

HUMAN CULTURE

Vol. 8.

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No. 9

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HUMAN CULTURE

Vol. 8

CHICAGO, OCTOBER 5, 1906.

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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.

CONSUMPTION AND ITS CAUSES.

There are mainly three causes of consumption:

1. A weak development of the medulla oblongata.
2. Low vitality.
3. Presence of bacilli tuberculosis, or consumption germs, in the lungs.

Consumption may be inherited or it may be acquired.

Dr. Cotton at the Consumption Hospital, collected, a few years ago, data regarding 1,000 cases of consumption, 367 of which had a consumptive diathesis. In fact, consumption statistics, in every country, prove that consumption is hereditary, and prove also that it may be acquired.

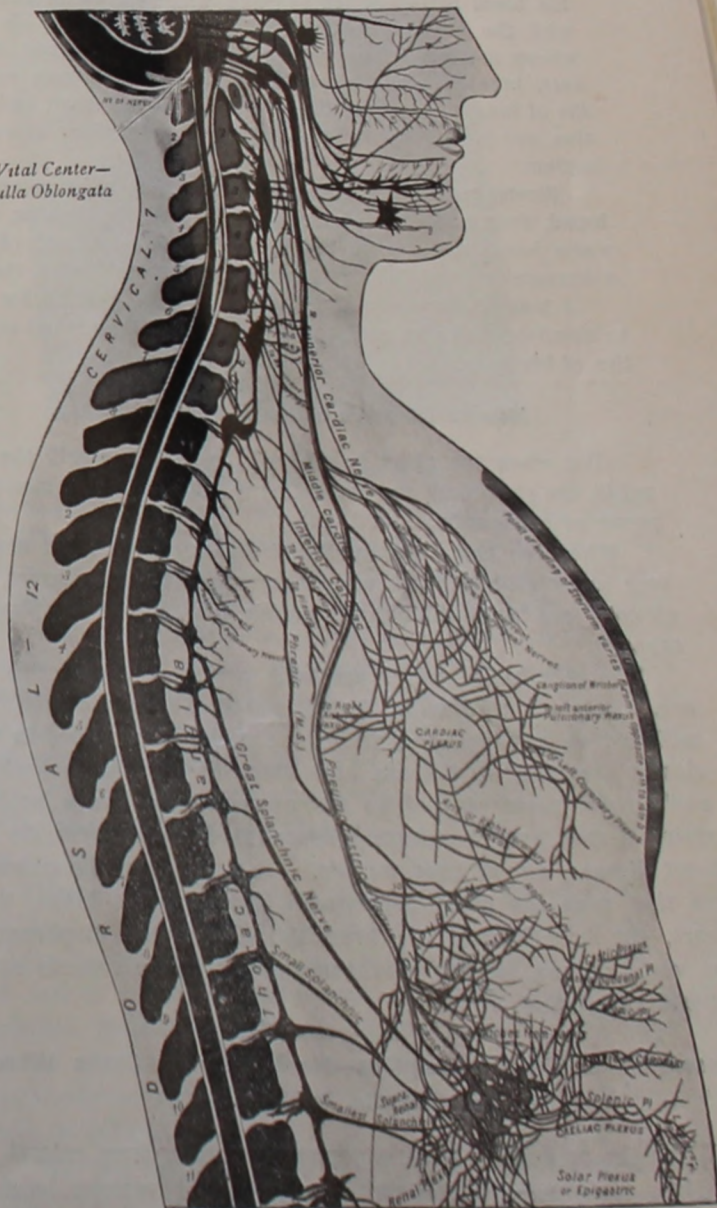
There are many other indirect causes of consumption, as for instance, insufficient and bad food, impure air, bad odors and dust in the air which people are compelled to inhale, confinement, deficiency of light, immoderate indulgence of the sensual passions, self-abuse, grief, over-study, loss of sleep, a moist skin, attracting the heat and magnetism from the system; late hours, air not containing a sufficient amount of oxygen, worry, work preventing a person from using and developing his lungs, excitement of the nerves, intensity of mind, etc. Or, in fact, anything that lowers vitality, lessens brain force, weakens the medulla oblongata or prevents the lungs from free action. But although there are many causes of consumption, yet there is in reality only one primary cause, namely weakness of the medulla oblongata (chest brain). If this brain centre be well developed a person will not die of consumption, not even when the air is impure, when food is insufficient, when he abuses himself, etc.

Consumption is only hereditary in the sense that a father or a mother transmits a weak respiratory impulse to the child, and this respiratory impulse fails to call the respiratory organs into action, for which reason they remain in a weak condition. This is why his vitality is lowered and this is why germ life can develop in his dying lungs. And because the medulla oblongata is weak, a person is subject to consumption, that dreadful disease that sweeps every fifth person into eternity, in its brief course of six to twenty-four months usually.

On the side of the medulla, behind the olivary body, arises the great pneumogastric nerve, having both a superficial and deep origin, the deep origin of this nerve being the nucleus ambiguus, and its superficial origin being in the groove behind the olive, in the medulla. The sensory fibers of the pneumogastric nerve divide into descending branches, which branches join in the fasciculus solitarius, and ascending branches ending in tufts in the vagal nucleus, beneath the ala cinerea. It is the pneumogastric nerve that runs to the heart, lungs and stomach, and with the aid of several important ganglionic helpers form the nervous network (plexuses) in the lungs, heart, stomach and throat, where that nervous force distributes, which enables the lungs to breathe, the heart to pulsate and the corpuscles of life

to flow to those parts where life and vitality are needed. As soon as this important nerve of life (the pneumogastric) is cut, life ceases and the eye grows cold. It is the medulla that is the central station of life and distribution. It is the power-house that runs the machinery of life. When this power-house is weak, the lungs are weak; when it is strong, the lungs are

The Vital Center—
Medulla Oblongata



The Vital Center and Its Machinery.

strong; when it is dying, the lungs are dying. Consumption is therefore nothing else than a dying medulla.

The accompanying diagram will illustrate the anatomical

structure of that apparatus that gives life and motion to saint and criminal alike. Study it closely; it is the living, breathing and pulsating net-work made by the Almighty. To understand it is to understand His work and plans; it is to understand the philosophy of life; it is to understand the cause of consumption.

The medulla is found at the upper portion of the spinal cord, where the pneumogastric nerve has its origin. Notice how it distributes its branches at the lungs, heart and stomach.

Every person who is weak in the medulla and the posterior lobes of the cerebellum, that same person is subject to consumption, pleurisy, pneumonia, hemorrhages of the lungs, sexual disease, nervousness, hysteria and insanity.

It is easy for a phrenologist who knows his business to determine in which direction a person is weak.

Appearance of a Non-Consumptive Person.

A man who is fleshy and plump, who has a well developed chest and abdomen, a neck that is thick and short, a rounded and harmonious face, a pulse that is full and symmetrical, cheeks that flush quickly, hands that are broad, square, plump and warm; a complexion that is rich and sanguine, indicating that his blood is full of the red and white corpuscles and charged with the healthy and invigorating oxygen of the air; a man whose medulla and cerebellum are well developed, and who eats, breathes and enjoys himself—that same man will never die of lung disease, nor of disturbances of the heart and circulation, nor is he likely to spend his time in the gloom of an insane asylum.

Strong respiratory power is indicated by a large, spherical, broad, deep and even chest, expanded nostrils, flushing cheeks, warm hands and feet, a broad, heavy and prominent chin and a harmonious and full development of the face below the eyes.

A man having these signs has ability to oxygenize his blood, to circulate the same and send it bounding to the utmost extremities of his body.

How to Diagnose a Consumptive Tendency.

But when the chest is sunken, the nostrils small, the face pallid, the chin weak and retreating, the hands cold, a man lacks power of respiration.

When the lungs are small and sunken they do not contain very many air-cells; but when they are large and convex, the air-cells are more numerous, giving him greater respiratory capacity.

The air-vesicles, which are held in place by connective tissue, number, according to the estimates of scientific men, 170 millions; all situated so as to bring the circulating blood in the closest proximity to the air, and when the medulla is healthy and strong, these air-vesicles are numerous and very active, giving a man great respiratory capacity. He will never die of heart disease, nor of consumption. It is the medulla oblongata that runs the chest department, including the lungs, the heart, the bronchi and the bronchial glands, the diaphragm, the vocal organs, the air passages and the entire venous and arterial circulation.

Appearance of the Consumptive—How a Person Looks When the Medulla is Weak.

When the medulla is weak a person may suffer from catarrh, bronchitis, spasmodic dyspepsia, dysphagia and various bronchial and vocal disturbances. As soon as we hear a man talk, we know the condition of his chest, brain and vital apparatus in general.

The signs of a weak medulla oblongata, weak lungs, heart and bronchi, together with a consumptive tendency are the following:

A relatively small and slim stature.

Long and small fingers.

A stooping and narrow chest, a sinking of the chest where the arms join the body.

A long neck.

A long and sunken face and cheeks.

A pallid countenance.

Thin, soft and delicate skin.



Young Man, Subject to Consumption.

Long and rounded finger nails.

Cold hands and feet.

A clammy skin.

Night sweats.

A combination of the mental and osseous temperaments.

A high degree of mental action.

Intensity and excitability of mind and nerve.

A positive falling of the cheeks under the cheek bones, making the face appear long and the cheeks sunken.

A sunken appearance of the heart and lung poles.

A flush below the cheek bones, called the hectic flush, denotes inflamed action of the lungs, or already attacked lungs.

Young Man Subject to Consumption.

1. Nutritive Brain Centers, Weak.

2. Heart Pole, Sunken.

3. Lung Pole, Sunken.

4. Pole Indicating Digestion, Sunken.

5. Facial Section of Absorption, Weak.

6. Dull and Sunken Eyes.

How to Cure Consumption.

Thus far medical institutions know nothing about phrenological science, neither does the world have many capable phrenologists. But it would be well for medical men to turn their attention to this science. Doctors who understand the science of the brain and its functions do not try to cure disease; they try to prevent disease. They know that consumption can be cured only by developing the medulla, increase of vitality and by calling the eliminative functions into greater action. Hence, to cure consumption, he adopts the following precautions and principles of cure.

ARE WE PREDESTINED?

By Emily H. Vaught.

When John Calvin studied the Bible and found that God said of Isaac's two sons, before they were born, "Jacob have I loved, but Esau have I hated," and many other passages which seem to indicate that people are destined to live certain lives and do certain acts, he came to the conclusion that man is predestined, and upon this he founded the Presbyterian religion.

The Methodists (who have a more tender, sympathetic and loving make-up than the Presbyterians) thought this doctrine altogether too hard, and substituted "Free moral agency," "the Grace of God," etc.

As there is a grain of truth in everything, so is there truth in both these doctrines.

God also says in the bible, "I will visit the sins of the fathers upon the children unto the third and fourth generation." And is this not a natural law? Are not the mental and physical states of the parents before and at the time of birth stamped upon the children? The life principle or the formative principle is transmitted by the parents and this life principle grows a brain and body to conform to its own inherent expression.

If the life principle transmitted by the parents is impressed by the religious longings of the parents, these religious longings in conformity to law, must come out first in the mind (which is the expression of the life principle), then in the brain, and then in the body (expression and attitude) of the child.

Right here is the secret of character reading.



A High Top-Head—Near Heaven.

We can not see the life principle, but we can see the brain and the body it builds, and by generations of scientific comparative methods, we have at last been able to interpret correctly the writings of the soul or life principle upon the brain and body of the individual.

When a child is born, his life principle is of a certain kind because of certain impressions made upon it by the parents. These impressions live, express themselves through a certain characteristic head formation and later on become tendencies, talents, habits and characteristics. Could any reasonable person expect the child to become a good and great man when his very life principle or soul is made up of evil impressions? In this sense, is he not predestined to a life of sin?

Here are two men, born of parents belonging to the same class of society, in fact, they are both sons of ministers of the gospel; yet one man is a saint, the other, a sinner. When we know that the moral and saintly faculties are indicated by height of head, is it necessary to ask which is the saint and which is the sinner?

It would seem so; but there is salvation for him yet. If he is given the proper environments and trained by some one who understands the functioning of the brain and its relation to the life principle within, this child can change his soul principle



Jac Jeffries—A Low Top-Head.

and consequently his brain formation. But the training should be done by those who understand, else harm may be done. To simply place a child, who has evil tendencies, in a holy environment without understanding his particular weaknesses and purposely calling them out, is not enough, as is proved by numerous cases of profligate sons of ministers and other moral parents. Criminality is caused by myriads of combinations the same as disease is caused by myriad conditions. For this reason the particular cause of criminality or weakness must be understood and the necessary faculties cultivated. The success or failure of the training will be indicated by the change in brain formation.

Preston Davidson, a boy who lives in Hinsdale, Ill., has positively changed the formation of his head in many particulars in five years time. In the year 1900 he was eight years old, and at this time commenced to cultivate especially the two faculties, Self-esteem and Acquisitiveness, and at this time Self-esteem shows an increase in convexity of four degrees, and Acquisitiveness has increased five degrees. It is comparatively easy to cultivate in youth.

We are inclined to be too hard on the weak and wicked men, women and children, for we lose sight of the fact that they are simply the victims of "the sins of their fathers." Such people should be treated as sick and unfortunates, and if any blame is placed, it should be upon the parents, even though they themselves may be good and moral people and the harm done through ignorance.

Oh, Ignorance, blind Ignorance, what a harvest of sickness and sin is thine!

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.

ACQUISITIVENESS.

Location of Acquisitiveness.

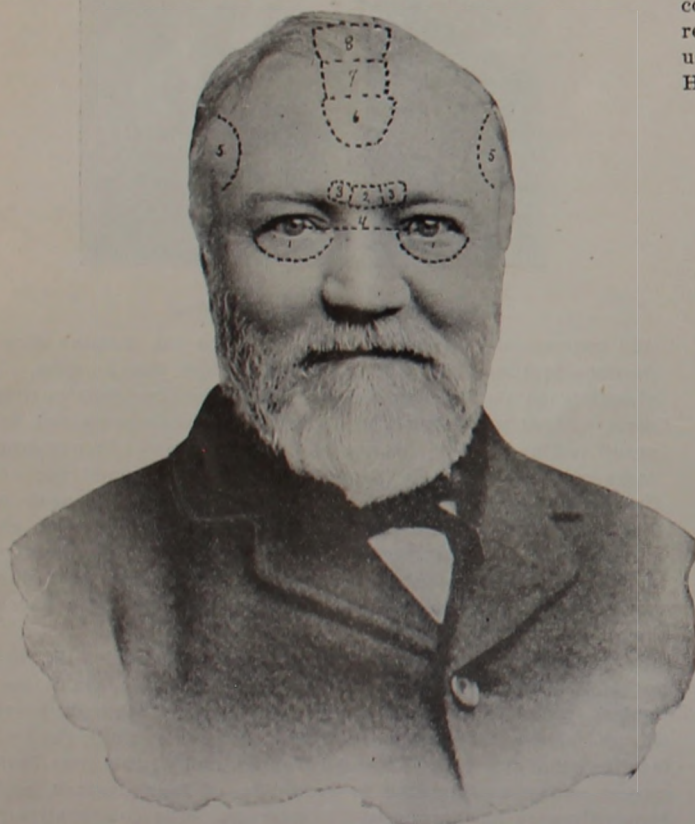
Acquisitiveness is located in the anterior section of the superior temporal convolution of the temporal lobe of the brain. On the cranium it is found beneath the anterior and inferior angle of the parietal bone, or about two inches above the opening of the ear and one inch and one-half to the front.

Acquisitiveness and Its Function.

The function of Acquisitiveness is to acquire money, property, stock and valuables. It gives sense of value when it acts with the intellectual faculties. It is interested in money and property for the inherent value of the same. When it is very strongly developed, it gives ability in money-making. It leads to wealth. It is one of the greatest faculties of industry, economy and commerce. It leads to prudence in the handling of property. It is interested in goods and in the protection of goods. When

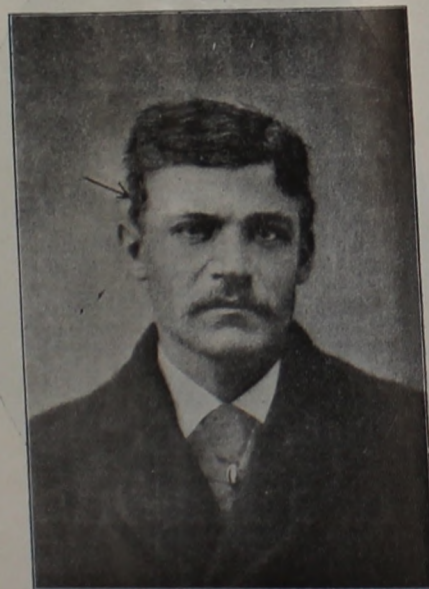
property, food, liquids, dress and household articles, and their protection. If she buys a hat, she does not take care of it. If she gets a dress, it will soon be soiled and torn. She will have no sense of economy. She will spend her money as fast as she gets money and never have anything "for a rainy day." She will be extravagant. If she marries a man who has Acquisitiveness very active, he will upbraid her for her carelessness. The two will quarrel. Her husband will think and say that she is "no good" and she will think that her husband is a "crank."

Acquisitiveness gives a desire to earn and use money. It is the money and property instinct. It is the center of commerce, finance, coinage, jobbing, brokerage, exchange, storage and traffic. It is the greatest faculty of enterprise there is. When the three faculties, Acquisitiveness, Combativeness and Spirituality, unite in action, it leads to great business enterprises. When these faculties are in the lead, a person is enterprising. He becomes interested in money, stocks, property and valuables. He desires to accumulate money and property. He becomes a lover of goods, property, money and wealth. He becomes responsible in the handling of goods. He likes to earn, amass, use, hold, sell, buy and handle goods, property, implements, etc. He likes to store up goods. He becomes interested in stocks.



Strong Acquisitiveness. Fig. 5 Shows Location of Acquisitiveness.

a man is weak in Acquisitiveness, he is careless with that which he handles. He breaks things. He does not take care of his belongings. He becomes a careless workman, manager and business man. He does not buy saleable goods. He is likely to buy more goods than he needs. Neither can he take care of his goods. As a housewife, she is likely to forget her apples, potatoes, juice, etc., and let the same freeze, a cold winter night. Her memory is not very good when it is a question of goods,



Weak Acquisitiveness, Shown by Arrow.

He is willing to work in order to obtain goods, property and money. He thinks about money-making schemes and business nearly all of the time. His intellect becomes commercial in nature. For that reason he studies the conditions of business. He remembers bargains; he looks for bargains; he estimates the value of goods. He can look at a wagon and tell the value of how much it will cost to construct a building. He becomes a good judge of property and assessment.

it; he can estimate the value of a farm, even if he has no experience in assessing real estate property. He can estimate

Acquisitiveness gives a person money and property sense. It inclines him to make effort in the direction of earning, using, holding and amassing property. Acquisitiveness is the heart and soul of business life. Were it not for Acquisitiveness, men would sink to the state of barbarism. He would be like an Indian. He would not be willing to work nor would he be willing to take care of property. Acquisitiveness is the trading, managing and providing instinct. It is the soul's financier, manager and provider. It gives business sense and an idea of the value and use of goods. Through Acquisitiveness, the intellect becomes interested in standards of value. Through it the intellect establishes a monetary standard for the use in trade.

A man who has Acquisitiveness strong can provide for wife, home and children, but if he has Acquisitiveness very weak, his wife will wear old dresses, and his children will have no bread. It gives a self-providing inclination, hence also every person, strong in Acquisitiveness, is independent. He despises beggary. But a person deficient in Acquisitiveness and Combativeness has a beggarly spirit. He dislikes to work. Every tramp is deficient in Acquisitiveness.

Acquisitiveness impels man to store up, use and hold objects in which the other faculties are interested. Through it he can judge of the value and utility of goods, merchandise, food, drinks, books, hardware, animals, stocks, real estate, machinery, minerals, people, or anything having form, shape and substance.

If a man has a strong literary mind and strong Acquisitiveness, he is mostly interested in literary productions, hence he can become successful as a book salesman or business man in books, papers and journals. If Acquisitiveness goes with the artistic faculties, a man becomes a judge of the value of artistic goods. Then he can run an art store successfully; then he can judge of the value of a picture; then he can buy art goods for the neighborhood. He can become a successful business man in art, and a first-class judge of goods of art.

When Acquisitiveness is strong, a man can provide for his wants. Such a man will never borrow. He will supply himself with that which he needs; but a man who is deficient in Acquisitiveness borrows goods, implements, clothes and other things from other people. When they need their clothes, goods, tools, etc., they must hunt up the borrower first, and then perhaps he has lost the articles borrowed, or broken them, or loaned them to some one else. It is not wise to loan goods to a man who has weak Acquisitiveness; he will never take care of that which he borrows.

Strong Acquisitiveness prompts a person to engage in enterprises and acquire means for self-provision, and self-preservation. A person strong in Acquisitiveness longs for wealth; and he does not only long for it, but he becomes wealthy. Rockefeller is very strong in Acquisitiveness, otherwise he would not be Rockefeller. Economic conditions are not responsible for the wealth of Rockefeller, nor for the poverty of a tramp. A tramp is a tramp because he is deficient in Acquisitiveness. It is a pleasure for every man who has strong Acquisitiveness to acquire and hold property.

Wealth gives joy to the mind when Acquisitiveness is strong, and, on the other hand, poverty makes a person unhappy when Acquisitiveness is strong. Acquisitiveness inclines man to handle property, whether it be public or private, governmental or railroad, movable or real estate, artistic or literary, agricultural or ecclesiastical. Acquisitiveness is the greatest property-handling faculty of the mind and the most powerful industrial motor.

People strong in Acquisitiveness have no difficulty in finding a job, but if a person be deficient in Acquisitiveness, Combativeness and Friendship, that same man or woman had better stay where he or she is when he or she has work; for he or she

will hunt for years, perhaps, without being able to get a new job. When Acquisitiveness is too weak, a person is careless with his job. He quits his job quickly. If his boss speaks to him about his indifference, that same workman gets angry and tells his boss on the spot to get another man. Such a man is not very steady nor reliable. He does not care whether he works or not. When Monday comes he is probably in the saloon spending his week's wages, and then his boss must get along without help for a day or two.

The saloon has been called the workman's bank. There is where the man with weak Acquisitiveness often deposits his hard earnings.

If a lady be weak in Acquisitiveness and Conjugalitv, she will never make a good wife. She will be extravagant and careless. She will not be willing to work. All at once she will go into the divorce court and ask for a divorce.

She is neither economical nor affectionate. She has no sense of value and utility.

Each and every faculty pays attention to its own object. Form pays attention to shape. Tune pays attention to melody. Ideality notices beauty. Constructiveness pays attention to structures, but Acquisitiveness pays attention to the use and value of objects. It is Acquisitiveness in people that asks questions regarding the value and use of objects, animals and men.

When a man is very strong in Acquisitiveness, he thinks of the economic value of his wife, and as a young man he looks for a rich wife, or he pays attention to wealthy girls; he is likely to marry for money, especially if he be weak in Conjugalitv.

When a man is strong in Acquisitiveness he is shrewd in bargains. He studies the rise and fall of stocks; he examines bills of exchange and standards of exchange, rates and brokerage. He is interested in industry and business life. Acquisitiveness throws the mind in the direction of buying, selling, store-keeping, trading, transportation, railroading, banking, usury, shipping, copyrighting, competition and advertising. It is the central faculty of commission business, business management, exportation and importation.

When it acts with Vitativeness and the social faculties, a person becomes interested in insurance. When it acts with the political faculties, he becomes interested in national affairs, custom-house work and national business. When it acts with Conscientiousness and Cautiousness he becomes interested in economy, commerce, etc.

When it goes with the mathematical faculties, the man takes an interest in financial statistics, valuation, rating, standards of value, tariff statistics, etc. When it acts with very strong Causality, Comparison and Constructiveness as well as statistical faculties, he studies construction and consumption, money standards and statistics relating to such conditions. Through Acquisitiveness, the mind becomes interested in industry, finance, economy, utility, value, wealth and household economy. If it acts with Destructiveness and pessimistic tendencies, it produces greed and prompts the forming of mercenary trusts. The money-grabber is strong in Destructiveness and Acquisitiveness and weak in social faculties. He cares for nobody but himself. Then he worships the "golden calf." This is the case with Rockefeller. Rockefeller worships God and the "golden calf." He thinks that God is very good to him, that God has blessed him with plenty of money and property. When Acquisitiveness is too weak, a man can not put a correct value on things. He becomes idle, unable to handle goods, do business and drive bargains. He can not provide for himself nor for his wife and children. He may steal for want of money-making sense, or he may become interested in anarchy. He can not procure clothing, food, and shelter for himself. He is likely to blame economic conditions for his poverty. Then, he may develop a hatred for wealthy people.

The faculties make man what he is,—either rich or poor.

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and
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WHAT CONSTITUTES A PERFECT COMPLEXION.

By Emily H. Vaught.

Complexion is a result of physiological conditions as well as mental.

A beautiful complexion depends greatly upon the purity of the blood, and it depends also upon the physiological processes of sublimation which are going on at all times in the system. In people who are fine, delicate and sensitive, the power of selection and rejection, in a cell building sense, is very keen, and consequently the finest and purest material only is accepted by the system. In such people the villi of the abdomen refuse all food particles that are not absolutely up to the standard in purity.

It naturally follows that the blood of such a lady is pure, provided she is able to obtain enough of fine food material so that her blood is not impoverished.

Complexion also depends upon such a diet that will supply all the fourteen elements of the system, without too much waste, and with sufficient of eliminating foods. The lady who wishes to perfect her complexion should by all means study the chemistry of foods and of the body.

In a mental sense, it is a peculiar fact that the faculty of Color is always found in those having a delicately tinted complexion. We have never seen a case where this was not a fact.



We have represented here, the picture of a young lady whom the President called "the prettiest girl in the South," and it is said that her greatest beauty is her "wonderful coloring." We have indicated the location of the faculty of Color. Notice the width and fullness of the brow at this part, and the width of the brain from the root of the nose to the outer corner of the eyebrow. Notice how the eyebrow arches right in the center, and the eye itself rounds upwardly at this point. All these signs indicate a strong faculty of Color. This lady looks too delicate, however, and we fear she will not long be able to retain her beauty.

We know of a lady, whose skin is very dark, caused mainly by a too active liver, but whose coloring, nevertheless, reminds one of an autumn leaf; her hair and eyes are brown; her face is a rich creamy color, and her lips red. This lady is strongly marked in the faculty of Color. She also has positive faculties of Ideality and Amativeness.

We have noticed many such cases.

In every case where the richness of complexional coloring is pronounced, we find strong faculties of Color, Amativeness and Ideality, consequently these three faculties are the makers of a beautiful complexion. They are the soul's complexion specialists.

HOW TO READ CHARACTER IN THE DARK.

By Victor G. Rocine.

When it is light, we can see a person, his face and head; when it is dark we cannot. But if we pay close attention to his voice, we can read his character even when it is dark.

Emotions can be read from the pitch of the voice. Exaltation of mind produces high pitch; depression of mind gives rise to low pitch.

When a person is optimistic; when he is happy and successful; when he is healthy and high-strung, these mental states produce tension of the vocal cords and give rise to an elevated degree of the voice. For this reason people who are happy-minded, optimistic, healthy and successful, read, speak and sing with a higher degree of vocal pitch. Or, in other words, the voice seems elevated in vibratory volume, or in that quality of the voice called Pitch. In this one voice quality, we can measure the soul quality itself, for the soul is always in the voice. Voice quality is an important character revealer.

High pitch of voice denotes sprightliness, cheerfulness of mind, hope, optimism, speculation, venture, exaltation of spirit, optimistic sentiment and emotion, ecstasy of mind, a highly tensed mind. Such people are good customers; it will pay to cultivate their acquaintance.

When a person is pessimistic, depressed, sad, full of anxiety and evil presentiment, etc., there is less tension of the vocal cords, for which reason also there is a depression of the sound in the voice, giving rise to low pitch. This is the very opposite of high pitch, and accompanies also an opposite character and disposition. High pitch denotes animation; low pitch denotes depression of spirit. High pitch indicates optimism; low pitch means pessimism. High pitch means that the person believes in success; low pitch signifies that he believes in failure. High pitch denotes spiritedness; low pitch means solemnity, serious-mindedness, awe, gloom, despair and melancholy. High pitch denotes exaltation of spirit; low pitch means mental depression; ordinary pitch means tranquillity of mind.

Pay close attention to pitch, and other qualities of voice.

Sometimes the voice is slow, or medium in slowness, or rapid; in one person the voice action is regular, slow and measured, denoting a sober, sedate and grave state of mind; in another person the voice-movement is rapid, indicating liveliness of disposition, animation, excitement, joyful thought-action, gayness of disposition, responsive nerves and an impressive brain.

There is response in a person whose voice movement is rapid and whose pitch of voice is high; but not so with a person whose voice movement is slow and whose pitch of voice is low.

WHAT A MAN WITH A MEAN DISPOSITION LOOKS LIKE.

By V. G. Rocine.

In a man who has a mean disposition, all the lines of the face have a downward tendency. This is the case with his features—they are drawn downwardly. His nose-tip is developed downwardly the corners of his eyes the corners of his lips, his cheeks, his head, his arms and all have a downward tendency.

We insert the picture of a cranky man for the benefit of our readers.



A Sour Disposition.

The sun of cheerfulness never shines in that face! His heaven is dark and gloomy. He talks of hard times, accidents, sorrow, failure, disturbances, death, etc. His heaven is worse than hell. His God is angry with the people. His stomach is full of gas, fermentation and biliary products that are sent to the brain through the arteries, rendering his mind dark and his thoughts gloomy. Such a person is in hell all of the time. At night he dreams that ghastly faces are peering at him behind some corner, or that bears, cats and snakes are after him, or that some fearful disease is ravaging in his system. Thus he keeps himself in misery all of the time, refusing to be consoled. He wants trouble and gets trouble. Never marry such a man.

A TERRIBLE HEREDITY.

A special study of hereditary drunkenness has been made by Prof. Pellman of Bonn University, Germany. His method was to take certain individual cases, a generation or two back. He thus traced the careers of children in all parts of the present German Empire until he was able to present tabulated biographies of the hundred descended from some original drunkards. Notable among the persons described by Prof. Pellman is Frau Ida Jurka, who was born in 1740, and was a drunkard, a thief, and a tramp for the last forty years of her life, which ended in 1800. Her descendants numbered 834, of whom 700 were traced in local records from youth to death. One hundred and six of the 700 were born out of wedlock. There were 144 beggars and sixty-two more who lived from charity. Of the women 181 lived disreputable lives. There were in the family seventy-six convicts, seven of whom were sentenced for murder. In a period of some seventy-five years this one family rolled up a bill of costs in almshouses, prisons, and correctional institutions amounting to at least 5,000,000 marks, or about \$1,250,000.—Medical Record.

Selected by Joveanus.



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.)

CHARACTERISTICS OF THE VISUAL STUDENT.

The reason that the Visual student is able is because he has a strong temperament. The very foundation of talent is a strong temperament. The Motive temperament and the Visual student go hand in hand. The Motive temperament child never learns by committing to memory; he must see a thing and understand it before he knows about it. He can not reason abstractly on anything until he first has a firm and sure basis of reasoning. This is why he is so thorough and lasting in his memory. What he learns is engraven on his mind the same as an image upon a granite slab. It never fades—time can not wash it away—it is enduring. There is nothing superficial about such a child.

Many a child of this temperament is converted into a criminal probably by one single punishment or mistreatment, especially if it be unjust, or if in the child's judgment it be unjust. Children of other temperaments may be punished severely and even unjustly, and though they may feel very badly for awhile, it gradually wears off and in time is entirely forgotten. Not so with our Motive temperament child. Parents and teachers, be very careful how you handle such a child. A single act of yours may turn aside what would have been a life of power and usefulness, into a sort of dogged indifferent life of battle against the world and all people. Probably no one, not even he himself, will know it, but it is true, nevertheless.

There is strength and capacity in the Visual Student, but it is sleeping strength. It must be awakened by degrees. All the mental faculties in such a child have more intensity and power, when they are once in action, but they are somewhat slow to act at first. There is a greater number of boys among the Visual Students than girls, but occasionally we find a girl. Such a child, girl or boy, scarcely ever shows love or affection. He is rough, and more ready for a fight than for sentiment. If his mother or teacher coddles or pets him too much, he feels ashamed and wants to get away. For this reason mothers and teachers feel that they have no hold on him and do not understand how to manage him. Only too often they manifest a coldness and indifference and even meanness toward such a child, which is felt and resented by unruly and daring disobedience. Then comes the inevitable whipping, and this only makes matters worse, for he can not be conquered, and if this method be continued, the child's intellectual and moral growth stops, and unless something later in life calls him out, he will never amount to anything, and even if he does go on again he will never accomplish as much as he would if he had been understood when he was a boy.

How to Train the Visual Student.

The very best way for mothers and teachers to treat such a child is always to manifest a sensible interest in him and his

efforts. Do not appeal to the emotions so much as to common sense. Keep him ever busy in some useful occupation by appealing to his chivalry, the principle of the thing and especially to his strength. These are his vulnerable points. He loves to feel that he is accomplishing something. He loves to have some one or something depend upon his efforts and he loves principle. When he does something commendable never forget to encourage him by telling him how great, strong and noble he is. There is nothing that will encourage him to greater effort than appreciation. However, he is apt at times to display a contrariness that is provoking in the extreme, but at such times he should be left alone. Great tact and forbearance must be used by the teacher and mother to such a child, else they will lose their influence with him, and if it be once lost it is lost for good. Such a teacher or mother can never do anything with that boy again. He may hate her as long as he lives and thus poison his own mind by hatred and bitterness.

Only God knows the degree of crime and the number of life-failures that are due to this. In the first place, because the boy hates the teacher, he refuses to go to school, consequently he grows up without an education and this cripples him in after years. The teacher on her part is glad to be rid of the "incorrigible" boy, and the mother worries until she becomes almost frantic and punishes and nags the boy until he in his turn becomes desperate and reckless, and he thinks "what's the use?" and he probably runs away and commits wrongs against himself and against society. And so he grows up a criminal or else a failure because of lack of an education.

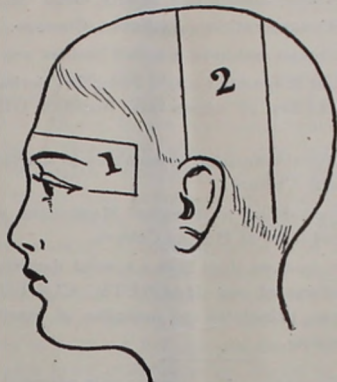
Points of Recognition to Detect the Visual Student.

This child is not the pretty or attractive one. He is generally coarse featured and large. When he reaches the age of twelve or thirteen, he looks lanky and awkward; he has large hands and feet; his legs and arms are long, with large joints. His manner and words are stiff and strained, especially when he finds himself in a parlor or in the presence of very nice and refined people. His face is long from eyes to chin. His head is relatively small compared to the size of his body; but his head is hard to the touch, almost as a stone. His head is flat on the sides over the ears, but there is relatively a very long line from the ear opening to the top of the head when the line is slanted a trifle toward the back. His head is much longer than it is wide; it is long and narrow. The length, however, is mainly forward of the ear and not backward. His head is relatively small in the occipital lobe or backhead. The most of his brain is located in two places; from a point about one inch in front of the ear, and around the front to the same point on the other side; or in front of the fissure of Sylvius in front of the temporo-ethmoid suture; and from the aural meatus on one side over the head, to the auditory meatus on the other side.

These locations are shown in the cut, marked 1 and 2. The

top line in figure "1" should be elevated to the hair line in order to take in all of the intellect; but the intellect of the Visual Student is more strongly marked in the part outlined, which is the object-studying part of the intellect.

Within these parts of the head are found those faculties of the mind that study objectively, that work and that execute.



The Visual Student.

Region marked "1," on the picture, constitutes the objective mind, and region marked "2" is the region of work, energy, ambition, will and courage. The Visual Student is plucky and practical, but difficult to manage.



Type of Visual Student. Will section large, acting with a well-developed intellect, resulting in pride, ambition, war and conquest. Talent Great.



A Natural Scientist. A Splendid Type of the Visual Student. Talent Superior.



Type of Visual Student. Adapted for Light, Active Work. Talent Mediocre.

"WHAT TRADE SHALL A BOY LEARN?"

"Sam thinks bricklaying is just the kind of a trade he would like to learn. He has watched with exhilaration the growth of a mighty smokestack, with the bricklayers, looking not much bigger than flies, perched on the top. Maybe he has heard of the big money made by the men who build brick tunnels under watery depths.

"Well, if Sam has determined on becoming a bricklayer he should first go to the union rooms and enter his application for apprenticeship.

"The bricklayers have a scale of wages for apprentices. If Sam is placed for the first year he will get \$250, and for the next three years he will get an additional \$50 each year, so that he will be receiving \$400 a year at the end of his apprenticeship. The bricklayers are considering the question of making the first year's pay \$300, with \$50 additional each year.

"Sam must be under 21 when he makes application.

"Given a job, he starts right in on the scaffold with the journeymen. His main duty is to get things ready for the men so that they will not be delayed. The harder he works the sooner he will learn. The journeymen will give him every opportunity to show what's in him.

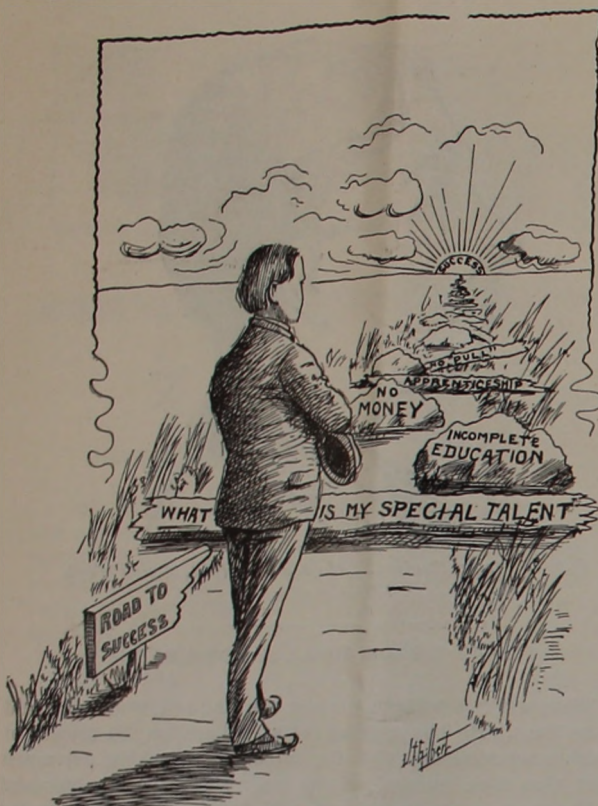
"Once a journeyman, it will depend greatly upon where Sam is working as to what pay he will get. If in St. Louis, it will be 70 cents an hour for eight hours; Cleveland, only 55; New York, 65; Chicago, 65; Pittsburg, 65. In the far west wages are sometimes higher than any of the figures named.

"These apply only to straight building work. Sewer workers obtain an average of 70 cents an hour. As to chimney workers, the price is agreed upon; it is, however, always very high.

"The most dangerous work by far of all kinds done by the bricklayer is that of constructing tunnels below sea, lake and river bottoms. Here they have to work in compressed air in "shifts," generally of six hours each. Comparatively few can stand this kind of work, as the air pressure frequently produces 'bends' and many fatalities among bricklayers have resulted from this cause.

"Still, there are bricklayers in good number who follow this line of work. They get about \$8 a shift. Working two shifts in a day, the pay would be \$16 for twelve hours."

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 DEVELOP MAGNETISM.

By V. G. R.

Love Is Magnetism and Concentration.

You should concentrate your mind, but you should also concentrate your eyes, fingers and ears. Center your mind in your fingers, then stand erect as a statue and point to some spot, about four or five minutes each and every day. Assume such attitudes and you will improve your mind. You will develop yourself, not only in a mental, but also in a physical sense.

At another time, center your mind on a feeling of joy and keep your mind on this feeling for, say, two minutes, at the same time as you are assuming a reposeful attitude.

Again, center your mind on a love emotion, at the same time as you assume a static attitude. Do this and you develop magnetism. It can be said, in reality, that magnetism is love. Every person who is hateful is repulsive; every person who loves is influential. Who can resist the pleadings of an earnest lover. There is development of social magnetism in this exercise. Every person should develop his social affections, otherwise, when he shakes hands with people, or when he gets hold of their hands, is and will feel to them as though it is a dead

fish. This is not affection, nor is it magnetism; it is weakness and mechanical stiffness. The lover never gives a light grip. Timidity vibrates the hand, but an affectional state of mind gives the right grip to the hand. When the clasp of the hand is weak, or lax, or stiff, there is no love, no passion and no magnetism. When the clasp is stiff and set, there is prudence in the person. Marital affections generate magnetism. A loveless person is non-magnetic and for that reason, his handshake is non-magnetic. When love prompts the handshake, it is light at first, but soon the hand is held in a slowly increasing pressure. Love never clasps lightly, nor is it set. Opposite love currents are the most delightful sensations that can be experienced, and because love arouses those opposite love currents of a positive and negative nature, you should cultivate your affections. Without love, people are like mummies and the human soul is like the Siberian desert. Without love, life loses its charm and people become nothing but magnetic corpses. A slow increase of the current of life, generated in the hand, magnetizes. This is the reason, also, that people should study the art of handshaking, or in other words, should develop the social affections. A person who loves is never irritable, but a person who hates is always irritable. If you want to develop a snake nature, cultivate an irritable and a hateful disposition, and you will succeed. Then, all your actions, thoughts and feelings will be erratic, freakish and fitful. The opposite of love is hatred, and

this is nothing else than repulsion, which is the opposite of magnetism or social influence. When you are irritable and fitful, when you hate other people, you do not breathe as you should. Watch the breath of an irritable, excitable person. Watch the breathing of one who hates others and you will learn a valuable lesson. He has no control of his breathing. His breathing will not exhilarate his soul. Breathe when you are happy, when your soul is full of love and noble emotions and then notice the results. Then, at another time, watch your breath when you are irritable, mean, angry and hateful, and note the results. When the true lover breathes, he draws the oxygen into his blood or into his very soul. He is the one who can breathe. There is not mechanical breathing, there is natural breathing. Therefore, also, a true love state develops a person, both in health directions and also in social. Breathe when you feel happy and breathe very long breaths, and you will gain life and strength, you will steady your mind and you will develop your faculty of concentration, and at the same time as you do this, you will become socially magnetic; you will develop your love nature. Without affections there is no sentiment in life, no poetry, no charm, no sweetness, no magnetism, no object; there is nothing but the plainness of mechanical life. Let your will and your concentration dwell in your love. Let your will and your love dwell in your hand when you shake hands with people. Watch the people and watch yourself when you shake hands. Notice the mechanical handshake, the business handshake, the pessimistic, the emotional, the affectional and the magnetic handshake. A person who loves, is magnetic and has magnetic influence; but he may not be able to direct his energies, for the simple reason that he is weak in the faculties of mental concentration. This is the reason that the lover also should develop himself in that important quality of the mind. The hand of love always magnetizes, but it should be steady and controlled at the same time. It should be concentrated. Love can be concentrated and directed the same as anything else. When there is love in the hand, the hand is magnetic. When there is love in the voice, the voice is magnetic, providing, of course, there is power of concentration in the hand and in the voice. When there is love in the eyes, the eyes are magnetic. When there is love in a song, the song is magnetic; when there is love in music, the music is sweet and charming; but there should be concentrated energy and action in everything. Everything should be controlled and directed. This is the case with the voice, eyes, and fingers. Steady your mind, your hands, your eyes, and your voice. Let your will dwell in your voice. Let your voice be steady, slow and positive. Let your thoughts be strong, slow and positive. Let your step be firm, elastic and positive. Whatever you do, be slow in your actions and in your movements, at the same time as you are energetic within. Never rush to and fro, whether you love or hate, for if you do, you will never succeed. Take your time in everything.

HOW TO RETAIN THE AFFECTION OF A WIFE.

Encourage the Poetry of Love if You Are Interested in Your Own Happiness.

By Angela Morgan.

One of the most difficult ideas for a woman to adjust her mind to is the thought that the man to whom she is betrothed or married may not regard their attachment as the love of affinities.

A woman's love is based on this theory of affinity. It would be hard for her to love perfectly if this were not so.

If there is any one suggestion that the woman of sentiment and imagination simply refuses to accept, it is the intimation that the man of her choice is not the choice of destiny; that he was not selected for her and she for him by some power outside of themselves—a power mysterious, mighty and not to be gained.

In her heart she believes all the gods, fates, influences, forces in this world and other worlds, perhaps, have united in bringing about their meeting; that their souls have been approaching each other, calling each other, perhaps for centuries.

Any suggestion given by the man she loves to show he does not share her belief is a rude shock to her feelings and her love suffers from the effect as a tender plant suffers from rude treatment or neglect.

Woman's affection draws a large share of its sustenance from this belief in the permanence and the fatality of love. A woman's ideal of love is rooted in this faith; the man she marries is her affinity, and they belong to each other for time and eternity. This idea forms the very atmosphere in which her love lives and breathes. Destroy this belief and her love gasps for lack of spiritual oxygen.

Yet how few men are wise enough to refrain from destroying this "illusion," as the practical masculine mind would term it.

I believe much unhappiness in married life could be traced to the tactlessness of husbands in assailing this beautiful ideal of love cherished by their wives.

The other day I heard a young business man make this frank admission: "I have never believed in affinities; the idea is absurd to me. Every man that marries, no matter how happily, could doubtless have found contentment quite as great had he married any one of a hundred other women."

I fear it is true that this young man voiced the conviction of the average male on the marriage question.

Men are essentially practical in all their views. They have been compelled by circumstances to develop the practical side of their lives to the exclusion of those finer enjoyments known by women who, as a sex, have had greater opportunity to explore the higher regime of mind and soul.

It is difficult for the average man to see the "sense" in women's lofty views. To comprehend what is meant by the "spiritual" in love. That is why few masculine minds see the "reason" in the theory of soul affinity.

But that gives no man the right to assail his wife's beliefs; nor does it give him cause to shatter her "illusions." There would be far more happiness in marriage if men would seek to see the reason in the feminine view instead of ridiculing it because they do not comprehend it.

A woman's love is made up of "illusions." Why should any husband dispel them? They give to marriage a deeper significance; they help to keep the wife courageous and loyal. They are the very basis of her happiness.

Husbands, if you can not accept the lofty ideals of your wives, at least keep your views to yourselves and permit the women to be happy.

Never let your wives think you believe you could have found happiness with any other helpmate.

Unless you have the courage to confess your views before marriage, don't make the disastrous mistake of giving utterance to them afterward.

Your courting days were full of charm and color because you encouraged your sweethearts in holding just these lofty, beautiful ideals of love. In those days you claimed to believe in affinities, and soul love.

Keep up the idealistic side after marriage. Don't destroy the "illusions" of your wives.



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.

Our readers are respectfully requested to give their full names when they ask questions. We use only the initials of their names.

How to Increase in Height.

Question by "Faithful Reader," Chicago—How can I increase my height. I am 20 years old.

Answer.—At this early age, it is possible that you can increase your height by eating gelatinous foods, by development of the cerebellum, by using liquid foods, by eliminating hardened matter from your system, by increasing brain force and by taking stretching exercises. But it is almost impossible to increase in size after the bones have become hardened in the joints.

The Best Tonic for the Blood and Nerves.

Question by Mary S., Geneseo, Ill.—What is the best tonic for strengthening the nerves and purifying the blood?

Answer.—Grape juice from Concord grapes, blackberry juice, whey, calf's brain and bran tea.

Physiognomy.

Question 1, by E. R. D., Leadville, Colo.—What is the meaning of eyebrows that join between the eyes and that are arched?

Answer.—Hairiness is an indication of a strong development of the cerebellum, and therefore it means strength of constitution, long life, love of muscular action, strength of passion, and in a coarse constitution it means brutality. It means also an active condition of the perceptive faculties, or power of observation; especially is this the case with the eyebrows joining between the eyes.

Question 2.—Does the color of eyebrows, mustache and beard reveal the disposition of the owner?

Answer.—Yes, to some little extent. But we can never rely on color alone.

Question 3.—What is the meaning of a red face, the redness of which is not effected by heat and cold?

Answer.—It means that the system has resistive power, plenty of vital force, a good circulation, power of respiration and ability to utilize the heat of the body. If it be an inflamed redness, it indicates sensual inclinations.

How the Brain Disappears.

Question by O. A. L.—If an infant lies on its back continually, what becomes of the social brain lobe, presuming that the child was born with a big back-head.

Answer.—To answer this I shall ask another question. If an infant lies on its feet, what becomes of the feet, presuming that the infant was born with feet? No infant lies continually on the back. A soft pillow will not affect the growth of the back-head. If you apply continual pressure to the bone of the back-head, the occipital bone will flatten and the back-head will become flat and wide, but the brain will not disappear, nor will the back-head disappear.

Question by "Regular Reader."—How can the medulla be developed?

Answer.—Wait until the November number is out and you will know. It is not easy to develop the medulla. Protection is best.

How Laughter Affects the Body.

Question by J. S. C., Brock, I. T.—What faculty throws the shoulders back and the lower half of the body forward, in laughter?

Answer.—Mirthfulness, Amativeness and Destructiveness, when a person is not cultured and perfect master of himself.

Question 2.—What faculties elevate the body and push the lower part of the face outwardly, when a man sits and laughs?

Answer.—Such a man is moved by the same faculties and characteristics.

Question 3.—Why do some people close their mouth so tightly that wrinkles appear around the lips.

Answer.—The characteristics determination, greed, self-love and selfishness express themselves in that manner. Look at the mouths of Mr. Depew and Mr. Rockefeller.

The Chemical Elements of the Blood.

Question by J. B. K., Bloomington, Ill.—Do not the same chemical elements exist in the blood in all people alike?

Answer.—Yes, but not in equal proportions. Some people drink whisky, beer and other poisonous drinks and eat carbonaceous foods mainly, and perhaps fill their systems with biliary acids through their hatred, quarrels and meanness of disposition. They become chronics; they have sour blood. Their blood is as diseased as their minds and thoughts. Their system contains that which it should not contain.

Question 2.—Is the pulse beat of any importance in mental science, character building and hygiene?

Answer.—The pulse is affected by states of mind. The criminal and malefactor has a different pulse than the man of control, religion and saintship.

The Preference of Girls.

Question by D. Y. B.—Why is it that I do not have so many invitations as some young men? Why will the girls here associate with any common drunkard in preference to me. I think I am a good and clean young man and worthy of the association of the fair sex.

Answer.—Young ladies preferring a drunkard to a good and clean young man are not worthy of his association. They are beneath him. Perhaps also you are a little weak in the social faculties. If so, call them into action and seek the society of the best and most cultured ladies. They appreciate the clean and cultured.

Development of Nervous Impulse.

Question by L. K., Butte, Mont.—How can I send the nervous current into my fingers without tensing my arms?

Answer.—Send it slowly to your fingers without making your muscles in your arm firm. Or dwell with your mind in your fingers and you send the impulse of life into your fingers.

Question 2.—What are the best foods for a mental worker? And will a mental worker go insane if he does not live on eggs and meat, as stated in a magazine?

Answer.—Surely a mental worker can live on nuts, vegetables, cereal foods, fruits, fruit juices, etc. Such foods that nourish the brain and nerves will nourish a mental worker.

Palmistry.

Question by Prof. R. M. M., Can.—Why did you make such a sweeping statement in regard to palmists, in the September number of Human Culture?

Answer.—If palmists use palmistry as a fortune-telling art, they do not use their art rightly, and it is those to whom I referred. The person who reads the hand on natural principles is a scientist, simply because he states the facts as they are. The hand is but an instrument of the mind, and such as the mind is such will be the hand. Palmists who study the hand from scientific (fact and truth) standpoints are more than palmists. They are scientists (truth and fact revealers). Palm-

ists at large tell fortune that they do not see in the lines of the hand, but in their own imagination. We should respect every man and woman who interprets truths and facts, and every science and art that deals with authentic data (facts and truths). And such person should not be classed among those who look at the hand and interpret the fancies of an idle brain. Such a person becomes a character revealer instead of a fortune-teller, whether this fortune-teller calls himself palmist, medium, astrologer, phrenologist, or anything else. Neither was the statement general, for I did not say "all." I know a "Chirographist" who delineated the character and talent of a person, more than thirty-eight years ago, and all that this lady told have come true, but she revealed only that which heredity, faculty and brain conditions, etc., revealed in the hand. The hand reveals whether a person has a hand for watchmaking or for blacksmithing, etc., but it does not reveal the fancies conceived by the usual guessers calling themselves palmists. Those are the ones who have amply proven to the public that they do not understand their art.

The following is copied from the Minneapolis Journal:

STUPID BOY ENERGETIC AFTER AN OPERATION

"Toledo, Ohio, Sept. 13.—Brain surgery, experimenting in new fields, in Toledo, has again demonstrated its benefit to mankind. From a lad backward in studies and listless in play, Eddie Peck, aged 13, has been changed to one full of energy and youthful spirits. The boy's slow intellectual development was watched by his mother, who sent him to the hospital.

"An operation was performed and a depression removed from the brain. The pressure was relieved. The operation was extremely delicate, but successful. From a sullen, dull-eyed, stupid boy, he has developed into a bundle of energy and takes renewed interest in everything."—Sent by J. O. Viking.

Don't say "rode" for "ridden."

Example: "I have rode several miles on my wheel to-day," should be "I have ridden several miles on my wheel to-day."

Don't say "run" for "ran."

Example: "He run to the train," should be "He ran to the train."

Don't say "them" for "those."

Example: "Them things are sold," should be "Those things are sold."

Don't say "them" for "they."

Example: "I think it was them," should be "I think it was they."

Don't say "they" for "there."

Example: "Are they many grapes?" should be "Are there many grapes?"

Don't say "think for" for "think."

Example: "He has more experience in the art than you think for," should be "He has more experience in the art than you think" (he has).

Don't say "throwed" for "threw."

Example: "I throwed the ball," should be "I threw the ball."

Don't say "three last" for "last three."

Example: "The three last pupils," should be "The last three pupils."

Don't say "those kind are" for "that kind is."

Example: "Those kind of peaches are gone," "Those kind of people are numerous," should be "That kind of peaches is gone," "That kind of people is numerous."

Don't say "thoroughly understands."

Example: "He thoroughly understands his business," should be "He understands his business thoroughly."

Do not place the adverb before the verb it qualifies.

Don't say "savage" for "ferocious."

Example: "That man is often quite savage," should be "That man is often quite ferocious."

Note—Savage signifies uncivilized; ferocious, ungentle.

Don't say "see out of his eyes."

Example: "He can hardly see out of his eyes," should be "He can hardly see."

Note—There is only one way of seeing.

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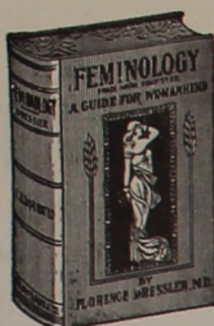
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If you are interested in this latter course, write for particulars.

If you wish to perfect yourself and make life a greater success, select your course and let us take your case in hand.

We have perfected our methods of instruction so that anyone who is in earnest and who wishes to learn can make himself a master of our science and himself a greater success in whatever line he may work. Our courses of study are so arranged that you can select the course that will favor you mostly. There is nothing that hinders you from making the most out of yourself. Select your course, begin your studies and make yourself as successful as you can. To aim high and to prepare yourself is to succeed.

HUMAN SCIENCE SCHOOL