

# HUMAN CULTURE

Vol. 9.

CHICAGO, ILLINOIS, APRIL 5, 1907

No. 3

## Lips of Judge Cooley.



*HONESTY, INTEGRITY, SEEN  
IN THESE LIPS, BUT NOT  
AFFECTION. COMPARE THESE  
LIPS WITH THOSE OF PRENDERGAST.*

## Mouth and Lips of Prendergast

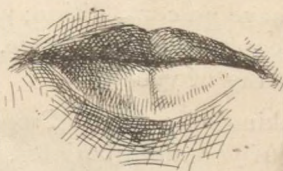
*THE MURDERER.*

*A PROTRUDING UNDER LIP IS  
ALWAYS A BAD SIGN.*

*THE UNDER LIP DENOTES CRIM-  
INALITY AND VICIOUS INSTINCTS.*



## Lips of Mrs. Meyer.



*BROAD MOTHERLY SYMPATHY  
AND MISSIONARY AFFECTIONS  
SEEN IN HER LIPS.  
COMPARE HER LIPS WITH THOSE  
OF DEPEW.*

10c.  
A COPY

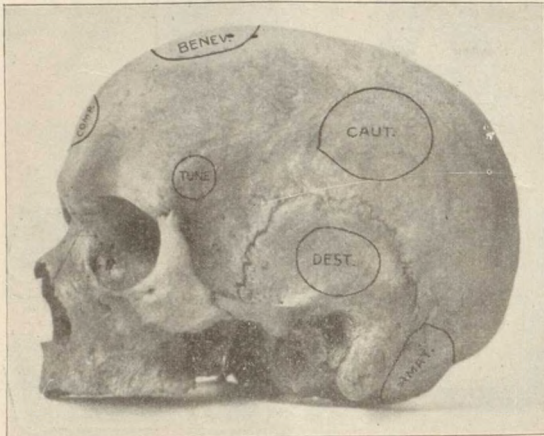
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## THE SEAT OF LOVE, AND THE STORY THAT LIPS TELL.

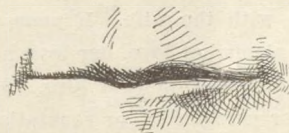
BY VICTOR G. ROCINE.

People have located the seat of love in the heart and melancholia in the liver.

A pessimistic state of mind affects the liver and the liver function. But this is no sign that gloom is located in the liver, nor that love is located in the heart. States of mind lead to disease, when these mental states are painful or unfavorable for health.

### Love Can Be Measured in the Lips.

A person having full lips has a warm heart, though he may be changeable in his love nature. A lack of firmness in the mouth denotes that a young man is easily influenced. A young man having lips like Colonel Ingersoll is much interested in the association of ladies. He has a loving nature. He thrives best among the ladies. He will make a good husband and father. Those lips show affection. Those lips show strong love emotions. The best thing for him to do is to marry, and settle his affections, otherwise he will be uneasy. He MUST have a mate.



PRINCIPLE.

### LIPS OF JUDGE COOLEY.

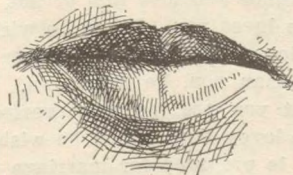
Honesty is seen in these lips, but not affection. Compare these lips with that of Mrs. Meyer.



BRUTALITY

### MOUTH AND LIPS OF PRENDERGAST, THE MURDERER.

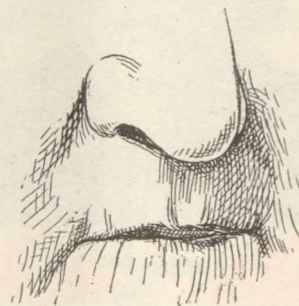
A protruding under lip is a bad sign. Such an under lip denotes crime and vicious instincts. Compare this mouth with that of Judge Cooley.



RELIGION

### LIPS OF MRS. MEYER.

A loving mouth has large and full lips. The lips of Mrs. Meyer indicate missionary tendencies, a love for the public and public work. Compare these lips with those of Mr. Depew. Colonel Ingersoll's lips and those of Mrs. Meyer indicate oratory.



BUSINESS

### NOSE AND LIPS OF MR. DEPEW.

A broad and drooping nose tip and lips drawn in, denote intrigue, greed, an eagle mind and great financial planning.



REFORM AND LOVE

### COLONEL INGERSOLL'S LIPS.

Active family affections seen in mouth and lips. Compare these lips with those of Rockefeller.



HARD TIMES

### MOUTH AND LIPS OF MR. ROCKEFELLER.

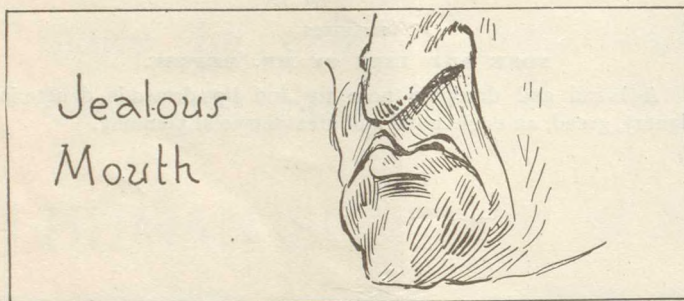
A lipless mouth denotes a loveless soul. Rockefeller loves money more than he loves the people.

There is no love in a lipless mouth, and in a flimsy mouth, having an ugly, protruding under lip—there is crime.





CRIMINAL LIPS



Notice how jealousy disfigures the lips. Emotions are seen mostly in the lips.

#### PAYING OCCUPATIONS FOR YOUNG TALENTED MEN.

##### Doctoring.

Of the doctoring arts, the nerve specialist, skillful surgeon, oculist, aurist, specialist of sexual diseases, stomach specialist, specialist on mental diseases, dentist and business man in medical, surgical, electrical and dental goods is best paid. These branches are the most promising to those who are by nature qualified for such work.

It is not an easy matter for the regular doctor to make money at the present time. Hygiene, dietetics, the laws of life and development are being studied at the present time as they never were studied before. People aim to PREVENT diseases as much as possible. When people are healthy, the purse-strings of doctors are short, except doctors who are geniuses in their lines. Young men who have the talent for doctoring can succeed, if they have talent to become specialists in some line.

Osteopathy, professional nursing, massage, midwifery, dentistry, barbering, the running of health-food restaurants, the keeping of bathing establishments, hair-dressing, manicuring, residence work in nursing, scalp and facial massage, are good occupations for women, who are adapted for such work. In fact doctoring arts, hospital work, the work for women.

It is very difficult to determine the remuneration that the doctor at large receives from his professional work. We know of doctors who make from \$5,000 to \$50,000 per year and we know of many more who do not even make \$500 per year. Some also are compelled to fall back on some other work for

the purpose of making a living, and this even after years of practice in a village, town or city. A doctor can make money easily when he has professional patronage.

There are nearly a hundred different doctoring arts, practised in America and Europe, some of which pay well and others that pay poorly.

Nearly every young man is qualified to become a specialist in some line of medical work, when he has a medical talent, but unless he has been examined by a professor of human science, he may drift into the wrong line and defeat himself.

V. G. R.

#### HOW YOU MAY KNOW WHETHER YOUR LOVER, WIFE OR HUSBAND LOVES YOU.

How eager is the lover to know whether his "girl" loves him or not. This is the case with the loving wife and the affectionate husband.

In proportion as a lover is eager to find out whether his mate loves him or not, in that proportion he loves her.

If your sweetheart never asks you whether you love her or not, nor to what extent you love her, then she does not care much for you and your love. If she loves you very dearly, she will show it in action, word and deed. Perhaps she loves you as much as she can love you; her love faculty may be weak.

This is the case with the wife. If your wife never talks about your love, nor about her love, her love nature is not very strong. She is not interested in your love. She may be interested in your home, or personality, or reputation, or money, but if she never thinks of her and your love, nor ever talks about her and your love feelings, you can depend upon it that her heart would not break were you to die. Perhaps she cannot love. She may not have a love nature; her "heart" may be weak and shrunken; that is, her love faculty, Conjugality, may be weak.

A husband who never talks to his wife about his adoration for her does not love her very much. When he never cares whether she is with him or not, he does not care much for her, nor her love.

When your lover, wife or husband is interested in fondling, petting, love-making, love association, love talk, love songs, and when he or she constantly talks about love, he or she is strong in the sentiments of love.

When your lover looks you into the eyes, and this gives him a keen pleasure, he loves you. When your association gives him the keenest pleasure, he loves you. When he throws his head backwardly when you talk to him and looks at you in an enraptured manner, he loves you. When he wishes to be alone with you and tell you of his love, he loves you. When he is eager to find out whether you love him or not, and to what extent you love him, he loves you. When he wishes to stay with you at all times, he loves you. When he never takes any interest in any one else than you, he loves you. When he really feels and thinks that you are the most perfect and beautiful lady in the world, he loves you. When he wishes to marry you at once, whether he is prepared for marriage or not, he loves you. When he talks love and cannot wait one single year for marriage, he loves you. When he talks love and marriage to you, he loves, for then he is in earnest. When he holds your hand with an increasing pressure and looks you lovingly into the eyes, he loves you. When he sees more beauty and perfection in you than in any other girl, he loves you.



## A CHARACTER STUDY OF NOSES.

Physiognomists speak of five different kinds of noses: the Roman, the Greek, the Jewish, the German and the Celestial.



IMPULSIVE  
TALK

The Roman nose is large, strong and convex. It has a long and sharp bridge. It is especially convex at the root, but often also convex from the root of the nose to the tip. This type of nose is also called the royal, or commanding, or executive, or aggressive, or military. When the nose is large and convex, it means that the bony structure of the organization is well developed, and with this organization go resolution, daring, stability, determination, will, independence, physical strength, mental strength, courage, hardihood, strength of character, independence aggression, masculinity, working capacity, etc. For that reason, a person having that kind of a nose, is, as a rule, strong, energetic, earnest, bold, able, determined, hardy, solid in build and determined in his wishes and intentions. Napoleon Bonaparte selected officers who had large noses. He learned that that kind of men could endure privation. He learned that they could fight. But we must not think that every man who has a convex nose, possesses those characteristics; often a man who has a concave nose, a small muscular nose, is strong and hardy also. The nose called Roman is an indication of strong bones. When the motor faculties are not present and active in the organization, the person does not have those strong, positive and masculine qualities.



FEMININE NOSE,

The Greek nose is long, straight and proportional, less developed than the Roman, less convex, but it is large nevertheless, though not so bony and sharp as the Roman.

It is almost straight. This nose means strength and force

though in less degree than the Roman. Its possessor has more of the artistic and literary in his make-up. It is the nose of classical literature, civilization, architecture, drama, art, music, song and progress. This nose is also called the classical, architectural, artistic.



ALTRUISTIC and NOBLE  
NOBILITY

The Jewish nose is developed downwardly, being bent like the beak of the hawk, for which reason also it is often called the aquiline. The physiognomists speak of the aquiline, acquisitive, penetrative, commercial, traveling, antiquarian, Syrian and the cogitative, but all these types of noses can be included under the Jewish.

The Jewish nose is, as a rule, a sign of craftiness, shrewdness, worldly wisdom, sagacity, penetration mercenary inclination, love of travel, love of antiquity, clannishness, deceit, commercialism, etc. The German nose is a mixture of the Greek and Roman. It denotes deep thought, philosophy, industry and a rather worldly mind.



STRONG NOSE

The Celestial nose is concave the whole way, from the root of the nose to the tip. It is very nearly the opposite of the Jewish, which is convex almost the whole way, and developed downwardly to such an extent that the nose-tip hangs over the lip like the beak of the hawk.

V. G. R.



## THE MAN WITH WHOM YOU CAN DO BUSINESS.

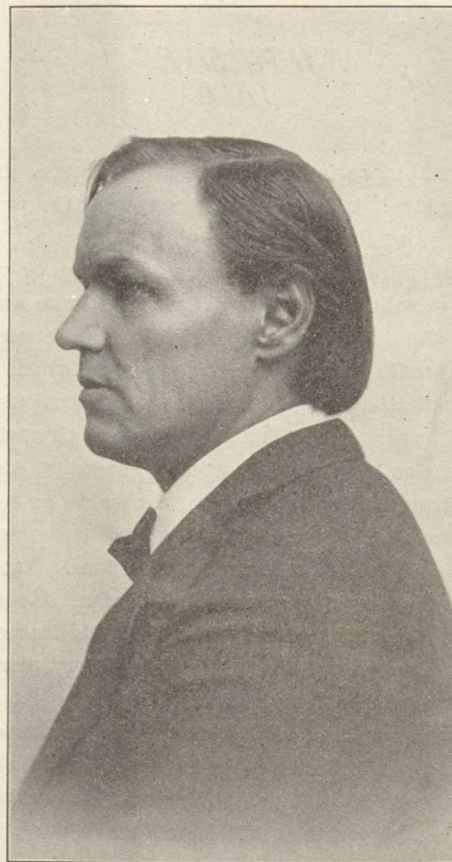
Friendship has its pole in the central part of the cheeks above the digestive pole, and it is also indicated by a great number of perpendicular wrinkles in the fleshy part of the under lip. A hearty handshake and sociable manners denote the activity of the faculty, as does the tendency to sit close to people. These signs indicate that the person has the spirit of sociability and

wants you to succeed. You can trust your affairs to him. He is interested in your success, health and prosperity. Such a person likes to mingle with the people. He is well liked among the people. He can make friends. Such a person is never distant. He is liked, though he is not necessarily respected. Such a person is generally too familiar to be respected. He wishes to come in close contact with the people. You can do business with him.

But a person who lacks the above signs, who stays by him-



A Man of Cooperative Business. Friendship Active.



Willing to Listen to Propositions of Improvement.

co-operation. A person who looks you into the eyes, who shakes your hand heartily, who inquires into your affairs, who wishes you well, who has a large backhead and high top head, who holds your hand long and shakes it gently, whose cheeks are full above the center of the cheek, whose eyes are rounded and magnetic, who wishes to stay long with you and talk in a sociable manner, that same person has the spirit of association. He takes interest in your interests. He is tolerant. You can trust him. He talks well of others to you. He talks well of you to others. He

self, or locks himself up in his own room, or stays away from the people at all times, or who sits in some corner of the room reading a newspaper when other people are present, or who has a sunken cheek above the center of the cheek, or who has thin lips and no perpendicular wrinkles in the lips, or whose hands feel to you the same as a dead fish, or who talks ill of other people to you, or who criticises you and finds fault with your actions, words and appearances, that same person is weak in friendship. He will do you no good. V. G. R.



## YOURSELF AND YOU.

You, yourself are your real environment.

If you are at all interested in improvement and development, you are more or less prudent in regard to the company that you keep and the friends that you make. If you have had good parents they have taught you, since you were old enough to associate at all, to keep away from "bad company," and as you grew older, you were able to appreciate the wisdom of such advice. You want to be kind and helpful to all, but when you come to seek a soul affinity, a confidante or a close companion, you choose carefully.

You know that even a casual acquaintance has some kind of influence upon you; in fact, you cannot talk five minutes with a person without you have been either helped or hindered in a character sense, for every thought and feeling builds brain and soul and takes up his habitation there? Do you ever think of the being moulded and influenced by one who is your sleeping and waking companion?—the one who is your constant adviser, counselor and friend, the one who enters the holy of holies in your soul and takes up his habitation there? Do you ever think of the nature of this closest and most confidential companion of yours who is with you night and day, who thinks for you, talks for you, sorrows for you, laughs for you, plans, decides and executes for you, communes with you and lives for you? Is he a good companion; is he wise, true, ennobling? Are his thoughts and his suggestions pure and elevating? Do you feel refreshed and self-satisfied after you have had solitary communion with him? Do you long for and seek the quiet hours when you may listen to his voice? Or is he so angry, fretful, fearful, selfish and dissatisfied that you run here and there and everywhere to escape him; that you hail with delight any stranger or acquaintance to divert your attention. Do you find relief in meeting someone who takes you away from Self for a time? If so, Self is a poor companion.

I suppose you have learned that you can never, never escape from your companion, Self; you are forever bound to him, through life, through death, through eternity. You may go to the mountain top, you may go down into the deep, you may go to the far ends of the earth, you may pass over the Great Divide—he is ever with you.

Considering that he is your soul companion through time and through eternity; considering that he has so great influence upon you, are you quite sure that he is the proper companion for you? Have you chosen wisely, or do you think that you should, for your own good, change his habits and his character? Remember that he has more influence on you for good or for evil than any other condition, person or thing in the world or out of it. He it is who may improve you year by year, or degenerate you; he it is who may ruin your health by bad habits; he it is who depresses your spirits until you have neither hope, confidence nor success. And he it is who magnetizes your personality, giving you health, strength and success. He has power to do all this for you, and more, but he has power only with your sanction. There are two of you; you are dual: Yourself—the inclination, or the spirit; and You—the Will.

If you want to be happy and successful, get into the line of work that calls out your greatest powers, the thing that calls out your highest aims, for human nature is such that it is never

satisfied unless it is expressing the very highest and greatest that it is capable of, unless it is doing its work according to its most perfect taste and unless it is appreciated by the world according to its highest ambition. This is the law of evolution working out. Everyone is seeking happiness, but except through soul growth there is no happiness for mankind.

If you want to have a good reputation and be well thought of in your community, choose carefully your friends and acquaintances, and associate only with those who are your equals, or better still, those who are your superiors, socially, intellectually and morally. But if you want to have real merit yourself, if you want not simply to appear great but to be great; if you want to be immortal; if you want to improve and refine your soul with every passing year, then look to the associate who lives within you. He does much for you—he does everything, whether good or bad. But you also can do much for him. E. H. V.

## DEVELOPMENT OF BUSINESS ABILITY.

The back portion of the brain is devoted to love, marriage and association; the top section of the brain is interested in religious culture; the upper portion of the forehead takes an interest in abstract thinking and ideation; the lower portion of the forehead observes looks and estimates; the base of the brain devotes itself to the functions of life, such as breathing, digestion, circulation, absorption; but the side portion of the brain is concerned in money-making. Business ability is a result of a strong development of those sections of the brain located above, in front, around and behind the ears. This region can be divided into many different parts, one part giving a special kind of business ability and another giving another. It is this section that is the business section. It enables a man to do things, put ideas into practice, secure good positions and princely recompense. The man who has this section well developed can evolve business system in his work, formulate methods for promoting his business, apply detail and succeed in his undertakings. He is the man who can accomplish great things in life. He is the man who acts. A man who is weak in this section may have plans, but they are impractical; he talks, but does not act. Men and women strong in this section are in demand; they get a big salary whether they have a university education or not.

The secret of developing business ability is clear when this is understood. To develop the faculties in the side portion of the head is to develop business ability. The very best way to develop the business faculties is to develop conservatism, industry and the habit of putting a value on everything. To long for property, money, goods and valuables is to develop business ability. To think out plans of money-making is to develop business ability. To take care of goods is to develop business ability. To make use of things, people, money, goods and valuables is to develop business ability. Make the wisest use of your own possessions as well as of that which belongs to other people and you develop your business instinct. Reconstruct your business in your own mind and you develop the same faculty. Study profit and loss and you develop the same faculties. Put a value on everything that you see and long for money and property and you develop brain cells in the business section of the brain. V. G. R.



# HUMAN CULTURE

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## EASTER THOUGHTS.

Of all seasons of the year, there is none freighted with deeper meaning than spring—the glad Easter time.

### The Two Growths of Man.

Man has two lives—a physical and a spiritual. From the time he begins life in the little cell, he grows physically and this growth continues steadily; if he be healthy, until he reaches what is called "maturity," the age of forty-five to fifty-five. Then, at the apex of physical growth, he stands (if he has grown wisely) opening every cell, every thought, feeling and emotion to the inflow of the universal, eternal spiritual life. After about ten years of standstill in physical growth (but increased growth spiritually), the physical body slowly but surely begins to decline. The physical life principle, or in other words, the creative or sex life principle loses its vigor; diminishes and fades, consequently no new life is created, and so the man "in the flesh" decreases in size (unless he be diseased, in which case he may be large because of fat) and finally dies away, only to spring into new life and being "in the spirit," just as the chick which has grown in its cramped habitation until it has reached egg maturity, breaks the shell to continue life under new and more roomy conditions.

The egg was made solely for the use of the chick to sustain it, while it was, by growth, preparing itself for the life in the outer world.

The body of man was made for the same purpose—as a means of growth until he is ready for the spiritual life.

Some eggs are what is called infertile, and in such cases, instead of growing a chick, they decay and return to the natural elements.

Alas, some bodies also are infertile to the extent that they neglect soul growth, which is the real fruit of mortal life.

E. H. V.

## SCIENCE CAN PUT ITS FINGER ON THE WICKED SPOTS IN THE BRAIN.

By Dr. H. Croskey Allen,

One of Philadelphia's Investigators Into Juvenile Criminality.

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

But how to localize, how to put one's finger upon the diseased part of the brain that causes one to lie, another to steal, another to desire to kill, another to desire to break and destroy? That is the tremendous problem that science has faced ever since man first learned that the brain is the seat of thought and action and first gained courage to probe into its secrets.

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

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

There is the knowledge that has come down to us from scores of great and little investigators; there are the researches of the men who have made the brain their life study; there are the results of the great work in brain research now going on at the Wistar Institute in Philadelphia, a work that takes in the



whole earth; there are the comparative charts of thousands of brains and the intimate histories of the men and women who owned them; there are the results from these present operations which in themselves would justify all we have done and expect to do.

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

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

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

Belligerency and quarrelsomeness were localized definitely.

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

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

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

I had forgotten to say that within very recent date a series of experiments with monkeys by aid of electricity has revealed many secrets of the intimate connection of certain brain localities with certain sensations.

Congenital insanity cannot be treated from the outside. The discoveries of Charcot gave many a temporary ray of hope. Suggestive therapeutics, which were developed largely as a result of his researches, it was believed by many for a time had solved the problem. But it was not to be. The agent employed was ineffective. It worked well in some neurotic cases, but only as long as the exterior influence held its sway. In all these

temporary cures the element of the personal equation is an overwhelming factor. Science in its essence is exact and it is upon exact premises that the Philadelphia experiment is being tried.

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

#### HOW TO SELL GOODS.

Every salesman should remember that he should not compel a person to buy against his will, for if he does he makes an enemy out of him and through this one enemy he may lose many important customers and sales.

It is merit, character, ability, power to describe goods that makes friends, keeps friends and qualifies the salesman to sell goods. To try any other method of selling goods is to fail. Salesmanship should be established on the basis of merit. A salesman should have something good to sell, and then he should be able to describe his goods so that everybody can see his goods such as the goods are. A salesman should learn two things:

- I. Character reading.
- II. To describe, explain and reason.

Right here is the art of selling goods, and when the salesman is acquainted with those two conditions, he needs nothing else, because then he can make friends, sell goods and succeed. Then it is not necessary to memorize unchaste stories to tell to people, nor is it necessary to study the hypnotic art, nor the magnetic art, nor is it necessary to take scientific courses in scientific salesmanship. When a salesman has something good to sell; when he knows character reading and can describe his goods, he will succeed whether he has experience or not.

The secret of salesmanship is to have something good to sell and to represent it such as it is.

Every salesman should understand character reading, because this knowledge will qualify a salesman to pick his customers and to adapt himself to the peculiar whims of each customer.

When a salesman is selling an article to people he should concentrate his entire mind upon the article and the sale. It is not easy to prove to people that an article is as good as it is. And in order to prove this he must concentrate his whole attention, logic, argument, description and eloquence upon the sale and the article in question. All his efforts should be employed in controlling his own forces and senses and in directing his own descriptive facilities. His mind should be entirely oblivious to anything else.

One thing that every salesman should remember is that he should be clean and polite. As long as a salesman is shabby in appearance and perhaps unclean he cannot prove to people that he represents superior goods. If his person be untidy he will make a bad impression on the people. People will become suspicious of him and he will be repelled without knowing why.

He should have an honest and sincere expression of face and manners. But he should not only look honest, he should be and feel honest. He should look people into the eyes and desire to benefit them. He should talk to them as a father talks to his son and pay attention to nothing else than his goods. He should describe the quality of his goods and let everything else go.

V. G. R.





## 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.)

### FACULTIES FOUND STRONG IN THE THINKING STUDENT.

The faculties that are found strongly developed in the Thinking Student are those situated in the frontal brain, upper temples and top head, viz.:

- Causality.
- Comparison.
- Human Nature.
- Constructiveness.
- Agreeableness.
- Ideality.
- Sublimity.
- Spirituality.
- Benevolence.
- Veneration, or Conscientiousness, or both.
- Approbateness.
- Cautiousness.
- Parental Love.
- Conjuality.
- Color.
- Tune and Time.

These are his leading qualities. They belong to him. This does not mean, however, that every child of the Thinking Class must have every individual faculty named very strongly developed. There are few people, indeed, who are a pure type—they are mixed more or less. But in a general sense, the Thinking Student is strong in these brain centers. If he were weak in many of them, such weakness would put him into another class.

The Thinking Student always has a high head and a strong development of the reasoning brain. He is refined, gentle and has the appearance of "noble birth." In order to transmit to a child such qualities as those mentioned, parents must be noble in their thoughts and lives. These are the faculties of poets, sages, philosophers. In a spiritual sense, the Thinking Student is the highest type. He is highly evolved. He is the result of many, many generations of the highest and purest thoughts and lives.

The children and people belonging to this class live much in the silence of their own thoughts and feelings. They commune much with themselves. They love their own thoughts. Idle play and gossip seem to them empty, light, and a waste of time. For this reason the Thinking Student is not given to romp and play to any extent. He prefers a quiet corner and a book. He is called a "book worm." Right here a word of warning may be given to parents of the Thinking Student, for these children, if they are not watched, will take a book to their rooms and read, read, read far into the night or early morning, when they should be asleep, and thus sow the seeds of sickness, bad eyesight, poor health and an early decline.

### Faculties Found Weak in the Thinking Student.

The brain centers that are weak in the Thinking Student are those that look after the vital functions, also the worldly, acquiring, selfish and motor faculties generally. Such brain centers are weak, as

- Alimentiveness.
- Bibativeness.
- Vitativeness.
- Acquisitiveness.
- Cerebellum.
- Medulla.
- Combateness, generally, but not always.

These brain centers have no convexity to speak of. They



The College Professor. Type of Thinking Student.

are flat or concave. But it is a peculiarity of the Thinking Student that all his brain centers, with the exception of those last mentioned, are convex, but have a small area. Amativeness, for instance, has a small area, but has a round, sharp convexity right in the center. It is situated high up off the neck, comparatively speaking. The faculties are different in shape than they are in the Visual or Auditory Students. Amativeness in the Visual Student is oblong in shape with not much convexity, and runs upwardly on the head towards Vitativeness. The same faculty in the Auditory Student is large in area and round in



shape, with an even convexity, and it extends lower down towards the neck.

The only brain centers in the Thinking Student that have a large area are:

- Ideality.
- Sublimity.
- Causality.
- Spirituality.
- Cautiousness.
- Constructiveness.
- Parental Love.

These convolutions have expansion on his head, spreading out over a great deal of brain space, and giving the head a peculiar shape, because of this. They have a large area and also a sharp convexity. All the other faculties have a small area, but are convex nevertheless, except the vital centers and those in the base of the brain. The base of the brain is small and narrow in the Thinking Student and the head widens out at the top like an inverted cone.

The Perceptives (the faculties in the lower forehead beneath the eyebrows) are not weak, although they appear weak because of the overhanging development of the cognitive brain centers in the upper forehead; for it must be remembered that the Thinking Student has a very thin skull, and scarcely no frontal sinus at all, over the perceptives, consequently the brain itself runs close to the surface of the forehead. For this reason, the Thinking Student perceives objects quickly, and uses his perceptives in fine arts. However, as a rule, he is not specially interested in the concrete; he has a "subjective mind."



Logician.



Literary Student.

#### Why the Thinking Student Has Convex Brain Centers.

In explaining the reason that the brain centers in the Thinking Student are convex, we will say a word in regard to the cell structure of the brain peculiar to the Thinking Student.

The cerebral cortex (outer layers of the brain) is arranged in four layers of cells. The outer layer is called the Molecular or Superficial Layer, and here the neurons (the thinking cell instruments) are very, very small. The neuron cells, in the layers beneath the Molecular or Superficial Layer, are larger and less sensitive. In the Visual Student these lower cells are more numerous than the outer or Superficial cells, having a tendency to give area to the brain mass, and this is the reason that the Visual Student has a long, upwardly developed head, narrow and flat in the sides, and area in the motor region, but less convexity than in the Thinking Student; in the Thinking Student the neurons in the outer layer are most numerous, and because they are small and because the brain always builds outwardly, the brain centers in the Thinking Student are small, but they present a pronounced convexity at the periphery of the brain. Because these fine neurons are so numerous is the reason also that his brain is like a highly sensitized photographic plate. When the superficial layer of the cerebral cortex is strongly de-

veloped, it is an indication of an evolved condition of the individual. Here is where the fine, psychic feelings, intense emotions and deep philosophical reasoning power come from. These cells give insight, mental grasp, foresight and quick perception. They are like the watch-spring—quick, active and sensitive, but there is not so much power because of their smallness. Small bodies and great power never go together. The Thinking Student because of his brain development is quick mentally, but not strong; he grasps quickly but forgets as quickly.

Again, because of these same brain cells being so active, responsive and sensitive, the Thinking Student uses up brain cells by the millions—he uses them much faster than they can be manufactured by his poorly equipped vital system, consequently



Strong Cognitive or "Thinking" Faculties.

he becomes thinner and paler and more delicate all the time. Hence the philosophy of keeping him from study until he is able to build up his vital powers.

The Visual Student having less development in the superficial layer but the larger cell layers beneath being in the lead, he is consequently slower, less sensitive, but has greater power than the Thinking Student. He has reserve strength. His brain may be likened to the powerful engine wheel compared to the watch-spring of the Thinking Student's brain, which latter is quickly wearing itself out by small motions. The Auditory Student also has greater development of the large and deep layers of the brain and less of the small fine superficial neurons; but because of his well vitalized body, the warm, rich and quickly flowing blood, carrying nutrition to the brain at all times, the brain is quick to respond, as well, as is the case with the Thinking Student; but his thoughts, feelings and emotions are coarser, less delicate, sensitive and intense than those of the Thinking Student. However, there is more heat, oxygen and burning emotion in the Auditory Student, hence, oratory.

The small cells give convexity.

The large and deep cells give area.

This condition of the brain cells explain the underlying principle of phrenology, and shows plainly that length of fiber can have no significance in determining brain capacity, for the gray neurons in the cerebral cortex is the seat of man's intelligence, as proven by science.



## WHO CAN SOLVE THESE CASES?

## Old Man Becomes a Child; A Child Becomes an Old Man.

Two of the strangest cases that have ever come to the notice have been under treatment recently in Minneapolis and Philadelphia.

One patient was a little boy of seven who died of old age. The other is a gray-haired, bewhiskered man of fifty, who has slid back into childhood, and is learning to read and write all over again. In fact, he is a great big man-baby.

Both are products of our modern civilization. The man-baby is a millionaire brewer, of Philadelphia—a high liver and a hard worker, a financier who was promoting large enterprises. Suddenly, two years ago, something gave way in his mental or physical make-up. He relapsed into the condition of a one-year-old baby. His speech left him—he could remember nothing of his past life—he could not even read or write.

The other case, of the little old man of seven, was also a peculiarly twentieth-century product. Born in a tenement, his mother, too busy with earning a living to nurse him, fed on poor food, his feverish little spark of light flashed up in one fitful blaze, then went out. In seven years he went through the whole seven ages of man, babyhood, childhood, youth, young manhood, middle age, old age and dotage.

Little James Anderson was the first child of the parents, Mr. and Mrs. James Anderson, of Minneapolis. The father had fallen ill five months before the baby was born and had to give up work. The young mother, only eighteen when married, had gone into the stitching room of a shoe factory to earn a living for the two.

The child was born too soon, a month before it should have come. The doctors said the young mother's overworked and nervous condition was the cause. The poor little baby boy ought to have been put into an incubator and nursed and nourished with scientific care. But the parents were too poor to do that.

Instead the mother nursed it at her breast a month, then put it on a bottle, while she went back to her work in the factory.

It was a wee little bit of a baby—yet it was shapely and fairly plump at first. As long as it had the mother's constant care it thrived.

When it was first put on a bottle it had cow's milk. The baby sickened. Some neighbor recommended condensed milk. So for a few months the baby lived on that, growing as a baby should.

The poor little child never went to sleep after a meal and slept till the next meal like a healthy baby. He would doze a little, get restless and fretful and cry. He was so feeble during the first year that his parents did not expect him to live.

"The child's jest wastin' away, and there's scarcely 'nough skin to kiver his bones," said a motherly old neighbor who used to run in and help take care of the baby.

At four months he had an "old look." The skin began to wrinkle and the legs looked like drumsticks. To complete the distortion of the infant his stomach became large and puffy. Bedsores cropped out on his bony, fleshless hips.

When the boy was a year old the mother began to feed him on baking powder biscuits and coffee.

At two years old the little fellow's face was pinched. The chin was pointed, the cheek bones prominent, the skin wrinkled, especially about the mouth and forehead.

The boy's brain was becoming unnaturally active. He pored over books, getting their meaning from pictures, before he could read.

At three he had mastered the alphabet, and at four he could read and write with ease. At this age he was practically a full-grown man in his thoughts, acts and expressions.

He would pick up the morning paper and read it through gravely, commenting on the important news of the day, with a precocious wisdom that was uncanny.

His head had the rounded shape of youth, but it was furrowed with the lines of a studious man of forty-five. Every change of expression became a frightful grimace. His eyes were big and staring and unnaturally brilliant.

About this time he had an attack of bronchitis. Recovering from this he coughed and wheezed like an old man. His shoulders began to stoop and his eyesight failed.

His parents then became thoroughly alarmed. Up to that time they had fancied that the boy, though puny, was a budding genius because of his unusual brightness. They took the boy to the Minneapolis City Hospital. There the poor little boy was dressed nicely and given every comfort and luxury.

About this time, when he was five and a half years old, he espied one day in the glass some gray hairs in his head. He seemed ashamed of these and tried to pull them out, as a man does when he first discovers these telltale signs of age.

Little Jimmy Anderson at six had become as old as a man of seventy.

His head had become bald on top and round the edge was a fringe of the funniest looking blond gray hair.

He was now bent and stiff; he couldn't walk a step without a cane. It was hard for him to rise from his chair. He had a dry cough. His teeth began to fall out. He talked with the indistinct mumbling of extreme age. His gums shrank, the lips fell in, his voice was high, squeaky and quavering. His hands and head shook in unison as he spoke.

While in this pitiable condition the little old man would sit dozing before the fire for hours, his spectacles on his nose, his rheumatic feet bandaged and propped up on a chair.

By the time he was seven the boy had all the signs of a man of ninety. His skin had taken on the muddy brown of great age and the fringe of hair on his head was snow white. He was drowsy nearly all the time. Instead of his former extreme brightness he was dull, took little interest in things or was restless and fretful. His eyelids were always half closed.

Finally death occurred "as a gradual progressive failure of the vital organs," as the doctors said. In reality he died of old age.

Unfortunate Jimmy Anderson had come into the world too soon, he never had a chance to live and grow naturally, so nature took her revenge and ended his little life as quickly as possible.

While this tragic little life was drawing to a close in Minneapolis nature was completely reversing this process in the Philadelphia brewer's case.

One day about two years ago the millionaire was taken to the Friends Asylum for the Insane. The man's family and friends thought he was surely insane, for he had suddenly lost the power of speech, babbled like a child, recognized no one and acted like a child in every way.

This man is a big man and over fifty years. He has a long iron gray beard and grayish hair. Formerly he was a man of great dignity. But in his new condition he was the most simple minded child.

"There is only one thing to do," said the nurse to whom the millionaire was entrusted. "Nature has made this man a child again—and we must begin and educate him as a child."

So a teacher was employed and the big man-baby was put through a regular primary course. A blackboard was fixed up in one of the millionaire's rooms and there he went for his lessons at nine o'clock every morning.

Clad in a boy's knickerbocker suit and knee stockings he presented the oddest kind of a sight—his gray hair, beard and furrowed brow utterly belying his boyish suit and actions.



A very hopeful sign is that within the last few weeks the man-baby has assumed a more mature manner. His mind is strengthening. He grasps the meaning of words and objects with more of his old sagacity.

When he has become fully possessed of a man's senses and reasoning powers, his physicians will again attempt to unite his present personality with his former self.

They will get him to engage in his former recreations. They will place him in his home and surround him by his family.

If they can but arouse some glimmer of recollection by these familiar scenes and faces, they believe the old life will come back to him either gradually, or all at once, as suddenly as he forgot all.

Instances have occurred in the past where men have lost all memory of their past life and could not even recognize the members of their own families. But by long, patient treatment, and by a process of education similar to that given a young child, they have recovered memory and their original faculties.

#### THE SIGNIFICANCE OF HAIR IN CHARACTER READING.

Abundance of hair is, as a rule, a sign of virility, manhood and womanhood. There are many exceptions to this. It means that there are an abundance of hair-producing elements in the system and plenty of animal oils. It is a fact, however, that people having an excellent physique do have abundance of hair. People who are very hairy on the hands, neck and body are passionate, and often muscular and strong.

Abundance of brown hair signifies virility, peaceableness of mind, uniformity of character, affection and magnetism. Dark-complected people, having brown hair in abundance, brown whiskers and brown or dark eyes, are kind, affectionate, loving, true, electrical, magnetic and good.

Curly, red hair, falling into ringlets, and bushy hair indicates temper, variableness of disposition, suddenness of action, spasmodic action of the mind, impulsiveness of nature. It indicates that the faculties of impulse are in the lead and that the blood is hot, which, of course, has a tendency to arouse the passions and appetites. In handling that class of people, it is necessary to be calm, easy, controlled and self-reliant. Such people have a volcano concealed in their soul. They are calm and kind one minute, but stormy and cruel the next. They are like the April weather. They are easily moved to fear, anger, criticism, sex passion and changes. They are like a theatre of changes. They are the very opposite of the brown-haired and dark-complected people.

Straight, long and rather stiff hair is a sign of honesty. Such people are, as a rule, awkward but reliable. Very honest people are often awkward. It is never difficult to handle an honest man; he can always be approached; he is willing to give everything a fair trial, but this is not the case with a diplomatic tactician, nor with an egotist, nor with a dogmatist, nor with a trickster. The honest man is easy in mind and action; he is generally slow to act; he looks people into the eyes when he talks to them; he is slow to come to conclusions.

Soft hair and skin denote fine build in a molecular sense. A fine-haired person is sensitive. Such a person can easily be influenced, when we understand how to take him. But all sensitive people have their weak sides, for that reason, if we talk against their ideas, convictions, taste, etc., we arouse them against ourselves, and then we will not make friends of them. To agree with the people is the secret of success. But this is not easy. To agree with the people, one must first understand them, and one must also have perfect control.

Strong hair means a strong organization, but frail, slender, soft and easily broken hair indicates delicacy of organization, feelings and thoughts. Very strong and well-knit people have strong hair. It is almost impossible to break it. People who

have elastic hair are flexible in nature and disposition. There is much policy about them. They can be trusted when all is well, but in times of trial they are not true.

Smooth, soft and silken hair denotes an amiable, kind, friendly and emotional nature, but such people are generally delicate in organization and therefore their health is subject to changes. But they are good people, especially when they have a large backhead. Then, they are angel-like in disposition. They are emotional, loving and true, but they can easily be persuaded. They are easily moved to tears. They have a mild face and soft eyes. The very best way to win such people is to show affection, sympathy, love, goodness and benevolence of nature. Nothing wins an emotional person as affection does, and nothing wins an honest man as honesty does.

Hair that is lying close to the head, the way it has been combed; hair that is rich in color denotes that its owner is tractable, pliable in nature, easy-going and calm in disposition. It denotes peace, ableness of mind, but not enterprise. He is prudent, careful, hesitating, orderly as a rule and disinclined to make effort.

But fluffy hair denotes ambition, love of nature and travel, restlessness of nature, inclination for that which is scenic and romantic, aspiration, adventure, enterprise, new movements, music and active life. Musicians often have fluffy hair, which is also the case with scenic artists, travelers, adventurers, theatrical people, dramatic writers.

Rich, glossy hair denotes vitality, while dry, colorless hair denotes the opposite.

Light-haired people are always more easily moved and high-tempered than dark, and brown-haired people. Light and dark-haired people should intermarry. They can live better together, both in marriage and in partnerships.

Want of hair is sometimes an indication of sexual weakness, especially when the eyes are weak and running, when the lips are coated and blue, and when the eyes are blood-shot.

Thick, stiff, bushy and fluffy hair gives a person a wild appearance. Daring fighters, seafarers, sheep-herders, cowboys, fighters and maniacs often have bushy hair and wild eyes. Wild eyes denote a wild nature, but calm eyes indicate a mild, calm and easy-going disposition.

V. G. R.

#### THE EFFECTS OF WEEPING.

Weeping affects the condition of the heart. It influences the respiratory function. It distends the veins of the forehead. It flushes the face. It gives rise to a spasmodic action of the chest, draws the diaphragm upwardly and holds it, expands the throat and disturbs the breathing processes. It gives rise to irregular sobbing, quick inhalations and slow exhalations. It fills the lachrymal glands with tears, draws the lips sidewardly, widens the nose at the wings, draws the mouth backwardly with its corners and draws the under lip downwardly with its corners. It draws the chin upwardly, closes the eyes and draws the eyelids down on the eyes. It pouts with the under lip in the center. It draws the head down on the throat producing a heavy wrinkle in under the chin. It compresses the skin in the central part of the forehead making a number of heavy wrinkles in the forehead, and drawing the eyebrows close together. It draws the central part of the lips close together but throws the lips far apart at the corners of the mouth. It draws the mouth far back and into the cheeks of the face. It wrinkles the nose in its central part making a heavy wrinkle appear on top of the nose.

Weeping and sorrow lead to consumption and heart disease.





## 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

### HAVE ANIMALS A SOUL?

Questions by J. B. K.—To answer this question in all its details and according to the conceptions of various people would require more space than that allowed here.

According to some people, the soul is the moral and spiritual part of man; that part which makes him a conscious being, endowed with reason, morality, sense of holiness and character and moved by holy emotional longings to become sanctified and prepared for another life.

A being, according to this interpretation of soul, not experiencing those holy, spiritual, moral, emotional and natural longings and capacities is said to be soulless, or spiritually blind.

If this be a correct interpretation of soul, then animals have no soul and many, very many, people, are soulless, and subject to eternal annihilation. Hence, if a being, man or animal, is unconscious of a future spiritual existence, or, if a man is atheistic or materialistic, which means nothing else than a deficiency of Veneration, Spirituality, Conscientiousness and finer quality of organization, from a phrenological standpoint—it is rational to draw the conclusion that that man is only a higher animal, and that both he and the animal will perish at death.

Again, according to the interpretation of other philosophers and theologians, a soul is the combination of body, spirit and life. This interpretation is more biblical. According to this, every organism that has life, senses, a nervous organism, a body and some kind of faculties, has a soul. Hence animals, monkeys, idiots, birds, fishes, etc., have a soul. The word soul is used in various senses, even according to the Scripture. The Bible says, "who knows whether the soul of man ascends or whether the soul of animals descends."

Looking at this subject from a scientific standpoint, or purely phrenological, it would be rational and scientific to assert that people who are too weakly developed in the higher faculties, are, in reality, soulless, in the sense that they have no desire for salvation, sanctification, obedience; neither do they have any consciousness of spiritual life, or soul-life. Are they immortal? No, their spiritual organism is too incomplete, because their soul-entity is incomplete in its higher faculties. You ask: Does a monkey and an idiot have a soul? The thought is not very cheering, nor even when we think of an atheistic and animal-like man, with no development of the top-head, where the principal soul-emotions have their seat!

### The Cause and Cure of Woman's Complaint.

Question by O. F. R., Chicago—What is the cause of woman's complaint, the nervous system or the sickness itself?

A.—Some people think that sickness is something separate from the body. They do not understand that sickness is caused by a special constitutional diathesis. When a lady is of that temperament called the mental, she is delicate, fine, sensitive, easily disturbed, highly strung, weak in the vital centers; she

has a delicate sexual apparatus, which is easily disturbed by slight causes. She cannot withstand heat, heated rooms, loss of sleep, change of climate, odors and fumes of city life, cold and dampness, rough treatment, outbursts of passion and temper, hard work, etc. She is simply delicate and subject to hysteria, heart disease, nervousness, pains in the epigastric region, stomach trouble, headache and "woman's complaints" in general; but those complaints are simply a result of her temperament; and here is the cure: Change the temperament and her complaints will disappear. To cure her is to strengthen the vital and the motive systems, by giving her special kinds of exercises, a certain diet, climate, work, and by changing her habits, thoughts, associates and environments. A sickness is not its own cause; it is caused by something and that something is in the organization itself and caused by the organization. Cure a lady who suffers from woman's complaint or who is of that temperament called the nervous, and she may get sick the next day. The sickness seems to "come back;" the reason that it comes back is, it is in her, because of her temperament.

### Why People Study Character Reading.

Question by B. S. M., Everett, Wash.—On the center rim of the ear, I noticed a large development on a man—what is the meaning of this and what would be the vocation of such a man?

A.—It is very interesting to read all of the questions asked by readers of Human Culture. It shows how the world is becoming more and more interested in that complex structure—the body and the brain.

The development on the rim of the ear, mentioned, is nothing else than an abnormal growth, but it has its meaning nevertheless. It means that that person either has been injured by his work or else that his circulation of blood is poor, and that he therefore must attend to himself, or he will become sick. Elimination is poor.

By understanding character reading, the ambitious salesman, business man, manager and professional man, as well as all people in general, can learn to understand, handle and retain customers, and each one can learn himself, so that he may select such environments, associates and books that will develop his weaker qualities, and thereby fit himself for this life and for the next. Indeed, people should study character reading as religiously as they study the Bible, simply because they will understand themselves, their faults and virtues. People who study character reading study the same for temporal success, for development of self and for improvement of others.

### Is the Bible a Creation of the Human Mind?

Questions by J. A. B., Gladstone, Minn.—Why do I believe that the Bible is a creation of the human mind and no more divine than the scriptures of Hinduism or Mohammedanism?

A.—Even if the Bible were of human origin, and the people at large consider it holy, it is holy and divine in that proportion. What people think and feel is holy, sanctifies them, by calling the highest sentiment in their soul into action. And all people who are moved by noble sentiments do not swear nor curse anything. To curse is to become degraded; to bless and sanctify is to become great and good. What we believe and think, is what we are. If you think that the Bible is of human origin and you have no regard for that which is human, neither the Bible, nor the people will improve you; you must seek for improvement and happiness outside of religion and human production.

Q. 2.—Is drug medicine harmful in every case?

A.—No, some medicinal drugs are real blessings to sickly people, but the doctor who administers drugs must be a first class diagnostician, and right here is the danger; the doctor may administer the wrong drug because of faulty diagnosis. But this is the fault of the doctor and not of the drug.



Q. 3.—

A.—I do not know the address to Allen Haddock.

Q. 4.—Does a course at your school qualify a student for proficient work and do you give a diploma to your students?

A.—Yes. We drill students in MODERN, SCIENTIFIC character reading until they can do honor to themselves and to the public.

**Mind Reading and Mediumship.**

Q. by Mrs. B., Chicago.—What is your opinion of the mind reading performed publicly by Miss Anna Eva Fay?

A.—Miss Fay is very intuitive, by reason of her sensitive organization and psychic nature, caused by the development of the faculty Spirituality; but most of her work is done psychometrically. Or in other words, she comes in close contact with the thinking and sensing organism of those whom she reads; she gets their thoughts, plans, wishes and experiences, but she is not a high class medium. She is not in contact with the "higher and nobler" sources, or with the great saints of the spiritual realm. Her mediumship is temporal.

**How Much Does the Soul Weigh?**

Question by S. J., Chicago.—What do you think of the experiment made by doctors, who found that the human soul weighs one half ounce?

A.—Our esteemed friend and reader of Human Culture, Mr. Viking, sent us an article copied elsewhere; this letter will serve as an answer. The spirit or soul cannot possibly have any weight, for if it had it could not float through solid matter, as Jesus did when he floated through the "closed doors," and as spirit-people have done, according to the evidences given by scientific men, who have investigated the subject. Moreover, if the spirit had material weight, it would be visible to ALL people who have natural eyes, for the spirit would absorb light, and thereby become visible to all people alike.

**Scientists Laugh at Soul-Weighing.**

Sir William Crookes says that the story from America about the weight of souls, as cabled to London, is absolute nonsense.

Dr. C. W. Saleby said: "It is a new and most imbecile version of materialism. The experiments are doubtless worthless, as the facts, if valid, are utterly irrelevant. Mind is no kind of matter."

**Phenomenon Explained.**

"If the soul has weight," said an eminent physiological chemist yesterday, "it becomes an object of physics. Years ago a group of German students settled this point. If a mouse were allowed to die in a hermetically (sealed by fusion, not merely stoppered) sealed bottle, absolutely no loss of weight occurred, even using a scale showing one milligram (1-446,000th of a pound). But if the mouse died in an open vessel, a clean, clear loss within one half a minute of death of ten to twenty milligrams was very noticeable.

"That proved clearly that a gas was given off, no weightless substance. What was this gas? Evidently the blood cor-

puscles and tissues furnished the solution. While alive, the red blood corpuscles and tissues held oxygen gas, carbonic acid gas, etc., in perfect solution.

**Weight Lost in Death.**

"When in solution a gas weighs just as much as salt in solution would weigh, but the moment the body dies the blood corpuscles die with it; they can no longer hold the oxygen, carbonic acid and possibly other less well-known gases in solution; they become microscopic gas bubbles and as such cease to weigh in an open vessel; also in the intestines gases are set free.

"This is the loss observed. A human body is too large to be put into a sealed glass bottle like an Edison light bulb, alive to watch its dying. It must always be in an open vessel. This is furthermore proved by the amount in the Boston experiment, said to be from one-half to one ounce. This tallies with that of the gases in the body.

"The average body weighs 150 pounds, or 2,400 ounces. The loss, therefore, was about 1-3,000. A mouse weighs 20,000 to 40,000 milligrams. The loss was 1-3,000, or the same ratio for the same phenomenon."—The Minneapolis Journal, March 13, 1907.

(Sent by J. O. Viking.)

**HOW ARSENIC WILL EFFECT THE SYSTEM.**

Q. by F. C. O., Denver, Colo.—How will arsenic effect the system, and are there foods containing arsenic?

A.—Arsenic will increase the appetite at first, then, at last, it will produce colic, dysentery, irritation of the eyes, dry cough, a white and silvery tongue followed by great bodily prostration. Arsenic effects the cerebellum; it weakens sexual and muscular power. It will in time paralyze the muscles. Arsenic is sometimes found in food, in the rinds of cheeses, and is also left in glucose and molasses, because of the use of sulphuric acid used for bleaching purposes.

It is almost dangerous to eat some of the foods manufactured, simply because mercenary manufacturers are using chemicals in preparing and preserving foods and drinks. Perhaps more than 70 per cent of foods and drinks contains poison, metal, acids, clay, etc.

N. B.—We wish to correct an error in the March Human Culture on page 30, at the bottom of page, where it speaks of "the corono-ethnoid suture" this should read corono-sphenoid suture. There are other printer's errors in this article also, which it would be impossible to correct here.

**A GREAT LESSON FOR TEMPERANCE PEOPLE**

is our booklet, "How to Cure Drunkenness," which is now ready. It is given free to temperance people, fighting the demon alcohol and the alcoholic appetite, providing he or she is a subscriber of Human Culture.

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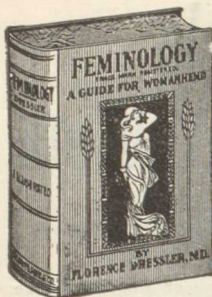
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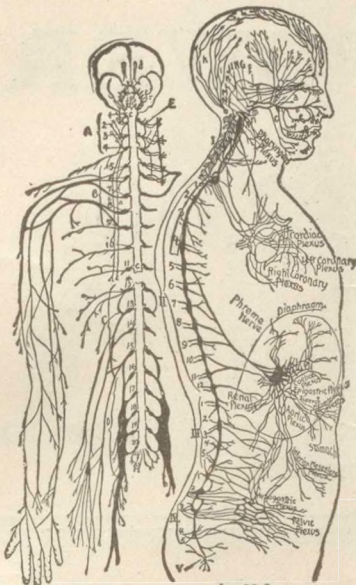


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