitla, constipation, appendicitis, typhoid fever, stomach trouble and starvation, and lastly he will be compelled to depend upon a vegetarian diet, doctors and pills.

If Allmentiveness be too strongly developed it leads to over-eating and perhaps dyspepsia because of growth of fat and spores in the stomach.

Post-mortem examinations have proven the fact that the inferior temporal convolutions have been found in a corroded state in people suffering from typhoid fever, hydrophobia, (Sitiophobia), and other pathological effections of the digestive tube, showing the close relation between the nutrimental section of the brain and the digestive apparatus.

A man once suffering from violent diarrhea and inflammation of the stomach complained of intense pain in front of the ears. When the doctor put his hand to the nutrimental section of his brain he found that this part of his head, in front of his ears, was more heated than other parts of his head. The wise doctor applied a piece of ice to this part of the brain and in less time than one hour the inflammation of the stomach and diarrhea stopped, leaving the patient in a peaceful condition.

Indeed, progressive doctors study the science of phrenology, simply because phrenology throws a new light on pathology, medical diagnosis and cure of diseases.

(Continued in September.)

#### THE FOLLY OF EARLY MARRIAGE.

Emily H. Vaught.

The follies of life keep on repeating themselves upon a suffering humanity, just as the ever recurring storm beat against a moaning forest.

The mother smilingly gives consent to the marriage of her eighteen year old daughter, forgetting that her own life was a failure because she herself married before she was old enough to choose. Perhaps her parents chose for her or helped her to choose, thinking they were getting her well "settled" in life. It was all right, perhaps, until she was about twenty-five years old, and then, one day, she awoke to the fact that in a true marriage sense she was not married at all—in spirit she was alone, and miserable. After this everything went wrong and seemingly nothing went right. And now her only daughter tells her she is in love and wants to marry—this daughter who has been such a comfort to her lonely mother. Through force of habit she commences to argue in favor of her daughter's wishes. She thinks: "They seem to love each other so truly, and he has such bright prospects, I believe it is all right."

And so these young people are allowed to drift with the current.

Maybe it will be all right, but the chances are against them.

When one is young and the possibilities of life are just unfolding, the faculties have not yet settled themselves to choose from life that which harmonizes with them. The soul is wavering. Is this the time to plunge into a binding life partnership with one whose nature is as a sealed book, and when his own nature also is sealed to him.

If a young person had a scientific knowledge of human nature, he would be able to understand himself and his own future needs in the sense of companionship, and in this case, it is safe for him to marry early in life; but otherwise it is a dangerous lottery.

In choosing a matrimonial mate, the first thing to know is SELF. If a man were to buy a suit of clothes, he must know his own measure. And if his foot required a number eight shoe, and he purchased a number seven size, how would he be able to wear them?

The essential thing in marriage is to find a companion who constantly calls out the part of the other that lives and that seeks expression. Such are truly married, and as time goes on, they will find themselves expanding and their marriage relation will be a constant source of happiness.

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Yours very truly,

W. T. McKissock.



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## JESUS CHRIST AND HIS APPEARANCE.

By V. G. Rocine.

Any one looking at the picture of Christ will say at once that He must have been a noble character. The picture which accompanies this article is said to be a genuine picture of Christ. This picture shows a high forehead, in which the faculties of sainthood, religion and divinity are located. The mental temperament and the higher faculties are indications of noble birth. Every man and woman of culture, training, religion, progress and evolution has the mental temperament and a high development of the higher faculties. When a person has this make-up, he has a noble appearance, a beaming face, a kind and benignant look, a bold forehead, a high top-head and a strong development of the social faculties.

When we look at a man we can determine whether he is of



JESUS CHRIST.

The Brain Sections of Nobility, Culture and Religion, Well Developed.



A COARSE, UNCULTURED MAN.

Low Development of the Refining Faculties—Addicted to Bad Habits.



noble birth or not. There are always a certain set of faculties found strongly active in a man of noble extraction. So sure are we of this that, when we make phrenological examinations, we of noble birth. The brain centres Veneration, Ideality, Self-Esteem and Conjugalitv are always strongly developed in a person of noble birth; but they are always weak in a coarse person.

Compare the development of Jesus Christ with the development of the accompanying pictures, one of which is of an important Indian. Compare the comparative development in the three pictures and you will learn an important lesson, a lesson that comes directly from nature.



INDIAN.

Coarse in Habits and Instincts—Cares Nothing for Civilization—Crude Ideas Regarding the Deity, Religion, Culture, Progress and Development.

#### DOG DIES OF BROKEN HEART.

"The speech made by the late Senator Vest at the trial of a dog case some years ago brings to my mind a case in which the faithfulness, loyalty and love of a dog for his master was strongly and pathetically portrayed," said a treasury official to a writer in Fuel at a dinner one night last week. "A man whom I had known from childhood and who occupied first place in my friendship was taken ill and after months of long suffering died. His death was a blow from which I shall never entirely recover, and it is just this one thing above all others that poor old Dick, my friend's dog, and I held in common.

"During my friend's illness I called at his home on my way to the office, and as soon as the working hours were over I was at his bedside again. Always I found Dick there, looking up in his master's face with his big, sad eyes. I patted the faithful fellow and told him it was all right, that his master was going to get well. He would wag his tail and lick my hand in reply. There he stayed and nothing could induce him to remain away very long. Night and day he lay there at the foot of the bed keeping a faithful watch.

"Finally the end came. I am a strong man, but I went to pieces. The sight of that poor dumb brute would have torn a heart of iron, for no human being could have suffered more. During the preparations for putting the body in the coffin they were forced to carry the dog out of the house and tie him.

But it was not for long. Dick broke his rope and quietly sneaked into the house and again took up his watch, but this time under the coffin, and there he stayed, snapping at all who approached his master's body. When the pallbearers were about to remove the casket it was I who saved the undertaker's life. It almost seemed that at last the strain had broken and the poor dog's growls, which were more like groans, told his story. His attack upon the pallbearers was violent and for a moment I feared the animal had gone mad, but the poor fellow was crazed with grief. I approached him and in the same manner as during his master's illness, patted him and said it would be 'all right.' In this way I succeeded in getting him out of the house, but this scar on my hand bears evidence of the struggle I had in doing so.

"When I reached the street the first thing my eye rested upon was the dog Dick under the hearse and there he remained in a dull, sullen way, walking along until the grave was reached.

"At the grave he was in a fighting mood no longer. He seemed to understand in his mute way that it must happen. After the burial I coaxed and begged him to come back with me, but to no purpose, so I left him there, where he died a few days later."

#### HOW YOU CAN MEASURE YOUR OWN SOUL?

V. G. Rocine.

You can measure yourself by four things:

- I. By what you think.
- II. By what you read.
- III. By what you hear.
- IV. By what you eat.

If you think evil thoughts you are an evil man. If you think good thoughts you are a good man. If you think mainly of business, listen to business transactions and read about business, you are a business man, or else you will become one, for the simple reason that you are developing your business faculties. If you think noble thoughts, you develop nobility. If you think religious thoughts, you are on your way to heaven, but if you think dark thoughts you are on your way to hell and misery. The nature of your thoughts determines whether you are developing or degenerating. Thoughts are nothing but agents of developing. They determine what you are. A person can measure himself by introspecting his own mind; by paying attention to his own thoughts and feelings. You are molded by your books, your conversation and by the conversation of those to whom you pay attention. Shallow reading, superficial thoughts and frivolous conversation make shallow convolutions in your brain and give you, therefore, a shallow mind. If you read a low order of novels, you will have a low order of brain. You are your own MAKER and HISTORIAN. You are what you read, hear and think. You cannot be anything else. You cannot be one thing and your brain another, nor can your mind be different from yourself. You either improve yourself or you degenerate.

#### RELIGION AND ORTHODOXY.

Never think that religion is old-fashioned or that man can evolve away from religion—he can not. It is part of man's nature to be religious. But to be religious does not necessarily mean being orthodox. To be religious is to have the religious faculties active in thought and life. Whether one is orthodox in his views or not depends upon the strength or weakness of the intellect and as to whether the combination of the faculties render the person progressive or retrogressive.

E. H. V.



# CONCERNING CHILDREN

## WHAT TEACHERS AND PARENTS SHOULD KNOW, OR A GUIDE FOR HOME AND SCHOOL

By Emily H. Vaught.

(A Series of Articles Continuing from Month to Month, Beginning Sept., '06.)

### RESPONSIBILITIES OF PARENTS AND TEACHERS.

To the parents and teachers of this generation belong the possibilities of the coming generation. The parents are responsible for the inherent capacity of the child for greatness or mediocrity, for nobility or sin. The teacher is responsible for the unfolding of the mental capacity and, to a great extent, for the training of the moral nature.

#### The Value of Phrenology in Education and Training.

The work of parents and teachers is of the greatest importance, consequently every department of science and learning should be at their disposal, that they may be better able to perform their noble duty.

Phrenology, as a science, throws a searchlight upon the proper understanding of children and their training, and the educational systems of the world will never be complete until this science is employed as an aid. In the following pages, we will give points of inestimable value in the training and education of children, from phrenological standpoints.

What is education?

"To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of any educational course is to judge in what degree it discharges such function." The above is Herbert Spencer's definition of what education should be. And when we measure our school and college graduates by this definition, we are compelled to admit that there is much room for improvement. To the phrenologist, "complete living" means cultivation of all the faculties of man; and in the education of a child, this can only be done by means of the strongest faculties in the child. The greatest essential in teaching, then, is to know what are the strongest faculties in each individual child. Here is where teachers and parents fail. They are blind as to the method of teaching to employ because they are not able to see the strongest faculties in the individual child.

Character development and the ability to think independently is the aim of training and education, but every child may not reach this result by means of the same method of teaching. Every one must see according to his own range of vision. Growth is a matter of inner development, or expansion.

### Children Should be Divided Into Classes or Departments, According to Three General Types.

While every child is an individual by himself and should be studied individually, which he may be, in the home, this is not possible in the school-room. But it is possible to divide all students into three general classes, by reason of the fact that there are three different kinds of students, viz:

The Visual Student, or the student who uses the objective method of education and study.

The Auditory Student, or the student who memorizes.

The Thinking Student, or the student who uses the subjective mind.

Every student learns by means of either of the three processes above mentioned. Because this is so, students in a school-room should be divided into three departments, and each department should have its own special teacher. The departments should be as follows:

#### (1) Department of Visual Students.



The Visual Student.

#### (2) Department of Auditory Students.



The Auditory Student.



## (3) Department of Thinking Students.



The Thinking Student.

To make this clear and comprehensive to the teacher, we shall describe the three types of students, so that they may be picked out one from the other at any time.

Visual Students learn readily from object lessons. When they see an object in all its details they never forget it. They are not able to grasp abstract theories. They do not like to study from books and they are able to learn but very little from books, but they learn through seeing and handling concrete objects. After they have seen an object and after the conditions relating to it have been explained to them from practical, concrete, matter-of-fact standpoints, they have simply grasped the situation and the lesson is learned. But if they are compelled to study a book which treats of the subject from theoretical and abstract standpoints, they are utterly unable to grasp the lesson, and therefore, they are unable to learn. Visual students do not learn from books or recitation. They learn by object lessons. They can reason, but they must have a tangible, concrete beginning upon which to base their reasoning. Teach them by means of object lessons, and they will be bright and quick, and learning will be easy for them. Otherwise, they will be called dullards, and learning will be very difficult for them.

The Visual student, as shown in the above picture, has a forehead which is full and broad in the lower part, where the perceptive faculties are located; he has a high crown of head, or in other words, his brain is prominent in the parietal and temporal lobes, or where the motor faculties are located. And he has a large cerebellum. He has a mind for concrete things. He is never satisfied unless he can see, and if he can handle the object, he likes it so much better.

He is full of work and action when it is a question of hard work. If you whip or punish him, he will never forget it nor forgive it. He is very slow in the school-room, generally, and is called a dunce. He is rather slow to fight, but when he does fight he never quits until he gets the best of it. His educational structure goes up very slowly, but it has an eternal endurance. He is slow and awkward and the teacher and parent are apt to think he is lazy and dull, and they feel impelled to keep prodding him. He displays a degree of patience and says nothing, unless it goes too far, and then he explodes.

If he be given a task where it is a question of sustained, concentrated effort, here he would outdo all the other students. This is where he would shine, because he has power of concentration.

A great deal of patience should be exercised in teaching the Visual student. He should not be hurried. He should be given time to absorb a problem or theory, and to understand it in his

own way, because he is not willing to accept what you tell him, as truth—he wants to prove it. He wants to see, and handle, and know.

He is interested in the concrete, the practical and the scientific. He should be understood and assisted according to his needs. He is of that material of which a real thinker is made. He becomes the scientist, the scholar, the mathematician, the civil engineer, and the deep, practical, concentrated thinker of the world.

(To be Continued.)

## THE COMING MAN.

A pair of very chubby legs  
Incased in scarlet hose,  
A pair of little stubby boots  
With rather doubtful toes,  
A little kilt, a little coat,  
Cut as a mother can—  
And, lo, before us stands in state  
The future's "coming man."

His eyes perchance will read the stars  
And search their unknown ways;  
Perchance the human heart and soul  
Will open to their gaze;  
Perchance their keen and flashing glance  
Will be a nation's light—  
Those eyes that now are wistful bent  
On some "big fellow's" kite.

Those hands—those little, busy hands,  
So sticky, small and brown;  
Those hands whose only mission seems  
Who knows what hidden strength may be  
Concealed within their grasp,  
Though now 'tis but a taffy stick  
In sturdy hold they clasp?

Ah, blessings on those little hands,  
Whose work is yet undone!  
And blessings on those little feet,  
Whose race is yet unrun!  
And blessings on the little brain  
That has not learned to plan!  
Whate'er the future holds in store,  
God bless the "coming man!"

—Beacon.

## As A Man Thinketh

By JAMES ALLEN.

62 pages 3¼x6 inches, printed on exceptionally heavy Canterbury Laid paper and bound in Ooze Calf with board backs; handsome cover design and title in Sepia Brown; an exquisite gift volume; first American edition.

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It is little books like this that give one higher ideals and renewed inspiration. They make one forget "circumstances" and "environment" and think only of the power that lies within oneself. "Thought tends to take form in action," and Mr. Allen shows how practical this can be made and what a force it can become in the life of any one. "As A Man Thinketh" is a book to make a friend of and may be studied for years without exhausting its truths.

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## 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 TO CULTIVATE THE FACULTY OF TASTE, CULTURE AND PERSONAL APPEARANCE.

From Dr. Rocine's "Mind Training."

As a person feels he acts. When he takes interest in beauty and perfection of character, he perfects his character. The idealistic sentiment is very important in character building, as it gives desire for perfection of character. Weaken these and a person forms filthy habits. It leads to polite manners, elevation, desire for tidiness and personal neatness, elevated taste, an artistic mind and a poetic soul. It gives desire for elegancies, polite culture and refinement. The reason that noble, aristocratic and genteel people do not affiliate with "the vulgar" is because of this sentiment.

To develop this sentiment you should make yourself as tidy as possible. Avoid coarse surroundings, bad habits, rude associates and rude manners. Improve your manners. Cultivate graceful movements. Take special delight in that which is delicate, harmonious and elegant. Study poetry and polite literature. Visit art galleries, beautiful parks and flower gardens. Call up, in your soul, earnest longings for that which improves, beautifies and idealizes. Take a special delight in adornment, in attires of beauty, in finery, poetry, music, art and song. Long for perfection, personal improvement and culture. Call up, in your mind, esthetic sentiments, and study beauty in all its varied

forms. Live in your own imagination. Fill your soul with thoughts of perfection. Tone up your mind and cultivate your taste. Shun that which is rude, rough, vulgar and debasing. Associate yourself with people of culture. Select a choice vocabulary. Use words expressing beauty and perfection. Make your room, or your home, as artistic and beautiful as possible. Wish to become better. Long for beauty of soul and perfection of character. Love poetry, music, art and song. Cultivate a positive dislike for rude expressions and for everything ill-looking, deformed, filthy, vulgar, gross and vile. Form ideals in your own mind, then strive to become as perfect as your ideal. Conceive ideas of perfection yourself. Never mind if these ideals exist in your imagination only. If this perfection is practically unattainable, you will develop just the same. Cultivate thoughts of ideal happiness. Live in a world of beauty and perfection, and glory in your own ideals. Form ideals of virtue in their highest conceivable perfection, then emulate them in virtue and high worth. Study beauty in all its forms. Read books that treat of beauty and ideal philosophy.

Adorn and beautify yourself as much as possible, but do not go to extremes.

If you are already neat, tidy, clean, particular, idealistic, musical, artistic and poetic, you should not cultivate this sentiment, for then you may become an extremist along the lines of impractical idealism.



## PHRENOLOGICAL SURGERY.

The Pennsylvania Society for the Prevention of Cruelty to Children have awakened to the possibilities of a practical application of scientific phrenology in the cure of criminal children by means of surgical operation. By reason of their success, the juvenile courts of the United States are taking the matter up, especially in Philadelphia and Minneapolis.

One case of especial interest to students of phrenology is that of Charlie Ryan, which we give below. The location of the injury and subsequent operation was on the faculty of Benevolence, as described. The depression of the bone upon this faculty was sufficient to temporarily kill the action of it, so that the faculties of cruelty, located in the side head, were liberated. It is the faculties on the top head that guide and direct the faculties in the side head.

"A remarkable case was that of Charlie Ryan. At the age of seven he developed into a fiend incarnate. He smashed every article that came within his reach, killed cats and dogs with horrible tortures, and smeared their gore upon the carpet. He tied up one cat and roasted it on the fire. He slashed his little sister across the face with a penknife and tried to pull out the eye of a neighbor's child with a fishhook. Finally he rushed at his baby sister with a carving knife, with the intention of killing her. Then it was decided that he would have to be sent to a reformatory. But as a preliminary he was taken to the doctor and he decided that it was a good opportunity for testing the new brain surgery. The boy was examined and it was found that there was a depression in his skull, just above the forehead and under the hair, caused by a neighbor's child dropping a hatchet on his head in early infancy. Drs. Clark, McVeigh, Frank St. Sure and J. F. Lilley operated upon the boy. They made an incision in the skull around the depression and lifted up the bone. They found that a splinter of bone had been sticking in the boy's brain. They removed this and the diseased brain area and closed up the wound. Within a few days this healed and within a month Charlie Ryan was a good, industrious, studious, obedient little boy, whose greatest desire was to protect his little sister from harm instead of sticking knives into her."

Where it is a matter of brain lesion caused by injury, etc., there is no question but that the surgeon can do a great deal in the prevention of crime and in the relieving of evil tendencies. It is not a new discovery, however, as Dr. Gall demonstrated this fact over one hundred years ago.

Truth is truth, and according as people become evolved are they able to accept and make use of truth. Phrenology is not man-made; it was created by the Creator of man, and it is as old as man himself.

In this connection we give below an article published in the Chicago American, written in connection with these recent investigations:

**Science Can Put Its Finger on the Wicked Spots in the Brain.**  
By Dr. H. CROSKY ALLEN, One of Philadelphia's Investigators Into Juvenile Criminality.

Localization of function in certain portions of the brain is adhered to by an overwhelming preponderance of present day scientists. So is it, too, with localization of sensation. It follows logically that what is called crime and evil must also be a localization, for crime and evil are nothing more than an abnormal combination of function and sensation—or better, perhaps, an abnormality of function that produces an abnormality of sensation.

But how to localize, how to put one's finger upon the diseased part of the brain that causes one to lie, another to steal, another to desire to kill, another to desire to break and destroy?

That is the tremendous problem that science has faced ever since man first learned that the brain is the seat of thought and action and first gained courage to probe into its secrets.

Where shall we cut to destroy the wish to lie, where probe to kill the stealing thought? What data, what actual knowledge is there to justify the operation upon the child's brain even though what we seek by the operation is unqualified and absolute good?

There are data and there is knowledge, but it would take volumes to specify.

There is the knowledge that has come down to us from scores of great and little investigators; there are the researches of the men who have made the brain their life study; there are the results of the great work in brain research now going on at the Wistar Institute in Philadelphia, a work that takes in the whole earth; there are the comparative charts of thousands of brains and the intimate histories of the men and women who owned them; there are the results from these present operations which in themselves would justify all we have done and expect to do.

Last and far from least, there are the researches of the real phrenologists, and strangely enough these pseudo-scientists, as they have been called, are getting ample vindication. At the very least they have proved most excellent guide posts.

With all this to guide we are very sanguine over the results of the campaign for the mind of the child.

Evidence of localization is overwhelming. Gall and Spurzheim were the first almost to make great progress in proving it. Their experiments were made largely by actual observations of persons. Careful study was made of the craniological peculiarities of persons actually known to have certain traits developed to an abnormal degree. For instance, town brawlers and street fighters were made a special subject of investigation. By a process of elimination the feature of brain formation which distinguished them from those who did not possess the same belligerency was separated and localized and the result confirmed by numerous other experiments. A favorite method was to test the results obtained by the observation of the rude and vulgar, the criminal and the insane, on persons of refinement, education and standing in society who in unguarded moments or in outbursts of passion gave evidence of the underlying elemental passions. Actual tests of the heads of men and women of the best class showed the identical configurations and convolutions of the baser.

Belligerency and quarrelsomeness were localized definitely.

We pursue much the same method. By comparison, analysis, elimination, we have found that pressure or lesion in a certain section of the brain produces a certain form of degeneracy in the child. In children who show great destructiveness, who like to torture and kill, incipient murderers, the diseased area appears to be just above the ear. This region in these cases sometimes become abnormally developed, sometimes there is great pain there, sometimes fever. The function of the part has become impaired. The degeneracy is the result. Restore the part to health and the child becomes normal. If possible treat the lesion or whatever it may be through the approaches to the brain, but when this is not possible, then operate.

It has been found that children who are chronic liars present various abnormalities in a region immediately over the obellion or the top of the head at the back. All show these symptoms to a degree. Sometimes there is a very perceptible exterior abnormality. Lying then is caused by a diseased area at this point, it seems. In the <sup>child</sup> it can be rectified and truth be made to shine where lying reigned.

I have given here only a couple of examples. They show, however, the idea and the method.

I had forgotten to say that within very recent date a series



of experiments with monkeys by aid of electricity has revealed many secrets of the intimate connection of certain brain localities with certain sensations.

Congenital insanity cannot be treated from the outside. The discoveries of Charcot gave many a temporary ray of hope. Suggestive therapeutics, which were developed largely as a result of his researches, it was believed by many for a time had solved the problem. But it was not to be. The agent employed was ineffective. It worked well in some neurotic cases, but only as long as the exterior influence held its sway. In all these temporary cures the element of the personal equation is an overwhelming factor. Science in its essence is exact and it is upon exact premises that the Philadelphia experiment is being tried.

The phrenologist, as I say, was not so far off the right track. It might almost be said that his is the principle upon which the Philadelphia surgeons are working.



## 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, Vancouver, B. C.—What do you think of palmistry? Can one rely on it?

Answer—You can rely on palmistry, but not on palmists. Palmistry is not understood yet, but palmists are well understood. They have amply proven that they do not understand their art. Palmistry should not be a fortune-telling art; it should reveal nothing else than that which is recorded in the hands, on the same principle that physiognomy reveals nothing else than that which is written in the face, through thinking and habits.

Question, N. J. C., Indianapolis, Ind.—I suffer from lumbago; what should I do?

Answer—Perhaps the best thing to do is to get a first-class masseur or doctor. In the meantime, bathe the surface with mustard water, as hot as you can bear it, and massage the sore part with olive oil or else chloroform liniment. Put a woollen cloth on at night. Change the nature of your blood by living on that kind of foods and drinks that do not make your blood acid, and that do not generate uric acid, as well as other poisonous products.

Question by J. E. H., Litchfield, Minn.—Can I develop my chest by breathing exercises, considering that I am now twenty-two years of age?

Answer—As long as the blood flows in the arteries and veins, that long a person can improve himself, providing he uses the right method of development. But you should remember that there is a wrong method of breathing as well as a right one.

Question by A. H., Cement, Okla.—What combination of faculties would cause one to admire Napoleon?

Answer—Combativeness and Approbativeness acting with Veneration.

Q. 2—What is the difference in faculty development between the people of the South and the people of the North?

Answer—The Southern people are stronger in the social

faculties and Destructiveness, especially are they stronger in Destructiveness and Amativeness. They are more fiery and passionate, impulsive, sociable and hospitable. The man of the North is cold, distant and self-centered. The workman in the North carries his own bedding along and sleeps anywhere, almost like a dog. The Northern people are independent because they are unsociable. There is not a great deal of difference between the people of the South and those of the North, but there is some difference.

Question 3—Was Martin Luther a philosopher?

Answer—No, he was a religious reformer, both in faculty development and execution. He fought for that which he considered the truth from his own standpoints. He was mainly moved by Combativeness. The religious faculties were also strong in him.

Question by L. Can.—In case of heavy pressure on top of the head towards the front, what would remove the same?

Answer—It depends upon what the cause is. The cause may be sexual weakness, and if so, development of the sex principle will help. The cause may be a hardening of the bones or of the membranes beneath. If so, hot towels applied to the sore part would help, together with a liberal use of eliminative foods.

Question by Mrs. L. P. D., Sacramento, Cal.—I suffer from constipation and it seems that doctors cannot help me. What is the cause? How can I overcome the same? I am about to become a mother for the third time.

Answer—There is unnatural pressure of the child upon parts of the abdominal organs that causes costiveness; your medulla is not as active as it should be, and your child absorbs the animal oil and liquids too quickly. This is what you should do, if you do not call in a physician, or if a doctor cannot help you:

You should take an enema about 102 degrees warm, and then take another enema about 80 degrees warm. Then you should take moist abdominal compresses at night. For three nights, inject about 6 ounces of linseed oil and keep this in the bowels over night. Use fruits freely, especially sub-acid fruits. Use malt honey freely during the day. Drink apple tea in abundance. Drink orange juice. Exercise the bowels and hips, but do not exert yourself when you exercise. Never lift your arms above your shoulders when you exercise, as this may strain the muscles in the maternal organs, and give rise to serious trouble.

## WHAT A CHICAGO NEWSPAPER EDITOR SAYS ABOUT PHRENOLOGY.

Thinks Character Can be Read from the Chin.

No one would be found so bold as to deny that the shape of the chin is in some mysterious manner indissolubly connected with the character of its owner.

Take, for instance, a man with a peaky nose that forms a prominent angle between a retreating forehead and chin, and say to him, impressively, "Be firm!" and you are conscious that you might just as well take a piece of chewed string and adjure it to stand up straight!

When you see a mouth that has nothing underneath it to support it you involuntarily look for weakness, and, as a rule, there is absolutely no need for you to "see that you get it!"

On the other hand, there comes along a man with a chin that is broad and square, who just briefly announces that his mind is made up, and you know, without going any further, that to argue with him will be just about as effectual as an attempt



to shift the pyramid of Ghizeh with a little wooden spade!

At the same time, when a man perceives a woman with a chin of this kind on the distant horizon he will, if he is wise, gird up his loins and run, unless he wishes to find himself in command of a ship of which the captain's wife is the real skipper. She will make an admirable woman of business, but in the home circle she is scarcely to be counted among the "comforts."

Again, the man with a chin that is long and rather narrow, with a slight tendency to project, is to be regarded cautiously by members of the opposite sex, for he is the type of man who will say to his wife, "Do you want a new costume, my dear?" and will all the time be praying devoutly that her answer may be in the negative. That narrow, thrifty chin should be given a wide berth by the girl who wants to be extravagant.

In a girl the long narrow chin is often a sign of obstinacy, and frequently implies that the owner is very self-willed.

The full, square chin that actually protrudes is almost invariably the sign of a pugnacious character, and is to be found, as a rule, in people who are at once courageous and energetic.

In a woman the possession of a broad, full chin, with a face to correspond, and full red lips, generally implies a great love of physical beauty and a high appreciation of the social side of life. This is the sort of a chin for a man to look for in a wife who is to do him credit in the eyes of the world.

#### DOCTORS OF PHILOSOPHY, PH.D.'S WITH THE RIGHT CUT OF WHISKERS, WHO IN TIMES OF STRESS THROW AN INTELLECTUAL SHOE AND HASTEN FOR THE MATERIALISTS.

The careless world feels that a man who totes around the letters Ph.D. after his name and wears his whiskers right, ought to know something pretty useless. So he does. Harvard HUMAN CULTURE—GAL 10 turned out a fair string of Ph.D.'s this year, and here are some of the subjects on which they threw a blaze of light in their graduation theses:

"Studies on the Nuclear Cycle of Gonionemus Murbachil Mayer," "The Concept of Quantitative Equality," "A P Q Plane for Thermodynamic Cyclic Analysis," "The Longitudinal Vibrations of a Rubbed String," "The Visual Cells in Vertebrates, Chiefly in Necturus Mayculosus," "Contributions to the Cytology of the Entomophathoracae," and "Greek Proper Names in Old French."

Let us consider a moment. Suppose the dustiest Ph.D. of the lot is suddenly confronted at 2 a. m. by the mighty world-shaking paralytic problem of a colicky baby! Everything is jarred for a block around, and the baby, fully aroused to the charges of graft and nepotism in his interior department, is letting loose like a fiddler. Here is a chance for the Ph.D. to trot out his wisdom and give it a taste of the fresh grass. Here is opportunity for the "Longitudinal Vibrations of the Rubbed String" to show their worth in a crisis. Let the "Thermodynamic Cyclic Analysis" come right out and thermodynam!

What's this? Nothing doing? Father charging fiercely for the doctor? Well, well! Possibly philosophy, even to its doctors, is not applicable to the great problems of life. Then it, or some of it, to the scrap heap while we begin to try to learn how to live without throwing a shoe or getting warts on the mind.

We may be wrong.—A. J. C.

Don't say "right here" for "just here."

Example: "Right here let me say," should be "Just here let me say."

\* \* \*

Don't say "rinse off" for "rinse."

Example: "Rinse off your hands," should be "Rinse your hands."

#### PEARLS CULLED FROM HEBRAIC LITERATURE.

By Jovianus.

"First learn and then teach."

"The rivalry of scholars advance science."

"Truth lasts forever, but falsehood must vanish."

"Use thy noble vase to-day; to-morrow it may break."

"The world stands on three pillars—law, worship and charity."

"Into the well which supplies thee with water cast no stones."

"Thy friend has a friend, and thy friend's friend has a friend; be discreet."

"Do not confine your children to your own learning, for they were born in another time."

"The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God."

"Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is the rich? He who is content with his lot. Who is deserving of honor? He who honoreth mankind."

#### As You Go Through Life.

Don't look for the flaws as you go through life;  
And even when you find them  
It is wise and kind to be somewhat blind  
And look for the virtue behind them.  
For the cloudiest night has a tint of light  
Somewhere in its shadows hiding;  
It is better by far to look for a star  
Than the spots on the sun abiding.

The current of life runs every way  
To the bosom of God's great ocean;  
Don't set your face 'gainst the river's course  
And think to alter its motion;  
Don't waste a curse on the universe—  
Remember it lived before you;  
Don't butt at the storm with your puny form,  
But bend and let it go o'er you.

The world will never adjust itself  
To suit your whim to the letter;  
Some things go wrong your whole life long,  
And the sooner you know it the better.  
It is folly to fight with the infinite  
And go under at last in the wrestle;  
The wiser man shapes into God's plan  
As water shapes into a vessel.

—Ella Wheeler Willcox.

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