

# HUMAN CULTURE



Vol. 9.

CHICAGO, ILLINOIS, NOVEMBER 5, 1907

No. 11



Andrew Carnegie—Millionaire and Benefactor

## Mouth and Lips of Rockefeller.



**A LIITLESS MOUTH DENOTES  
BANKRUPTCY IN LOVE.  
ROCKEFELLER DOES NOT LOVE  
THE PEOPLE.**

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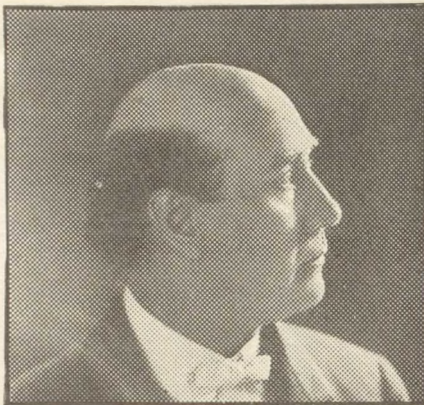
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# HUMAN CULTURE

Vol. 9

CHICAGO, NOVEMBER 5, 1907.

No. 11

## Racial and National Characteristics.

EMILY H. VAUGHT.  
THE FRENCH PEOPLE.

During my sojourn in France and study of the French characteristics, that which impressed me most forcibly was their artificiality, practicality, vanity and worldly mindedness.

At first I wondered at the display of vanity and frivolity combined with energetic practicality, especially among the women. The men, I believe, are more indolent and seem to depend in many directions upon their wives, who in no way emulate the characteristics of the "clinging vine" type of women. A girl before she is married is very dependent indeed; she is not allowed to go out without a chaperon, nor allowed to speak to a gentleman at all, except in the presence of others. Her likes and dislikes are not consulted, not even in her choice of a husband, and her marriage is arranged entirely through her parents, in which interesting arrangement her "dot" has a more deciding influence than her personal accomplishments or charms.

Love is no factor in the ordinary French marriage, but the "dot" is a very large factor. A girl is not given an opportunity to fall in love—she is too closely guarded; and a man is not supposed to marry for love. As soon as marriage is consummated, however, the position of the wife is most wonderfully changed from what it was before. From having no liberty at all, she is now afforded too much liberty socially. It would seem that she was hardly expected by society to remain true to her marriage vows. The little god of Love is now allowed all the freedom he wants. The social morals in French society are loose indeed. Social life of all countries is bad enough—in France it is appalling.

The French woman is not at all afraid of her husband, but appears quite indifferent and independent, mainly, I suppose, because she is not in love with him. Among the working classes she does not sit down at home and depend upon his efforts, busying herself only with her home and her children, as is customary among other nations. In the first place she is not handicapped by an over supply of children, for even among the poor of France the children are remarkable for their absence.

As I said before, the wife of a poor Frenchman is not content to remain idly in want, but is to be seen early in the morning, neatly dressed, on her way to business. Perhaps she may have a stall in the vegetable, fruit or fish markets, which stalls are all handled by women, or she may take a cart of fruit, flowers or vegetables and go through the streets with them, selling all before she returns to her household duties. Or she may run a millinery or hair dressing establishment, a florist shop, a restaurant, or cafe. Wherever you go in Paris, you find women in business, not as clerks only, but independently. But wherever you see them, they are neatly and tightly dressed. They are most particular about the tidy condition of their hair and the tightness and smoothness of their bodices, also their shoes.

If you had a French woman, or even a French tailor make a gown or suit for you, you would find that while it was "smart" and had a decided style to it, it would not be what an American or Englishman would call well made; that is, it

would not be strongly put together in order to stand substantial wear. I have heard more than one complaint on this score from American ladies who have ordered clothes made up in Paris.

I should like to digress one moment to speak of the foolishness of Americans who come to Paris to purchase outfits. They simply spend money here like water, buying the same things they could purchase at home, and certainly paying as much, or more for them, as they would at home. Americans are here in droves, shopping in the Paris stores, presumably only to be able to say they purchased the article in Paris. I will acknowledge that the Parisians have good taste and are excellent judges as to what is becoming to an individual and the colors one should wear, and all that; but it is annoying to see so many hard-earned American dollars being handed over to these Parisians, who invariably and unscrupulously directly an American asks the price of an article, demand at least a third more for it than its regular selling price. Everyone knows this is true, and the French think it is a good joke. They seem to have an idea that all Americans are millionaires.

The French women are decidedly thrifty and energetic, independent and not overly modest. Men spend a great deal of time sitting at the cafes, drinking wine, but never get drunk. They are well dressed and always polite. These "cafes" are chairs and tables on the sidewalk in front of the places where drinks, coffee and light refreshments are served, and men and women sit here together, both in the evening and daytime. They drink a great deal of wine, champagne, etc., and give it to the young children also, but they do not appear to drink more than enough, for a drunken person is a rare sight.

A Frenchman is energetic, and loves pleasure, but is not overly fond of work, and never remains in business or trade longer than the time required to attain enough to allow him a reasonable income and provide a "dot" for each of his daughters, if he have daughters. For unless a French girl has a "dot" she stands a poor chance to marry. Even the very poor put by a little, if only a very little, every year, from the time of the birth of the daughter, toward her marriage. After the Frenchman has accumulated enough to afford him a living he retires and lives a life of pleasure. He does not work for work's sake. He calls the American mercenary, and despises him for it. He is not mercenary, but is just as worldly, only in a different way. He is far from being religious or spiritual minded. The French are Catholics, and go to church, but there is decided lightness and irreverence toward things sacred and religious. This is exemplified by the fact that they have taken their churches and sacred edifices and secularized them in several instances for the purpose of using them for public demonstrations. They have no particular reverence for things ancient, but do preserve the ancient architecture of their city, and build their new buildings all to harmonize with the old, only through their sense of beauty and harmony. They ruthlessly tear down old buildings in spite of historical value, to make streets wide, and give space to beautiful statues and fountains. In consequence of all this the city of Paris is ideally beautiful. There is no crowding together of all styles of statuary and architecture, because of their age and history (as is done in London), but with the French the first consideration is beauty and artistic effect.



The French love beauty, dress, finery and show, but they are not thorough. They think far too much of the pleasures of the world, and not enough of character and true worth. In fact I doubt if the average Frenchman or woman ever thinks of the latter. They belong by nature to the Epicurean school.

However, strange as it may seem, the French are noticeably devoted to their children, and appear extravagantly fond of them, probably because they have so few. The children are not seen running neglected on the streets, as is so common nearly every other place. The French frequent their art galleries very much, and the children are taken and made acquainted with art, and all their questions are answered carefully. I have heard a father explain with much patience to his young boy, political and historical questions, and this is not the exception, but the rule.

#### TRUTH AND GRACE IN DRESS.

By Lora C. Little, Editor of the "Liberator."

We wear two dresses: the first, the fleshly robe bestowed upon us at birth, and renewed for better or worse according to the way we utilize the materials given; the second is a dress we fashion for ourselves as an outermost clothing. The first is, in its integrity, perfect and so exactly mirrors forth the soul within that the science of phrenology and physiognomy constitute the system by which the soul may be accurately read. We have in this likeness a hint for the clothing of the body. Dress should correspond to and follow the form. As drapery it may fall loose and free, but where it appears to follow the lines of the form it should not misrepresent, much less alter, that form. But what do we find the modern dress of woman to be? Does it report her true? Does it leave her free? Or does it instead belie her and destroy her fair and perfect proportions?

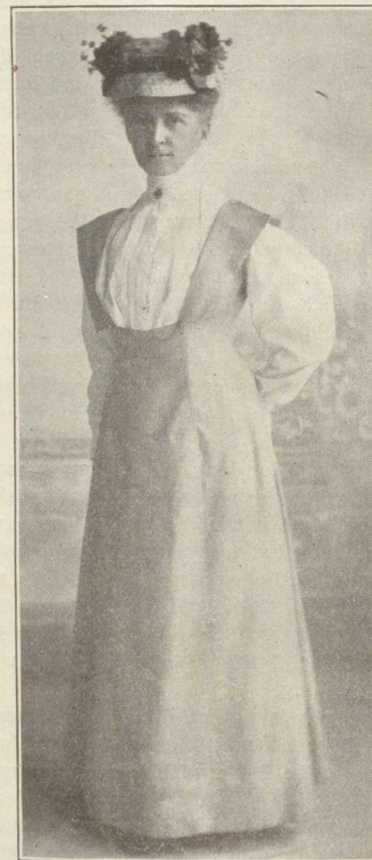
In woman's dress the torso, and sometimes the arms, are dressed with garments displaying the outlines of the form while the lower limbs are draped with a flowing skirt. Now, taking the dress as it is in general, if the upper portion of the dress were so constructed and adjusted as to correspond to the form it clothes, these would be the requirements; the shoulders and upper chest would be closely clad, yet not too closely to interfere with free motion; the chest softly draped to correspond to the natural form; the lower chest and abdomen clad with such looseness as to provide free play to the action of ribs and to the rhythmic movement of the abdomen in breathing, and also to allow for the daily changes in the size of waist and abdomen. This lower part of the torso being built by the Creator with direct reference to the changing position and constant motion of the internal organs, as well as to the slight variations of internal bulk occurring daily, the walls are made flexible and elastic. Therefore, the first requirement of the clothing of this part of the body is that it should not confine or compress, but allow free play of these soft and delicate parts.

But look at woman's dress. About the lower chest and abdomen is placed a stiff unyielding contrivance, constructed on false lines, and forcing the form into its mold. The corset supposes a slender waist, and bulging bust and hips. There is no such form in nature as that given by the corset, unless we turn to the dog, which most nearly of all animals resembles the corseted figure. What a caricature is this that woman makes of herself! Where there should be softness, flexibility and pliant grace, there is a stiff, hooped-up mass of unyielding muscle and bone, enclosing cramped and displaced viscera. The crowding and displacement produced lead to inflammation, impaired nutrition, and not one internal organ remains healthy and free in its action. The consequences are weakness, pallor, tense faces, and a steady stream of women going to the doctor's office, the

operating table, and the premature grave.

It is not easy to break away from established custom, even when established custom is vicious; but after all it is easier than to suffer the penalties of violated law. And when, as in the case of dress reform, the innovation may be in the direction of beauty as well as in the direction of health; when artistic ideals are regarded in reform dress, while the first principles of art are violated in conventional dress, it does not look such a formidable step as the first glance would indicate.

From girlhood, I have felt the senselessness of conventional dress. I have longed to escape, to wear a dress that should combine comfort with grace, that should deserve the name of clothing—and I lived nearly fifty years before I achieved my purpose. Two years ago I decided to adopt for a general utility gown the dress whose front view is depicted in accompanying



Lora C. Little

cut—the back of the waist also being finished with revers, but instead of being square in the back, the dress meets in a point just between the lower tips of the shoulder-blades. This gown is not felt to touch the body except at the fullest possible lower chest expansion, is of light-weight material, allows entire freedom, permits the use of thin shirtwaists, and altogether is as near ideal as anything I expect to find in this world.

At last I feel that I am clothed. No inducement would tempt me to return to the ordinary belt-bound, long-slim-waisted styles or to any compromise with them. They are founded on a fiction, and they deform and gradually kill their wearers, besides being essentially ugly.

For elaborate gowns the empire models afford enough range of choice, and the empire, with its short waist ending just where a girdle should go, when used at all—just below the bust—does not offer opportunity for compression because the bony framework here protects the body.



A number of women already wear the utility gown here presented, and many more will do so; its advantages appeal to the practical as well as the artistic. To have a gown of fixed style which can be worn until it is worn out without getting out of fashion is a good advantage in itself.

Minneapolis, Minn.

### THE MIND AND ITS DEPARTMENTS.

#### Business Department.

This section of the brain, marked "Want and Work Department. Business Students," on the drawing, is the section of business industry. It is this brain section which is interested in wealth, money-making, business life, advertising, business getting, exchange of goods, trade, traffic, commerce, industry, work and wants. It is this section of the brain which prompts man to study domestic and national economy, political questions and everything of that which relates to the development of financial progress. When this section of the brain is strong a person possesses great qualifications for money-making. He can provide for himself, his wife, children, community or nation. He becomes important in the development of industries. He can begin, perhaps, without a single dollar, and by his own industry, planning and sense of utility, he can in a few years acquire property to the value of many million dollars, which property may all be invested in some important industry or manufacturing plant, giving work to many thousand people. Such a man is usually hated by the public, but he should not be hated, for he is of the greatest importance to the country and its people. There is only one thing that the government should do regarding his industry—regulate it by laws that would favor the people, the men and women working in that industry, the industry itself and the man himself. Legislation is the best means of regulating human industries, plants, factories, trusts and companies. Men who are very strongly developed in the Business Section of the brain are very able, very long-sighted and usually extremely selfish, especially is this the case when those men are weak in the social faculties, or when they have a small back head, as is the case with Mr. Rockefeller. Rockefeller is a financial genius. The Business Section is enormously developed in him, as will be seen in the front and side view of his picture. He has a calculating eye, lipless mouth, a long face from the mouth to the eyes, a large intellect and a strong development of the faculties of religion.

But a man who is weak in the Business faculties is not a very good money-maker, no matter what his opportunities, will, capital, intellect, reputation, health may have been, or may be. Such a man is a poor provider. He may not be able to pay his debts, neither will he be successful in developing new industries, neither will he be able to supply his wife with modern hats, dresses and equipages, nor his children with clothing, child trainers and education. His wife must help him; his children must give him a helping hand, almost as soon as they are able to walk, and yet, in spite of the united effort of the entire family, the purse strings may be short, when the brain is weak in the Business Section.

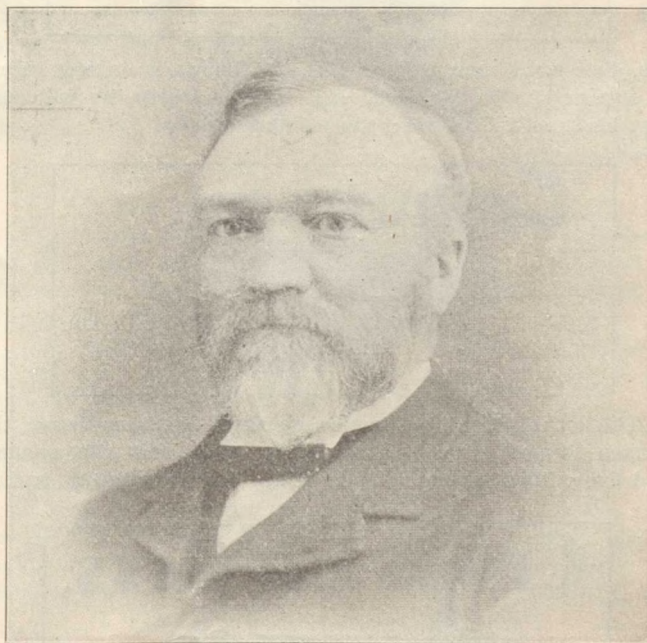
When the Business Section is weak; when Combativeness, Conscientiousness, Benevolence, Parental Love and Destructiveness are very strong; when Friendship and Veneration and the vital faculties are weak, a man is very likely to sympathize with socialism. He will feel that things are not rightly adjusted in the world. He will take a dislike to "goldbugs," capitalists, men of trusts and wealthy magnates, thinking that they have what rightly belongs to the people; for he will feel and think that the millionaire, traveling near and far, doing nothing, is not worth anything. He will argue that the millionaire, because he is not

doing muscular work, should be poor, and the laborer who works every day should be the wealthy one. He will become an agitator, in political lines; he will be dissatisfied with conditions.

Such men as Carnegie, Rockefeller and others of the same nature, are very important for a nation, but their brains or genius should be used in the interest of the nation, community and people. The government should hire such men to develop great national industries, industries that would perhaps give work and plenty to millions of people.

A man or a woman whose Business Section is too weak should work for someone else, otherwise he or she will not be a success. If a man be weak in the Business Section but very strongly developed in the Intellect and perhaps also in Combativeness, which is in reality the trafficking faculty, he should become a traffic manager, or a business manager, or a salesman, or an office worker, in the interest of some business house or manufacturing plant.

If the Vital and Love Department of the brain be strongly developed, that same person becomes very important in salesmanship, negotiation, planning for the purpose of reaching the people, etc. Such a man may even become wealthy without having a strong development of the Business Section, because of his magnetism, sociability, good nature and inclination for that which is good in life.



Mr. Carnegie—Business Section Large.

A young lady who loves wealth should understand the science of brain formation, so that she may select a man for herself similar to Carnegie, else she will not be able to select her ideal.

Again a lady very weak in this brain section and in the executive section, should not marry a man who is weak in these two sections also, or she will come to want, as will her children. It is more important to marry a man who has ability to make money than it is to marry one who has inherited money from his parents, but who does not have brains enough to take care of his inheritance.

When a man is too weak in the Business Section he is not willing to work. He has plenty of time. He is an idler; and if he be strong in the social faculties and lacks dignity and self-respect he becomes an intruder. He may be sociable and well meaning, but he will never have any money; he may have plenty of time when he meets you, but he does not know that "time is



money." The Business Section of the brain must be large before he knows that "time is money." People who are strongly developed in the Business Section are great workers; they may wear out, but they will never rust out.

They are the ones who DO things in the world; they are active in some line, and usually succeed.

It is the Business Section that is interested in work and industry. It is in this part of the brain where those faculties are located that make man a Business Student and a success in a money-making sense.

V. G. ROCINE.

(Continued.)

#### THE MOUTH AS A HISTORIAN.

Physiognomy when rightly applied could be called the science of the past history of man. If a man lives in certain feelings, passions, appetites, emotions or thoughts for a long

**Mean. Polygamy.**



time, that same man will, whether he knows it or not, record his own actions in the face. If a man is greedy, he will compress his mouth. He will have a lipless mouth.

**Enthusiasm.**



The mouth seen here is the mouth of Brigham Young, the Mormon Prophet, who had seventeen wives and who accumulated five million dollars in spite of his enormous family, and all

**Crime. Loveless.**



at the expense of the church. Can any physiognomist, who understands human character, as written in the face, say, in looking at those lips, that Brigham Young was a holy man!

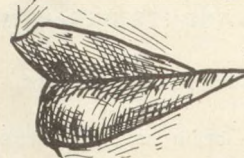
**Emotion. Musical.**



Is there any difference between the mouth of Brigham Young and that of the society lady, a well known social reformer and enthusiast?

Compare all these mouths and lips; they are all taken from prominent American people, one prominent in one line and another in another.

**Altruistic Love.**



**Particular. Cynical.**



**Sexual Passion.**



**Will and Fight in  
lips and Jaws.**



**Compulsion.**



**Mercenary  
Cold Love.**



Join the SALESMAN'S COURSE, Tuesday Evenings, at 130 Dearborn St., at 8 P. M.



## A FEW QUESTIONS AND ANSWERS FROM OUR MAIL COURSE.

Q. 114. Should a person ever compress any part of the body?

No; it stops the blood and interferes with the physical functions. Bandages, too tight clothes, belts and too small shoes should not be used. All the parts of the system should have free passage for the circulation. Curvature is often a result of compression, as are corns and deadened tissue.

Q. 115. If a person becomes exhausted through muscular exertion, how should he rest his muscles?

By gradual relaxation. He should enter into some entertaining muscular sport.

Q. 116. How would prolonged and tense action of the muscles affect them?

It would exhaust them and use up too much nervous force.

Q. 117. How should a person sit and stand?

In an erect position. When he is erect, his vital organs are in a normal position.

Q. 118. How can muscles be developed?

By prudent and systematic muscular exercise. Exercise draws the blood to the muscles, and muscular action enables a man to extract the muscle cells from the blood, and to deposit them in the muscular fibers. Exercise is the means of development.

Q. 119. Is there any difference between physical labor, irregular exercises and physical culture exercises?

Yes, physical labor is a one-sided use of a few muscles; ordinary exercises may be irregular, too light, too one-sided, etc., but physical culture exercise is, or should be, a systematic use of all the muscles according to the laws of hygiene. Ordinary exercise and labor may be exhausting, while physical culture exercise is reinvigorating. The laborer is in the greatest need of physical culture exercise, but he is never disposed to take systematic exercise. He argues "I have exercise enough."

Q. 120. How should a person walk?

He should walk in an erect position, and his muscular movements should be elastic. His body should be well thrown forward.

Q. 121. What is muscular repetition good for?

It is good for the training of the muscles. Continual efforts educate.

Q. 122. Why should a person care for his teeth?

Because bacteria are generated on and between the teeth, caused by food particles remaining there which are likely to be swallowed with the food. The teeth are likely to decay, unless cleaned and taken care of. A person should wash his teeth before and after every meal.

Q. 123. Should a person eat immediately after severe labor?

No. The nutritive faculty is not able to generate the nerve force essential for perfect digestion, unless a man is somewhat rested and in condition to generate the digestive juices. It requires considerable of nerve force to digest a meal, and when the brain is exhausted this nerve impulse is too feeble.

Q. 124. If a person eats muscle-building food in the evening, how long should he wait before retiring?

From two to three hours, especially if his digestive system is weak.

V. G. R., Author.

## HOW TO READ CHARACTER FROM THE CHIN.

When the chin is pointed and well developed, the mouth large and the throat prominent, it means that the person possesses oratorical capacity. In the orator the lips are a little flimsy; they are large and stand out, and the throat is well developed. The orator is known by a fullness below the eye; by a rounded and well developed chin; by a somewhat loose mouth and a large chest. "Adam's apple," as it is called, is always strongly developed, in the orator, and his throat is solid and firm. When he speaks he fills the room with his voice.

He has throat capacity or vocal power. When we see his throat and eyes we now that we have the orator in front of us. We can hear it when he speaks. There is fluency of speech in him. He does not hesitate for words. He is full of ideas and he can express himself eloquently. His mouth is roomy and his throat is large. This is the reason that he can express himself with power.

The chin proclaims the condition and strength of the circulatory and the muscular systems.

The faculty Amativeness has its pole in the chin and below the chin. We can tell the condition of the sexual system and lungs, from the development of the amatory poles, the amatory poles being located in the fleshy part of the chin at that part of the chin where Amatorius Muscularis makes its little dimple in the chin, in some people, and also below the chin in the direction of the throat, or about one inch from the point of the chin. The chin is the representative of the cerebellum and medulla oblongata. The cerebellum superintends the sex function and the co-ordinate functions of the muscular system. The medulla is in reality the chest brain, and concerned with respiration, heart action, circulation and generation of the vaso-motor impulse. These brain centers are to a great extent represented in the chin. Therefore, a wide, long, projecting and well developed chin means circulatory capacity, excellent heart action, power to generate vaso-motor impulse, ability to co-ordinate the muscles, ability to breathe and manufacture the red corpuscles of the blood.

A poorly developed chin, a chin which is small below, and retreating, signifies weak circulation, respiration, vaso-motor generation and co-ordinative power of the muscular system.

V. G. ROCINE.

## THE HEART AND HEART TROUBLE.

People who suffer from heart trouble have a low crown, a high back head, a wide head, an emotional nature, a plastic organization, an erratic and weak pulse, a pulse that varies much under violent emotion and passion.

But people whose head is strongly developed in the crown, less developed in the back head and strong in will power, and who have solid organization, have a strong heart.

A strong, steady, uniform pulse, a pulse which does not vary much under violent emotion and passion, is another sign of circulatory power.

A large and elliptical head, especially in front of the ears, also denotes power in the physical functions, while a concave head in front of the ears signifies weak functions in the physical economy.

V. G. R.

## THE PANSY'S ROMANCE.

Pansy purple eyed and fair,  
In the garden standing;  
Nodding to its brothers three  
As a king commanding.

Pansy purple eyed and fair,  
By a lover broken;  
Lying in a garland there,  
For his love a token.

Pansy purple eyed and fair,  
On a bosom tender;  
Coy and sweet it trembles there,  
Cherished for its sender.

\* \* \* \* \*

Pansy purple eyed and dead,  
'Mid a volume's pages—  
Telling of a love long sped  
To the flying ages.

—Jac Lowell.



# HUMAN CULTURE

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Human Nature  
Human Science  
Human Culture  
Human Health

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Human Success  
and  
Human Happiness

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## LECTURES

About our PUBLIC DEMONSTRATIONS given every Thursday at 8 P. M. See last page in HUMAN CULTURE.

KATHERIN M. H. BLACKFORD, M. D., lectured in Music Hall, Fine Arts Building, October 6th, 7th and 8th, to large and appreciative audiences.

DR. BLACKGORD is an entertaining lecturer; her subject on "Nature's Laws of Health" was very ably handled.

Dr. V. G. Rocine.

## HONOR FOR DR. P. S. REPLOGLE.

In the Convention of Surgeons in Session in Chicago.

At its twentieth annual convention, held in Chicago this week, the American Association of Surgeons elected Dr. P. S. Replogle of this city, as its president. His principal competitor for the honor was Dr. F. C. Titzell, professor of surgery in the University of Iowa. The association has about 1,000 members, and some 300 were attendants at the convention. Dr Replogle's friends are congratulating him upon the honor conferred on him. He is an old practitioner. He is a graduate in both schools of medicine and has been in active practice over 30 years. During the last nine years he held the chairs of physical diagnosis, surgery, gynecology and materia medica in the Chicago medical colleges, and also practiced in the leading hospitals of that city.

## ANSWERS TO THE QUESTION, "WHO ARE TO BLAME FOR BACHELORS?"

We have had many hundreds of answers to this question, from our readers, and will now publish the best answers.

Answer by G. A. Gerhart: The parents are to blame. If people would marry their affinity and cultivate the social side of their nature, before and after marriage, every child would have conjugality strongly developed, together with all of the higher faculties, and would therefore, in due time, select, love and marry, and have no desire to remain as a bachelor.

Answer by August Schulat, Iowa: Feeble and inharmonious parents will necessarily have imperfect children. Their children will be weak in the love sentiment and in all of the higher brain centers, and will therefore remain unmarried. Therefore, parents are to blame for bachelors. When a man is defective in the social section of the brain, he lacks personal magnetism; he is sexually weak or diseased; he is likely to form bad habits and weaken his manhood still more. Such a man has no desire to

enter the matrimonial state. His parents are to blame for this, and he is to blame, because he does not develop himself. He should take a course in personal magnetism, develop his manhood and become master of his own destiny. He could do this by taking a course in phrenology, as taught by the Human Science School.

Answer by Clara Luxheim, Chicago: Weak conjugality and a pessimistic state of mind is to blame for bachelors. The bachelor has no desire to marry because he is weak in conjugality. He is afraid that he cannot support a wife because he is too gloomy. He has no desire for companionship. He prefers solitude.

Answer by William P. Kyle, Texas:

## "Who Are to Blame for Bachelors?"

Kind Friends: In the above heading I note your question in the October Human Culture, and in reply to same, I crave to make a few remarks that the voice of ignorance may forever be silenced and that the misty superstition that is prevalent in the minds of the masses, regarding "bachelorhood," may at once and forever be relegated to the musky Archives of Dead Ages whence it came.

There are miscellaneous causes for bachelors, some of which I name below. Bachelors do not grow on trees, or vines; like apples or pumpkins, as some of you who are not acquainted with them may suppose, but are natural human beings, like you and I. Of course all bachelors are not exactly similar, mentally and physically. There are all calibers, from the two-by-four mud-splitter to the aristocratic pluto, whose duty it is to cause all the discord possible. The following are some of the minor causes, to-wit:

Sometimes "blighted love" is the cause of a bachelor, not that he is unable to love but once—but, rather too well.

Lack of virility—from any cause.

Lack of Amativeness and self-confidence.

Bachelors are seldom bachelors by choice; often outside counter influences sweep them from the matrimonial dome.

Libertines are often bachelors.

These are only minor causes and do not touch your question, "Who are to blame for bachelors?"

Firstly—The bachelor's ancestors are the fundamental cause and on them should be focused the blame.

Secondly—The bachelors themselves should bear the second blame, for does not man hold his own life in his hands? St. Paul says: "Work out your own salvation."

Thirdly—The bachelor's instructors, companions, etc., are to blame.

It would occupy too much space to make a detailed explanation along this line—a hint to the wise is sufficient.

Hoping that I am not trespassing too much upon your most valuable time I close with a bachelor's experience of:

"Love which flows as a river flows,  
Within her borders green;  
Yet on her surging bosom oft,  
A helpless wreck is seen."

Answer by Leslie W. Potter, Ill.: The bachelor does not marry because he prefers to remain single, and he prefers to remain single because he is weak in conjugality.

There are many men who remain bachelors because of their religious beliefs, or because in some instances, the law compels them to remain single. Some may remain single because of devotion to a dead sweetheart, or because of disappointment in love, or he may remain single because he cannot find one who is willing to marry him, or because he is too weak sexually, or

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because he is diseased, or because his appearance is not as it should be, or because he is a cripple, or because he cannot make sufficient money to support a wife and family. There are many external causes. The environments of the bachelor may be such that he prefers to remain single, but if the bachelor has inclination for matrimony and a strong love nature he would change his environments.

Answer by Joe Bucher, Colorado: Lust and libertinism are to blame for bachelors. When a man is bad, in a sexual sense, he has no respect for women. He does not believe in purity, nor can he love, for lust kills love.

I was born in Switzerland and have spent most of my time there, and I never knew a man at the age of 40 who was not married, nor did I ever hear of a divorce case. When conjugality is strong, a man is not governed by lust. He will marry because his love sentiment is strong and leads him into legitimate marriage.

Answer by Erwin Herschfeldt, California: A man is himself to blame, if he does not develop his love nature, or if he abuses himself sexually, or weakens the spinal nerves by self-abuse, or those nerves and ganglia controlled by the cerebellum, including that brain section which gives sex-power. When a person abuses himself, the higher love sentiment is killed, or conjugality is weakened, and therefore also, the man does not marry. If the cerebellum and the back head of the bachelor be weak at birth, the parents are to blame. I have noticed that bachelors have a small backhead. Therefore, the bachelor has no magnetic power, no soul of love, nor can he arouse the love affections in a woman.

Answer by Frank Katzer, Wash.: The parents are to blame, for not endowing him physically and mentally.

Educators and teachers are to blame, for not teaching him how to develop himself. The bachelor himself is to blame for abusing himself and forming bad habits.

The bachelor does not have the right kind of love. True love leads to marriage; true love develops; true love arouses the love in the opposite sex. There is no true love in rogues; with them there is only selfish gratification. The bachelor should study phrenology and learn how to develop his love nature. When people understand the science of mating, they will know how to select, how to develop the love nature and then all will marry and be happy. Then people will change their environments and their very soul. When a man understands himself and his own nature he will control outside conditions; he will know how to make money; he will become more magnetic and influential; he will develop his soul through love and his talent through the higher sentiments, and then he will be a complete man and will not prefer to live the life of a bachelor. He will know that a woman is part of himself and he will want that part attached. A man who lacks amateness, conjugality, vitality, courage, self-confidence, money-making ability, magnetism, love and many other desirable qualities, is not a complete man. If a man be complete, he will marry. And if a man is not complete, the parents are to blame, or he himself is to blame, or doctors, ministers and legislators are to blame, because they do not teach a man the science of development and the methods of changing his environments. Disappointment in love is not the cause, nor devotion to a dead love mate, for if the man has a strong love nature, he will fall in love again. The fact that a man does not fall in love, shows the weakness of his love nature. Love conquers disappointment; it conquers poverty, it conquers economic conditions, environments and everything else, but it must be strong, not weak.

Answer by J. B. Kopf, Ill.: Low vitality, a weak love faculty,

weak friendship, deficiency in the centers of association and a selfish nature is to blame for the bachelor's remaining single. There are some faculties that draw a man into family life regardless of environments, economic conditions, sickness and everything else, and when those social centers or family centers are weak, the person prefers to remain single. Weakness in the social region, in the centers of devotion, benevolence and spirituality leads to single blessedness. The greatest cause is weakness in conjugality, which is at the very foundation of love, matrimony, and social life.

Answer by J. W. D.: I have seen forty-six years go by in panoramic rapidity. In my earlier history, my parents talked, planned and worked to lay by something, so that their boys may have something with which to start life. This was done even at the formative period of the embryonic existence of their children. This was implanted in body, mind and soul of the children and other characteristics transmitted, a recital of which would make a volume too large for Human Culture and perhaps not recognized by its able editor. I send my name as one who is discouraged, troubled, unhappy, defective in memory, in need of advice and help. I need your messages of cheer, encouragement and development. I am a traveler and need something to make me strong in magnetism.

This shows how the thoughts of parents will influence the life, mind and habits of a child, by developing the child in those faculties that lead to discouragement, unhappiness and a preference for solitude.

But the most interesting answer that we have received to the question is the following, written by C. M. Michigan:

"I am the Christ, born September ninth, eighteen seventy-two, at seven thirty o'clock A. M., brown hair, blue eyes, American by birth and bachelor."

#### SELF-RELIANCE IN THE ARCHIVES OF LITERATURE.

Selected and Arranged by John C. Viking.

Veni, vidi, vici (I came, I saw, I conquered).—Julius Caesar.

Discontent is the want of self-reliance; it is the infirmity of will.—Ralph Waldo Emerson.

No man can inspire confidence in others who has not confidence in himself.—Extract from the Fifth letter of Hillel the Third.

What ye know, the same do I know also, I am not inferior unto you.—Holy Writ.

I trust my sword; I trust my steed,

But most I trust myself at need.—Ancient Norse ditty.

Let reverence of thyself thy thoughts control,

And guard the sacred temple of thy soul.—Pythagoras.

Of times nothing profits more

Than self-esteem, grounded on just and right

Well mang'd.—John Milton in *Paradise Lost*. Book 8.

Be noble! and the nobleness that lies

In others, sleeping but never dead,

Will rise in majesty to meet thine own.

—James Russell Lowell.

Self-distrust is the cause of most of our failures. In the assurance of strength, there is strength, and they are the weakest, however strong, who have not faith in themselves or their powers.—Bovee.

Post not the fame thy dead sires gain'd—

Each has his own, no more,

Hast thou to bend the bow vain strain'd?

The bow's not thine—give o'er.

What wilt thou with the bright esteem

Which in the grave doth sleep?

With own fierce waves the rushing stream

Flows onward through the deep.

—Esaias Tegner in Frithiof's Saga.





## THE WARY FOX.

Some Interesting Narratives of Thrilling Experiences With Reynard.

A few evenings ago an old farmer who had spent his life in the east valley of the lower Hudson was giving his interested hearers many a scene in fox hunting and many a fact concerning Reynard—so many, indeed, that when finally he arose to go to bed he found it was almost time to get about his day's work again, says a writer in the New York Press.

The sound which had startled the ears of the younger members of the party as they sat drowsy from the exceeding comfort of the evening hearth and had drawn them out into the night for action had suggested the old farmer's reminiscences. Those who listened, mulling cider and roasting chestnuts, found their inability for inactivity consoled in large measure.

First he told of a captive Reynard, daily glimpses at whom used to enliven a dull walk to school in his boyhood. The fox was being kept in reserve for a scrub race on New Year's day. His grief in confinement was not loud but deep; he would not meet the schoolboy's eyes with the savage glare of all the cat kind when cornered, nor with the prying impudent peering of the weasel and its cousins; but he just acted the culprit, sneaking and shamefaced, "although mind you," exclaimed the old farmer, "not a whit penitent."

No, Mr. Fox, it appeared, remained downcast and dumpish, though sometimes making the quickest, neatest use of a splendid set of teeth upon any nose or paw that invaded the house of his bondage. For his house was his castle now, for which he claimed the privilege of Saxon common law.

Finally his day of trial came. He was let loose in front of a country tavern, before a picked-up pack, containing almost all cross-breeds, and a few stanch old foxhounds. His first move, after recovering from his bewilderment, was characteristic enough. In full hearing and nearly in full view of the yelling mob of men and dogs, each dog struggling with his owner holding him by the nape of the neck by way of extempore leash, he rolled again and again on the hard, clean crust of a snow-bank. Then, rising like a stag and stretching forward "free and far," he led a lively musical party down the valley of the Wappinger.

The fox belonged to the other side of the stream and many a fowling piece was brought to bear on the points where it was judged he would cross—a farm bridge and a fallen tree—the hunters confident that he would run no risk of wetting his tail, since it would then become clogged with snow and prove a heavy baggage train. He did risk it, nevertheless, crossing on the ice and dodging the whole gauntlet, not one of the many leaden pellets raising a fiber of his fur. And he reached his den, safe and deep, under a mountain of lime rock.

But the old farmer added that a faithful companionship known to all the country round was broken that day, for as the few thoroughbreds that elung dangerously to the track struck straight across, true foxhound fashion, seeing nothing unless they hit it with their noses, one of their leaders, one of a fine tan-colored pair of twins, the first introduced of the breed, broke through the ice, was swept under and lost.

The master of the farmhouse sighed in recalling the dismal

fact. Then, as his hearers pressed him for another story, he took a long draft of the mulled cider and recalled the tale of a fox den which for a long time back had been in the west slope of a certain hill. Here, evidently, a flourishing family was being brought up. And to bring them up properly required more turkeys than the farmers liked to spare. One night a flock of sixty were destroyed; they were found the next morning scattered over a rough pasture-field, each bitten through the neck. They were too young to roost in the trees, but had huddled, quail-like, under some bushes, and had been hunted, as if with pointers, partly for sport, partly for the fresh blood that flowed from the throat.

Some of the dead turkeys were placed in a heap and surrounded by a thistle hedge with an opening over a steel trap. The next night a rash young fox found an unlucky foothold, but the old one knew the trap as well as Falstaff knew Poins and Prince Hal. On another occasion the old one was ambushed and shot at just as she was approaching the hole; but she escaped, first, however, dropping a mouthful which proved to be six field mice, from which it was argued that she had six young ones, and had hunted until she had a piece for each. Finally a day was appointed for digging out this troublesome family; but impending destruction again was averted. A certain sportsman, who loved the game as William the Norman loved the fall deer, determined that his winter sport should not be anticipated so ingloriously.

So, taking with him another interested party in the person of old Zack—a hound named, by the way, in the enthusiasm of the Taylor campaign—he visited the burrow on the eve of the fatal day, and after exciting the hound to make some digging and disturbance, he fired both barrels down into the hole. The fox took the hint from her friendly enemy, and during the night transplanted her household.—Industrial Journal.

## WISHED HE WAS HIS DOG.

A Dutchman, addressing his dog, said: "You vas only a dog, but I vish I vas you. Ven you go mit your bed in, you shust turn around drie dimes and lay down. Ven I go mit the bed in, I have to lock up de blace, and vind up the clock, and put the cat out, and ondress myself; and my frau she vake up and scold, den the baby vakes up and cries, and I haf to valk him mid de house round; den maybe ven I gets myself to bed it is time to get up again. Ven you gets up you shust sdretch yourself, dig your neck a liddle, and you vas up. I haf to light de fire, put on de keddle, scrap some mit my vife already, and get my breakfast. You play around all day and haf blenty of fun. I haf to work all day and haf blenty of drubble. Den ven you die you vas dead; ven I die I haf to go to hell yet."—Sel.

## SIMPLE ARITHMETIC.

A teacher calling her pupils up for examination one day, asked a Jewish boy the following example: "Isadore, if your father owed a man one hundred dollars and promised to pay ten dollars a month, how long would it take him to pay up?"

"Twenty years," answered the boy, quickly.

"Twenty years?" exclaimed the teacher in surprise; "why, you don't know the example."

"Oh yes, I do," answered the boy, "but, teacher, you don't know my father."







ties retained. The quality of thrift and conservatism may be replaced by prodigality, venturesome wastefulness; sobriety may give away to dipsomania; an affectionate disposition may be succeeded by an aversion to and distrust of family and friends; chastity may disappear, submerged by phenomenal lewdness. Only too often are such phenomena attributed to "brain injury" without any serious attempt at localization. This is to be especially regretted, for so long as deliberate experience upon human beings are not practicable, it is upon, what may be termed, accidental clinical phenomena that we must mainly rely for our knowledge of psychic brain functions.

#### HOW TO READ CHARACTER IN THE WALK.

If we watch people closely and study their walking attitudes we can learn important lessons. A person acts as he feels. When he is timid his walk is timid. When he is proud he is erect and lordly, and his walk is correspondingly dignified. If he be hesitating his step is hesitating. If he be active in mind, his step is quick and active also. If he be daring his step is long and positive. If he be despondent his step is slow and dragging. If he be lazy his step is slothful and his walk lacks energy. A sauntering walk denotes curiosity and meddlesomeness without much thought. A cat-like, foxy walk denotes cunning, trickery, sagacity and watching. This is the walk of the cunning and treacherous Indian. An aimless walk signifies that the mind is aimless. A hurried walk is a result of a hurried mind. A controlled walk is a result of a controlled mind. A feeble walk is a result of feeble health and less energy of mind. A stiff walk denotes a stubborn disposition and want of respect. A measured walk is a result of a measured and accurate mind. That kind of walk is mechanical, seen in accurate mechanics, in people of detail, in economical and industrious people. Study walks in people and you can learn to read character. The character of man is written in all his acts, movements, appearance and work.

#### A CURE FOR MENTAL DEPRESSION.

Why harbor the blues when you have the harp of a thousand strings within your soul? Why not play on this harp instead of harboring thoughts of despondencies and failures?

"Music is an excellent thing for the blues." Music hath charm to soothe the savage breast. We are richer than we know; we have musical instruments within the soul without which the finest musical instrument in the world is but a "sounding brass or a tinkling cymbal." Let us go about whining and complaining no longer—let us play on this harp, the harp of a thousand strings, the harp of life. "A merry heart doeth good like a medicine." Thus said Solomon the Wise, in the day when simple medicine was used as outward applications as oil to wounds. Happiness comes not from without. Henceforth let us bring sweet music into our own life, no matter how things go on without by playing well on the harp of the heart.

#### A LANGUAGE LESSON.

Language is the vehicle of thought, and in proportion as it is developed will a man or a woman be able to express thoughts and ideas. Language exerts a formative influence upon the mind. It enriches the mind with perception and ideas; it calls up sensations and will impulses. To cultivate language is to cultivate the mind. Language development means mind development.

To develop Language there are two things necessary to do.

1. To understand expressed ideas of others.
2. To express his own ideas in a clear and intelligent manner.

To do this he must pay close attention to the expressed ideas of other people and seek to understand them, so that he may

know just what such expressions mean. In the second place he must increase his own vocabulary. To express ideas in a simple and clear manner and to increase the vocabulary from day to day is to develop Language. In language instruction or language development there are many things to take into consideration. The contents of ideas, or the meaning of a sentence is something else than the form of the expression. In so far as instruction deals with the contents of expressions or with the meaning of ideas, a man does not develop his language, but he develops his reasoning faculties as well as his perceptive, or he develops his faculties of ideation, namely, Comparison, Causality, Human Nature, Spirituality and the perceptive. But in all language instruction it is best to study the form of expression in connection with the contents or ideas of sentences or paragraphs.

It is best to start in with the form of expression for the man who wishes to develop language. It is not necessary to study objects; it is better to study forms of expression, words, phrases and expressions. To understand language is to use the faculties of comprehension. This develops the faculties of reason. The following will help to develop language:

1. Conversation.
2. Paying attention to words, phrases and expressions used by others.
3. Reading and studying appropriate literature.
4. Studying language forms.
5. Studying and reading lessons.
6. Memorizing appropriate material, both poetry and prose.
7. Composition and letter-writing.
8. Stylistic exercises.
9. Grammar instruction.
10. To keep a little notebook and noting down important words for the purpose of memorizing and using in every day life is a good way of developing Language.

To describe, reproduce, explain, use, memorize, recall words, phrases, terms and expressions is to develop Language.

V. G. ROCINE.

#### SIGNS OF CONSUMPTION.

The lungs have a very important physiognomic pole, the lung pole being situated below the eye-brows. A fleshy and healthy fullness below the eyes, or below the largest projection of the malar bone, or in that place where a hectic flush appears in consumptive people, signifies that the lungs and the respiratory functions are in an excellent condition, but a concave head in front of the ears, including the entire portion from the ears to the external angle of the superciliary ridge and upwardly towards the temples, an irregular and feeble pulse, sunken cheeks from the nose to the ridge of the lower jaw, a cavity below the eye, a long neck and face, sharp features, a sinking in of the chest where the arms join the body, cold and clammy hands and feet, great excitability, puffed veins on the forehead, sallow complexion, and a small, narrow and retreating chin, signify weak heart action, poor circulation, consumptive tendencies, feeble lung action and deficient vitalizing capacity. Such a person should husband his vitality and improve his physical powers, or he will die of lung disease, or disease of the heart, or of anemia, or of hemoptysis, or phlebitis. Weakness of the chin is not a favorable sign, for it shows that the man is weak in some of the vital functions, and this will show the brain centers superintending the vital functions are weak.

V. G. R.

There are too many people trying to clean up the world by scolding their neighbors.

Those who are devoid of conscience themselves fail to comprehend its possession in others.



### NAILS AND THEIR MEANING IN CHARACTER STUDIES.

It will pay to watch the people's nails. One person has thin, convex, soft nails, almost white at the roots, denoting that the breathing process is not as it should be, and that the bones are not strong and well constructed. He may suffer from consumption, especially is this the case when he has a narrow, flat and sunken chest, pinched nostrils, a pallid countenance, a retreating chin, cold and damp hands, tired eyes and a grayish complexion.

Broad, wide and thick nails denote that the person has a well developed osseous system. He has a will of his own because of his solidity of organization and because his motor faculties are strong, which, of course, gives him a strong and wilful mind. We can never force him. The best means of winning his permanent friendship is by processes of reasoning. Such people are practical and headstrong. When they want anything they want it, and when they do not want it they do not want it. Neither force nor persuasion will help. The best means to win them is by argument, cool argument. Softness of organization results in softness of nails; hardness of organization leads to hardness of nails. Stiff and awkward people have stiff and hard nails.

### FACTS FOR LEAN AND COSTIVE PEOPLE.

Barley mush acts beneficially on the bowels, and will increase weight when fully digested. Once a day is often enough to use barley, and it should be used with meat or fish, vegetables and fruit, instead of white bread.

There are more diseased conditions promoted through an excess of starch than through any other one food element. The starch of the potato, dried beans, peas and rye is the hardest to digest, while that of rice, tapioca and sago is the easiest.

A good test whether your bowels act perfectly is found in your forehead, and in the faculty with which you walk and run.

When running and walking the chest should be thrown out, abdomen drawn in, the shoulders be kept down. You should take the weight from your feet, and hold your body upwards with the chest; this will enable you to become lightfooted. When walking, one should feel distinctly an easy, comfortable looseness between the eyebrows and navel, and above it in the solar plexus (pit of the stomach). There should be no wrinkles or indentations between the eyebrows.

### WHAT KIND OF EXERCISES IS BEST FOR YOU?

#### Value of Magnetic Exercises.

There is a difference between exercises and exercises. Physical culture exercises are good for their purpose, breathing exercises serve their use, swimming, fencing, fistic exercises are important for some people, vocal exercises are good for others. Swedish movement exercises are good for restoring the system to health; solar therapeutics have their benefits, riding exercises are good in some cases; boat riding and the playing on wind instruments exercise the upper part of the lungs and develop the lungs; walking exercises have their meaning in a hygienic sense, abdominal exercises are of importance in times of liver, stomach and bowel trouble. In fact, each kind of exercise is of benefit in some direction, but it is important to know the therapeutic value of each. To use one kind of exercise for all purposes is not wise. Some exercises develop the vital system, other exercises develop the muscular system; some exercises develop the bones, still other exercises develop the nervous system. Exercises that develop the nervous system are most important when it is a question of developing magnetism, grace and beauty, talent and genius. Exercises that reach the ganglia, nervous

plexuses, cranial and spinal nerves, brain fibres and brain cells are called "magnetic exercises." Such exercises are of the greatest importance to the individual.

These exercises promote the circulation of the blood; they quicken the processes of assimilation; they draw the nutrition to every part of the body in equal proportions; they make the physical functions harmonious in action and lead to uniformity of tension among the faculties, functions and organs; they enable the system to suck the nutritive cells from the blood. They equalize the distribution of the blood. They prevent wasting of the muscles, awkwardness of movement, skin disease and ill health.

Physical culture exercises are sudden and forcible; they never develop grace of movement. Breathing exercises exercise the heart, diaphragm, vocal cords and arterial system, producing warm hands and feet, a rosy and highly vitalized complexion and helping to develop a large chest and throat. They improve the hair, develop the chin and neck. They enlarge the veins and arteries; they expand the nostrils and improve the entire circulatory and respiratory system.

Magnetic exercises will do more for man, simply because they increase the cerebral batteries, ganglia and plexuses, on which life depends.

If your circulation be poor you should breathe, breathe, breathe and take magnetic exercise two or three times every day, if possible. If you be nervous, tired, restless or if you suffer from nervous prostration, or if your nervous system is in a weak condition, or if you are listless, sleepy and tired, or if you are irritable, or if you cannot sleep, you should take magnetic exercises and eat nerve and brain-building food. When the brain and nerves are restless, dull, weak, erratic, or when a man feels nervous, or when he cannot sleep, he needs rest, recreation, change of diet, change of climate, change of habit, change of work, change of companions, brain building foods, happy-minded and loving associates and magnetic exercises. And if he does not get them he will soon be in the grave. To take magnetic exercises is to develop the life impulse, or the very impulse that gives us power to use and absorb nutrition. When the life impulse is strong we can use the material that we gather from the earth and sky.

When the life impulse is weak, nutrition is poor. Then the digestive apparatus cannot nourish the brain and body. When the brain is not nourished, a man cannot remember, he loses his ambition; his mind wanders; he becomes tired, nervous and irritable; he loses his mental vigor, his manhood disappears, his memory fails, his functions become freakish; they lose their tension; the nerves become excitable; his vitality sinks, he becomes sickly and miserable; eventually he gets sick and dies and no medicine can help him, no doctor cure him, no nurse relieve him—then science and human arts are helpless.

So soon as a man cannot sleep, the stomach cannot digest food, the brain is tired and the nerves irritable, the man is in danger. At such times it is better to let business go, leave the loved one, quit studies, change climate and go to some favorable spot and recuperate. And if the man or the woman does not do this he or she will soon go to the realms of the blessed. So soon as the vitality is low it is easy to catch cold, simply because the red corpuscles of the blood are reduced in numbers. Colds are simply a decrease in numbers of the red and the white corpuscles of the blood. It is these red and white blood cells that constitute the vitality of the system, and when they are drawn from the blood and nervous energy developed, by means of magnetic exercises, a man becomes magnetic, influential and great. To increase these blood disks, increase the nervous ganglia and the brain cells, is to develop magnetism, memory, talent and genius. It can be done in no other way. And the very best way to accomplish it is to take magnetic exercises and eat brain building foods.

DR. V. G. ROCINE.



## SEXUALITY AND HOW TO DETERMINE IT.

When the sexual principle is present in the system there is life and animation, force and power, elasticity and poetry in the system. Then the cerebellum is large. The head wide from ear to ear, at the back, from mastoid process to mastoid process; the neck, or lower part of the head, in the back, is large and convex. The step is elastic in such a person, the voice strong and deep in the male, and rich and euphonious in the female; there is enthusiasm and animation about him. He likes the association of the opposite sex; his brain and mind are charged with life, magnetism and virility; his thought action is more lively; his emotions are strong; his appetites have power and his character partakes of the sex impulse present in his system. There is simply more life, enthusiasm, vigor, impulse, strength and power to mind, soul, brain, body, thought and feeling in such a person as compared with one whose sexuality is weak.

When a person is weak in sex capacity the lips are faded, shrunken, small, thin, often coated with a whitish layer; the chin is small in those parts described, in the center of the chin, one inch below the under lip, and in under the chin, towards the throat; the eyes are dull, livid, blood-streaked, lifeless, unmagnetic, cold, tired, sleepy-like, fallen; the back of the head is small and concave, in the region of amateness, about one inch from the pit of the neck, outwardly in the direction of the mastoid process; or in the direction of the ear; the neck is long and fallen; the groins are empty; the person is narrow from front to back; he looks worried and tired; he is dull as a companion; he cares but little for the association of the opposite sex; he exerts no influence on people; his step is dragging; his voice is squeaky and dead-like; his organization is lax, and he is likely to put his hands between his legs, when he sits; or he may at times carry his hands to his neck, where he will experience a dull pain; his countenance is livid; his skin is dull; his nerves lack response; his thoughts are dull; his reasoning is poor, even when his faculty of reason is large, and, if he talks about the opposite sex, he has nothing good to say about them (women).

By the foregoing signs we can tell the condition of the sexual system. A person whose sexual system is weak should not marry before he has developed himself in this direction, or at least he should not give rise to offspring. Such a person is never liked among the opposite sex; he can never exert influence. His mind is weak. He is languid and dull. He does not answer at once, for there is not the power of response in him. He takes but little interest in life, even when his faculties are strong and convex in their convolutions. His character corresponds to his state of mind. He cannot impress others, nor can other people impress him. It does not make any difference what his developments may be in other directions. He may have a large intellectual lobe, but the brain cells in the frontal convolutions lack tensility and life.

He should develop his sexuality, improve his health and enlarge his brain centers, according to the teachings of neural and cerebral science.

DR. V. G. ROCINE.

There is no truth so lofty that it cannot be put into practice if firmly enough believed in.

Nothing sweeter than love, nothing stronger, nothing higher, nothing broader, nothing better, either in heaven or earth, because love is of God, and rising above all created things can find its rest in him alone. In love and friendship, small, steady payments on a gold basis are better than immense promissory notes.

What is sometimes termed pride is but an honest shame of that which is not in accord with one's feelings or taste.



## 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.

## OUR PRESIDENT CRITICIZED.

Questions 1, 2 and 3, asked by A. C., Cal., can all be answered by yourself, if you cultivate a different attitude. Love, respect, kindness and toleration are necessary qualities in every man, woman and child.

## The Complexity of the Soul's Function.

Question by L. W. F., Rockford, Ill.: What is the greatest number of faculties possible for the mind to exercise in simultaneous action?

Answer: It would be difficult to say. There is no reason why every faculty of the mind cannot be exercised at the same time. It is possible to see, hear, smell, look, taste, feel, walk, digest food, breathe, circulate the blood, think, work, eat, hate and exercise many other functions at the same time. Indeed the soul is active in very nearly all of its functions, both physical and mental, at the same time. Mental functioning is very complex indeed, and each faculty is capable of acting in synergic action with one or all of the other mental powers.

## What Faith Is.

Question 2. How can you explain faith from a phrenological standpoint?

Answer: Faith is nothing else than the functioning of the higher faculties. Faith is a union of belief and trust. Faith refers to the person; belief does not necessarily refer to the person. We have faith in a person, we believe in a proposition, or in God. In a religious sense the word faith is often confounded with belief. Saving faith is a result of Veneration, Benevolence, Spirituality and Hope. There is a difference between belief, conviction, confidence, credence, reliance, assurance. Belief is a generic term; the others are specific. Beliefs rest upon no particular person or thing, but credit and trust rest on the authority of one or more individuals. Belief and credit are particular sentiments; trust and faith are permanent dispositions of the mind. Things are entitled to our belief, persons to our credit. People repose trust in others, they have faith in others. Belief has a religious application which credit has not. Belief is an act of the understanding, or of the intellect; trust and faith are active, moving principles of the mind, being a result of Veneration, Benevolence, Spirituality, Hope and Conscientiousness. There is trust, faith, confidence and sincerity in Conjugality. In fact, a man who has deficient Conjugality lacks the principle of trust and faith to a great extent. Belief is to trust and faith the same as cause and effect are to each other. There may be belief without either trust or faith; but there can be no trust or faith without belief. Belief is common to every religion; trust is peculiar to the believers in divine revelation. Faith is employed by the distinction to the Christian faith. With regard to creed, faith has reference to the principle of the mind, or Conscientiousness and Veneration. A creed is a set form of faith. Hence we say to be of the same faith or to adopt the same creed. The holy martyrs died for their faith.



Each established form of religion has its peculiar creed. Faith denotes a mode of action, namely, in acting true to that which others repose in us; this is called fidelity. Fidelity itself is a disposition of the mind to adhere to that faith which others repose in us. We keep our faith; we show our fidelity; we give credence to a report; we assent to a proposal. Belief is stronger than credence. Goods are sold on credit. Conviction is a belief established by argument; assurance is beyond the reach of argument—hence the foolishness to argue with a fanatic. Persuasion involves the emotive faculties as well as the intellect; creed is founded upon the moral faculties and the intellect; confidence is a result of strong Conjuality and Spirituality. Reliance is stronger than belief. We rely upon the laws of nature; we believe in God, we confide in a friend, we have faith in a promise because the promise emanates from a reliable person. There is a difference between intellectual belief and religious trust or calm assurance. Veneration, Spirituality, Hope, Conscientiousness, Conjuality and Friendship are capable of calm assurance. There is fidelity in Conjuality, there is trust in Spirituality, there is belief in Veneration, there is assurance in Conscientiousness, or credit or conviction, though conviction is more an action of the intellect. To convince a person we must talk to his intellect. A man who is led by his intellect and who is weak in Conjuality and the higher moral sentiments cannot be persuaded; he has no trust, faith, belief, fidelity; he can be assured and convinced, but only intellectually. Facts and arguments are the best means of convincing him. But he has no faith in that which he does not see. He does not credit people; he runs a cash business. The greatest faculties of faith are Veneration, Spirituality and Conjuality; hence also they are faculties of partnership. A person having them strong has faith in people and belief in God.

#### WHY PEOPLE ANSWER QUESTIONS IN THEIR SLEEP.

Question 3. Why may people answer questions while asleep, and why do they have no recollection of either the question or of the answer?

Answer: Because the intellectual faculties are asleep. It is the emotive brain, or some one of the emotive centres, that answers questions while the intellectual centres are asleep.

#### President Roosevelt's Moral and Intellectual Development.

Question by A. H., Cement, Okla.: Does President Roosevelt have a good development of the moral and intellectual centres sufficiently to be a scientist and philosopher?

Answer: The scientist is never a philosopher; hence the philosopher is never a scientist. President Roosevelt has neither a philosophical brain nor a scientific, nor a religious, nor a financial, nor a social—he has all. He is an all around man. The greatest development in President Roosevelt's brain is Constructiveness, Veneration, Combativeness and the cerebellum. He is a man of enterprise and industry. He has a constructive mind; he builds in all directions.

#### A Puzzle Solved.

Question by Mrs. L. W. P., Ill.: Is the natural shape of the skull sometimes changed by the use of instruments or bad management at birth? If so, how can you tell the natural shape of the skull from the deformed?

Answer: A deformed brain, deformed by instruments and bad management at birth, will right itself, if left alone. The flat-headed Indian compresses his head all of the time, from birth upwardly. In him the brain is deformed, and the moral brain centres, if he has any, are pressed downwardly and into the central part of the head, giving expansion to the side regions. In him the brain is deformed, but he never appears at the office of the phrenologist. We can tell the deformed from the natural. We know the natural shape of the head; we know that the flat headed Indian depresses his skull and brain, and parents know, as

well as the doctor, if the head and skull were deformed at birth. We can see it in the grown man, if nature does not correct the deformity, which nature very nearly always does. A hip may be deformed at birth, but the hip is there just the same to show the deformity. The jaw may be deformed, but it is there to tell the tale. If the brain has been deformed at birth and nature does not right the deformity the deformity is there to speak for itself and the practical phrenologist can see it; he can tell the normal from the abnormal, the natural from the deformed.

#### Who Invented the Phrenometer?

Question by E. R., Sharon, Pa.: Who invented the phrenometer?

Answer: I am not interested in this. There are many inventors who have invented phrenometers, but all such inventions are impractical to the people. Every phrenometer is invented on the fallacy that the brain fibres radiate from the medulla oblongata. But the fibres do not radiate from the medulla, and the brain substance of intelligence is the grey substance, and this is found at the surface of the brain.

#### Fakerism.

A man in New York, Prof. F. T. Mc., claims that he has secured the secrets from the Hindoos of making a hypnotic balm that can prevent disease, change destiny, sway the minds of others, cultivate courage, will power, memory, change habits, remove mental defects, and as I think that many of your readers may perhaps be interested, I ask you what you think of this. I send you his picture for consideration.

Answer: Fakerism, fakerism, humbug, this is all it is.

#### Phrenology in Public Schools.

Question by J. B., Colorado Springs: Do you think phrenology will ever be taught in public schools?

Answer: Yes, it is taught now. It is in every book, magazine, paper, university, college, school and seminary, even now, although the people at large do not know it. It must be incorporated into each and every individual first.

Question 2. Has the Government ever been asked to pass a bill which would provide for this?

Answer: Yes.

Phrenology will change, not in principle, but in form, name, nomenclature, and it will add to itself more and more, as time goes by. Modern phrenology is very different from what it was formerly, not in principles, but in knowledge. It has added perhaps fifty per cent to itself. When people are acquainted with it they will want it taught to every child.

#### The Best Phrenologist in Texas.

Question by H. C. B., Texas: Whom do you consider the best character-reader in Texas?

Answer: Prof. L. H. Womack and H. H. Hinman.

Question 2. Why is it that some people have hair and eyes of a different color?

Answer: It is possible for a person to have brown hair and blue eyes, or brown eyes and black hair, or light hair, as the case may be. They inherit the hair growing principle from one parent and the eye-building principle from the other; besides the nature of the blood supporting and developing the eyes may be different than that used in hair growing. The pigments are different. There is more heat in one part of the body than in another; there are different mental forces at work in one part of the body than it is in another. One person may eat such foods and drinks, when he is growing up, that gives nutrition to some special part of the system, to a greater extent, than to another.

The only people who think they have a right to do nothing are those who are fit for nothing.

Just as soon as you begin to brag about your family tree, everybody else will start to hack on it.



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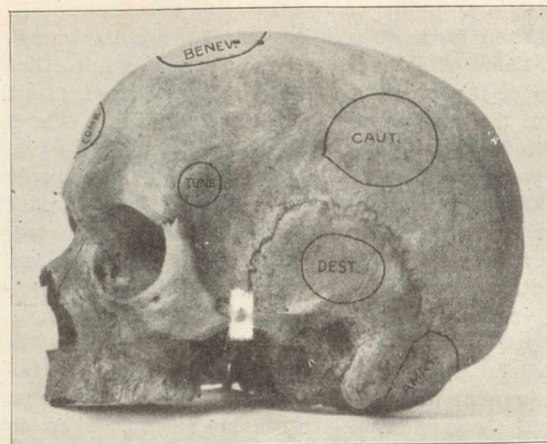
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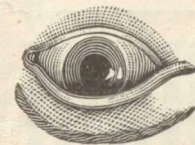
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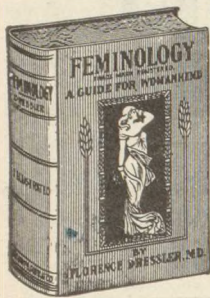
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What the most of us want is all round success, but we must remember that no one can be an all round success without Financial Independence. No matter how much good a person may want to do, he is handicapped by a lack of money. All the air-castles he has built; all the beautiful plans he has created; all the cherished desires to do good go unfulfilled because there is no money to complete them.

But these air-castles can become real buildings; these plans can become realities; these great desires can be fulfilled. The question is, "How to do it?"

The writer has seen the need for several years, among Advanced Thought circles, of a book to answer this question. In his own life he has found that Financial Success is not a matter of grind and rush and fight and struggle. It is a matter of getting in harmony with the LAW and then following the LAW to its logical conclusion. He has placed this information in the book "THE LAW OF FINANCIAL SUCCESS." In it he states the LAW, shows how to get in harmony with it, and then gives specific instructions for keeping in the closest possible touch with the powers that be in the World of Finance. It is no magic potion to be swallowed with wonderful results, but is a plain stating of the LAW, so that all who run may read and then act. And he who acts will win success, because he is following the LAW that has been laid down from time immemorial. Here are the chapter heads:

- |                    |                    |                       |
|--------------------|--------------------|-----------------------|
| 1. Money           | 6. Ambition        | 12. Concentration     |
| 2. Mental Attitude | 7. Desire          | 13. Persistence       |
| 3. Fear and Worry  | 8. Will Power      | 14. Habit             |
| 4. Faith           | 9. Auto-Suggestion | 15. Claiming Your Own |
| 5. Latent Powers   | 10. Harmony        | 16. Making Money      |
|                    | 11. Creation       |                       |

Whether rich or poor, successful or unsuccessful—it matters not—this book will be of great value to you. If you are a natural money-maker, perhaps you have been using the LAW unconsciously. This book will tell you how to handle it consciously. If you are unsuccessful and money seems to come hard, it will guide your thought and actions into the proper channels where you will get the highest possible results.

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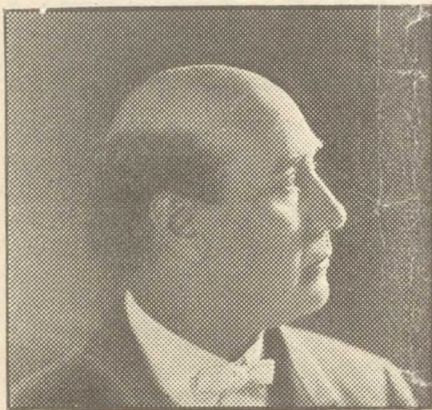
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