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CHICAGO, ILLINOIS, JUNE 5, 1907

No. 5



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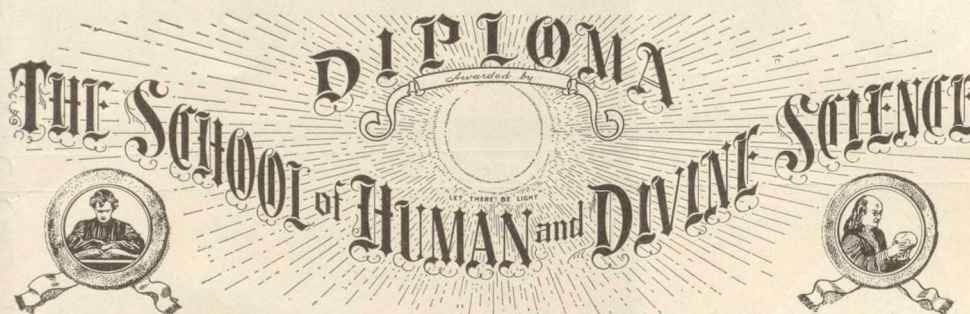
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HUMAN SCIENCE SCHOOL

130 DEARBORN STREET,
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HUMAN CULTURE

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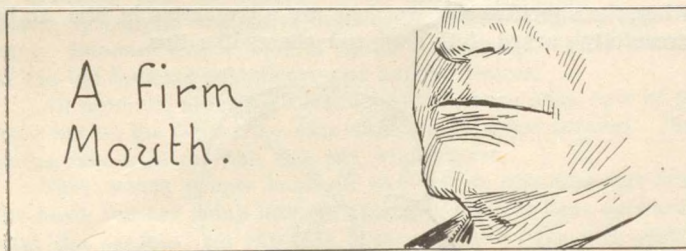
No. 5

THE LANGUAGE OF LIPS AND HOW TO READ IT.

THE STORY THAT LIPS TELL.

Lips of Love and Beauty.

Character students should watch the lips. Their development, formation, contraction, expansion and motion. By watching the motion of the lips, we can understand the conversation of one another. It is well to watch the lips when a person speaks, and also the eyes, except when he grows passionate or excited; then it is best to look away from him.



When the lips are under the control of the intellect, of the esthetic faculties of will, and of moral desire, they show the highest capacity of human mastery; then they show that the appetites, the passions and the sentiments are under control. For this reason we should watch very closely the lips of people, and remember that protruding lips, or hanging lips, or fleshy, sensual lips, are not indications of a noble character.

Children who are defective in the faculties of self-mastery and in will, will have open lips; such children will breathe with their mouths. For this reason the will should be developed until they are able to close their lips. If children have a small nose at the same time that they have an open mouth they will be subject to catarrhal difficulties; they will catch cold easily; they will learn to sleep with their lips or mouths open; thus they form the habit of breathing through the mouth, laying foundation for nasal catarrh and throat trouble. To prevent this habit, there is only one remedy, and that is the special cultivation of the faculties of self-mastery and will.

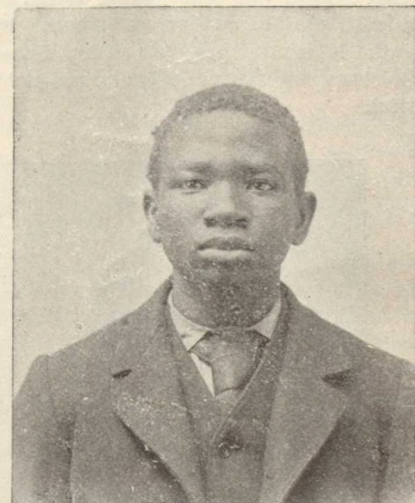
When a person understands himself and his own make-up, he will understand by means of which faculties he is able to close his mouth and keep it closed. He can shut it up even when he goes to sleep; he can close it up at any time. He can draw his lips in; but in order to do this it requires will and power of self-mastery. A child strong in the faculties of self-mastery can shut its mouth in such a way that it will stay shut all night.

If a child breathes through its nose, it will have an effect upon nose formation. The nose will grow larger because of this; the nostrils will become more expanded. All kinds of proper

growth and development are based upon action. Inaction is death. Inaction of the function of the nose is detrimental to nose growth. For this reason the faculties of self-mastery have influence both on the formation of the lips and of the nose as well as upon health. Failure to handle the lips may lead to consumption. Perhaps few have ever thought that it requires a high degree of development of the faculties of self-mastery to build a perfect head, body, lips, etc.

To energize all the parts of the body, a person should have the faculties in action; when the faculties are not in action, or when they are neglected, certain parts of the body will also be neglected, and for that reason the physiognomist is able to tell in what direction a person is weak, when he watches the nose, lips, chin, ears, eyes, hair, hands, feet, etc.

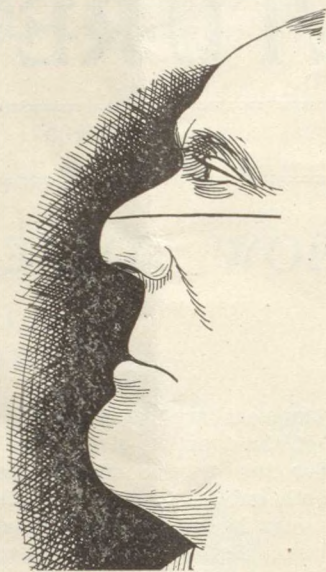
When a man understands how to handle his lips, he understands the laws of development. Facial beauty is largely dependent upon the lips. Lips that are hard and expressionless, thin and firmly closed together, show want of sentiment and passion. Lips, on the other hand, that are full, red and soft, indicate sentiment and passion in the lead. It is by the union of the two that lips are made beautiful.



Uncontrolled Passion.

For this reason, it is necessary to understand the emotional faculties and their nature, the will faculties and their nature; and when we understand lip building and lip hanging, then we understand also the nature of faculties. No artificial plan will enable one to properly form the lips. No dermatologist can im-

prove the lips in any substantial sense. He cannot reconstruct them because they are under the control of the passions, intellect, emotions, will, courage



Fight and Wilfulness in Lips.

The person who is entirely under the sway of such mental qualities as vanity, sensuality, appetite and bitterness of soul, that same person will not have beautiful lips. He cannot develop beauty as far as the lips are concerned. The formation of beauty is the result of the soul. It is the soul that builds. For that same reason also, when a person wishes to become beautiful, he must develop special sentiments, and when he does this he will also develop special features in his face. When a person understands himself he can build any kind of lips he wishes. All other kinds of efforts are nothing else than a waste of time. It is foolish to spend money on face powder; it is better to use the soul's face powder. When special faculties dominate the mental constitution, there will be a special kind of face. For that reason the best way to attain a high degree of beauty is to cultivate the nobler sentiments. If a person cultivates the esthetic sentiments—sympathy, honesty, hope, firmness, parental love, self-respect, dignity and nobility, he will become beautiful.



Refined Lips.

It is those sentiments that regulate the will, that regulate the lips, that refine and reconstruct the lips; when those sentiments are strongly active, the person will be beautiful; therefore, also, lip building goes with character building; develop character and you will develop the lips and beauty of the lips. All who wish to become more beautiful, strong and pure, should cultivate the higher and nobler faculties, and all who wish to become beautiful as far as their lips and faces are concerned, should call the faculties of nobility into action.



Loveless Lips.

Novel writers often speak of rosy lips, beautiful lips, the loving mouth, kissing lips, the cherry-like mouth, etc., always associating love and conjugal devotion with a certain formation of the lips. Not that lips differently shaped cannot love, but when a person is strongly moved by the love emotions, and when the appetites and passions are alike active in him, he has gracefully curved, full, rosy and cherry-like lips.



Jealous Lips.

In each lip, on each side from the center, will be seen a red, bulging lobe, giving rise to four labial lobes in the two lips, each of which is thick, full and red. By reason of these labial lobes meeting one another, there is formed a little opening in the center of the mouth much like a dent in a cherry, and it is this dent, the rosy fullness of the lips, and the graceful curving of the same, that give rise to the expression "Cherry-like lips."

V. G. R.

Forgot Her Name.

A remarkable case of loss of memory has just occurred in Melbourne. A well-dressed young woman of about 21 went up to a constable in the street and put to him the startling query: "Can you, please, tell me my name? I don't know where I come from." The policeman thought at first that a joke was being played upon him, but he soon realized that the case was serious, and took the young woman to the Melbourne Hospital. Neither nurses nor physicians could extract any coherent information as to her identity. She could remember a ship, big waves and being sick. That was all. A card in her purse bore this address: "Mr. J. Berlin, 43 High street, Ealing, London, W."

HOW CULTURE, SELFISHNESS, BOORISHNESS MAY BE DETECTED BY THE EAR.

The ear has a deep meaning in character studies. We can greatly determine the quality of a man's organization by studying the formation and the textural condition of his ear. It is a better indicator of quality than anything else, except the eyes, forehead and general intelligent appearance. When the ear is finely shaped, rounded, thin, delicate and semi-translucent, with a large and well-shaped auricle, the man has fine quality of organization, which, of course, indicates that he is cultured, or at least responsive to culture and refinement. It means that he has fine feelings, refined tastes, cultured wishes, noble desires, ideal conceptions. It means that he takes an interest in progress and human evolution. He dislikes coarse surroundings. He lives in a world of his own, dislikes rude manners, cheap appearances, low and dark rooms, rude associations, vulgar language, low habits, ignorance, the lower walks of life, humble origin, low expressions, mean interests, ignoble pursuits, common appearances. He belongs to the nobility of nature. He is a nobleman by birth, whether he be wealthy or not. He has true nobility, especially when his head is high, or well developed in the top region, in which the spirit of morality, spirituality and altruism resides.

But when the ear is thick, ill-formed, coarse, irregular, thick-skinned, ugly in outline, with the internal part ill-shaped, it indicates that the man is crude in habits, low in instincts, coarse in feeling, brutish in desire. Ill-shaped ears are criminal ears. Bat-ears are a sign of feeble-mindedness. Ears pointed at the top indicate selfishness and animal desires.

All animals, almost without exception, have wide ears at the base but at the top of the ears animal's ears are pointed. This is the case with the lion, fox, cat, wild-cat, etc.

Very selfish people have an ear that is standing out from the head, the ear being large at the base, slightly bent outwardly with the ear-lobe; an ear that is large at the base and central part; an ear that is ill-formed in the internal portion, an ear that is pointed.

The ear of the uncultured is uneven in its outline; the ear of the cultured is symmetrical. The ear of the highly intelligent is widest at the top and smallest at the base, at the same time as it curves symmetrically at the top. Such an ear indicates high aspirations, whether carried into every-day life or not.

A very large and stiff ear signifies power in some line.

Long ears, heavy at the base, indicate wiriness of organization and tenacity of life. A small ear denotes delicacy. A small ear and flimsy at the lower part, especially when the ear-lobe is separated from the cheek with the lower part, denotes a feeble hold on life. Stiff and hard ears indicate that the organization is firm, dense and strong. Pugilists have strong and firm ears. But people who are tender, soft, pliable, plastic and impressionable have thin, soft, flimsy and plastic ears. They are negative in nature. They can easily be led. They have a sensitive organization. When they have a large backhead, they cry easily. They are not qualified for a stormy career, nor for dangerous and difficult work. When the concha of the ear is large and the ear is standing out from the head, it means action; and when the auditory canal is large, it indicates that the person is more adapted for the ordinary affairs of life than he is adapted for literary pursuits. But when the ears lie close to the head; when they are fine in outline, and when the auricle and the auditory canal are small, it denotes meditation.

Ears that are bell-shaped, thin and translucent, with large and roomy auricles and with the auditory canal large, denote that the owner has keen hearing and excellent sense of phonation. He is a good judge of sound. But when the ears are irregular; when the cavity of the ears is small and ill-formed,

and when the auditory canal is small, hearing is poor as is judgment and sense of melody.

When the ear-lobe is well fastened to the face, and it is long, firm and healthy looking, it denotes a vital capacity and good heart-action. An ear that is gracefully curved at the upper part, and partly bent forward with the curved side, when this top part of the ear is wide at the same time and the ear is smaller at the lower part, it indicates hospitality, liberality, comprehensiveness of intellect, love, charity and a roomy soul. This kind of ear is the opposite of the animal ear. It is the ear of the saint, while the pointed ear, the ear which is ill-formed and heavy at the base, is the ear of the sinner and selfish criminal.

Large ears and sunken eyes indicates that that man listens well, but that he is reticent. Very large ears belong to the aggressive business man, manager and man of large affairs, but small ears go with art, music, detail, literature and close examination.

People who have large auditory canals, with well developed auricles and ears standing out from the head, listen and talk about what they have heard.

THE STORY THAT HANDS TELL.

The hand of rude people has a coarse texture, a thick palm, clumsy, short, thick fingers, a coarse, thick and rough skin. This hand lacks flexibility and grace. It is the hand of the motive, vital temperament, being found mostly in people of muscular strength. The palm of this hand is larger in proportion to the whole hand than it is in other types of hands.

When the palm is very large and thick in proportion to the entire hand, it is an indication that the base of the brain is large and active and that that man lives mostly in the instincts of self-preservation. He is greedy, passionate, combative and muscular. His hand is not the hand of intellectual progress. Whatever he can be accused of, he cannot be accused of refinement and taste. He lives in his appetites and passions. His mental horizon is not very bright. He is not long-headed. He believes in eating and drinking. He is not handy in the fine arts.

Very refined, highly organized and mental people may have a hand that is seemingly coarse and rough, when the palm is examined, but if the skin on the back of the hand is examined, we will find that it is fine in quality.

In examining the skin, it should be remembered that it is not enough that it is velvety and smooth, as thick and coarse skin is sometimes velvety on the surface, while the integument is thick, the veins large and sluggish, the nails hard and rough and the texture coarse in quality.

It is no use to talk to rude people about good manners, religious culture, refinement, art, music and song, nor is it wise to talk to them about progress and educational improvement. They will not listen to such topics, nor can they understand that which refers to the metaphysical part of man. People having coarse and thick hands are not very oratorical except with the club. They have strong social faculties, especially Amativeness, but their affection is of a coarse nature, manifesting itself in amatory indulgence and procreative appetite. Their love is not of a platonic kind. They are not adapted for science, philosophy, religion, art, literature, printing, watchmaking and other intellectual and artistic pursuits.

A short and thick thumb, short and heavy fingers, a thick hand, a large and square palm, big and rough finger nails, a thick and rough skin, sluggish veins and bent fingers are not indications of refinement, platonic love, spiritual progress, intellectual evolution, art, music, song and speech.

A STUDY OF JAWS.

V. G. Rocine.

Every practical character student knows that a heavy jaw is an indication of inherent force, will, executive power, or cruelty, meanness, greed, selfishness.

A man who has a small jaw has no force of character, no ability to defend himself—he is not a money-maker. Brute force is not a money-maker, but when brute force acts with the money-making instincts, a man CAN make money and protect himself, his family and their interests.



A Heavy Vital Jaw.
Cattle Dealer.
An Earthly Mind.



Face Below Eyes, Very Large.
Top-Head, Wanting.
A Hostile Nature.



Wide Face and Jaw.
Cruel Physiognomy.
Corners of the Mouth, Lowered.
Brutality.



Bony Teperament.
Long, Augular and Strong Jaw.
Contrariness, Fight, Temper, Brute Force.



Weak Jaw, Chin and Neck.
Delicacy of Nature and Instincts.
Force, Will, Executive Power, Weak.

TO MY WATCH.

Little monitor by thee
Let me learn what I should be;
Learn the round of life to fill,
Useful and progressive still;
Thou most gentle hints impart
How to regulate the heart;
When I wind thee up at night,
Mark each fault and set thee right;
Let me search my bosom, too,
And my daily thoughts review,
Nor be easy when I find
Latent errors rise to view,
Till all be regular and true.

—Boston Ideas.

HOW TO DEVELOP SOUL.

C. D. Larson.

The capacity, power and brilliancy of mind depends entirely upon mental conceptions.

If mental conceptions are formed in the likeness of the external, common and ordinary, the mind will be inferior.

It is therefore of the highest importance that every mental conception be as high, perfect and ideal as possible.

To bring this about, it is necessary to train the mind to concentrate attention upon the ideal side of everything, and to think with the superior in view.

When thinking about persons, no conception should be formed of the mere external side; the soul side alone should receive direct attention.

To look through the person, so to speak, and view the inner possibilities, and the worthy qualities that we know exist back of the imperfect manifestation—that is the correct and the scientific way to think about the people we meet.

When we analyze the inferior things we see about a person, and permit these things to impress our minds, we form inferior conceptions in our own minds.

When we think a great deal about the smallness we see in others, we simply breed smallness in ourselves; but when we think only of the soul-side of others, our minds ascend to lofty realms, and thus gain wisdom.

By looking for the superior in others, we develop the superior in ourselves.

It is therefore profitable to forgive everybody for everything, and to have the highest faith in the race.

When we think of the body, we should not think of it as "common flesh," as the majority do; because the physical form manifests the crude and the common when we think of it in that way.

When your mental vibrations are crude your body will have an ordinary appearance, but when your mental vibrations are high your body will express a more refined appearance.

The forces of mind are the thoughts in action; and are therefore as crude or as fine as are the thoughts themselves.

Think of the body as a great temple with millions of apartments, each one furnished most gorgeously with nature's own wealth and beauty. And that is what the body really is; every cell in the body when viewed under the microscope is itself like a crystal palace; and the body is composed of millions of such.

Think of the body as a divinely formed structure; as an ideal creation; view its perfect elements, its forces and laws as they perform their daily miracles. Think of the body as it is in its true inner self; as it is in its fine and delicate structures; not of the imperfect appearance that our own crude mental vibrations have produced.

Form in mind the highest conception you can of an ideal physical form, and you will thereby not only cause your body to grow more beautiful every year, but you will also enrich your mind with thoughts of superior worth.

When you think of the mind, do not think of its flaws or undeveloped states, but realize what a great mind really is; and hold attention constantly upon your highest conception of true greatness.

When your mental states move toward the divine idea of a brilliant and prodigious mind, you are steadily developing your own mind up to that same superior state.

A metaphysical law declares that we mentally move towards the ideals we hold in mind. Therefore, by directing our attention upon the greater side of mind, we actually ascent into mental greatness and develop superior minds.

When we think about life, we should view the sunny side of personal existence, and the real life of eternal existence.

Instead of viewing life as a burden, or as a misery to be endured now, that glory may come in the future, we should think of the unbounded possibilities that eternal life has in store. Our minds should be concerned with real life itself, and should seek to form the very highest conceptions possible of real life.

There is no greater subject for thought than life, when we look at life as an eternity of rich and marvelous possibilities. And to view life in this way will not only elevate and enlarge the mind, but will also give us the conscious realization of the life more abundant.

As life increases, everything in mind or personality will increase. A great life produces a great mind, and a high soul; but to attain the great life we must enlarge our view of life; and this we do by turning attention upon the real life.

Never think of that which is small when you have the capacity to think of that which is great. To think of the larger and the more beautiful side of all life will enlarge and beautify the life that is in us.

To enter into that perfect communion with nature where we can see her real beauty, is a talent in itself; and deserves the highest state of cultivation in every mind.

Every experience can teach us something we do not know; therefore, instead of deploring the experience, we should receive it with joy, and proceed at once to look for the truth it has come to convey.

No experience is unpleasant when we meet it with the one desire of knowing what it has to teach. And what is better still, when we think of experience as a messenger of truth, we will form only lofty and worthy mental conceptions of all experience; we will thus, not only gain much new truth, but will enrich the mind with the many superior conceptions.

In the old way we meet unpleasant experiences with a heavy heart; and we meet the pleasant ones with the thought of personal gratification; therefore, our conceptions will be ordinary and worthless, if not detrimental; while the new truths not only remain unlearned, but undiscovered.

The reverses and misfortunes in life are usually looked upon with regret; and are deplored as so many obstacles to our true welfare. But such thought is not scientific.

Reverses come because we have failed to comply with all the laws; therefore, instead of regretting the experience, we should use it as a means of development.

Misfortune may be employed as a builder of character, because there is nothing that strengthens mind and soul so much as reverses.

The spiritual giant can pass through anything and gain. To him misfortune is not disagreeable; simply opportunity to bring out more soul-life, to learn more laws, and thus achieve still greater things.

But if we have not attained this state, we can at least pass through reverses with our minds fixed upon the high goal.

The result will be of greater moral stability and mental power.

That knowledge is gained through pain is an old belief; and it is one of the old beliefs that is true. And it is also true that when we have learned the lesson the pain came to teach, the pain disappears.

When we take this higher view of pain reverses, misfortune, trouble, we gradually work ourselves out of the lower, confused world.

Consequently, by thinking scientifically about the ills of life, we rise above them, and will meet them no more.

Continued on page 92.

HUMAN CULTURE

DEVOTED TO

Human Nature
Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

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Lecture Announcement.

Dr. V. G. Rocine gave lectures in Hall 438, Atheneum Building, May 19th and May 26th.

Dr. V. G. Rocine will give a lecture Tuesday, June 4th, 8 p. m., at 308 Ashland boulevard, before the Physical Culture Club. All welcome.

Going Abroad.

On June 6th Mrs. Vaught, in company with her mother, starts on a long anticipated trip to Europe, Mexico and different parts of the United States.

Mrs. Vaught will make a special study of types of people and racial characteristics and give the results of her studies in Human Culture from time to time.

THE SIGN OF CONSUMPTION.

Want of flesh below the bone under the eye, sunken cheeks from the nose to the ridge of the lower jaw, concavity where the arms join the body, in front, long neck, long face, sharp features, cold and clammy hands and an excitable disposition, are the signs of consumption.

BAD FOR WEAK LUNGS.

Dust, and smoky or dusty places, are bad. Dark, damp, or crowded rooms are bad.

Dirty shops and stores, dirty saloons and dance halls, dusty kinds of business, like marble-cutting, sorting feathers or making cigars, are bad for weak lungs. To sit bent over one's sewing or other work is bad.

Self-indulgence and intemperance are very bad. Vice which weakens the strong kills the weak.

Alcohol in any form is bad for weak lungs.

EXCELLENT POINTS FOR WEAK LUNGS.

Fresh air in plenty prevents consumption. Sunshine kills the germs.

Choose sunny rooms. Open the windows and let the air in. Keep the house clean. If a consumptive has moved out of a room, have the Board of Health disinfect it.

Be in the open air as often as can be. Outdoor work is vastly better than indoor work. Keep the feet dry.

Breathe with deep, long, full breaths, so as to carry the fresh air to every corner of your lungs. Do this always for several minutes in the morning and at night. Breathe through the nostrils, and not through the open mouth.

Spend your money for simple and well-cooked food—good fresh meat, eggs, oatmeal, rice and fresh vegetables, and for bread and butter, milk and fruit. Bacon and ham are good and fat pork.

Do not spend money for beer or other liquors, or for quack medicines, or "cures." Whisky and all alcoholic liquors are bad for consumptives.

Live a regular life and keep the bowels regular. Get plenty of sleep.

Daily bathing is good. A cold slap bath over the chest in the morning followed by a rough towel is excellent for weak lungs.

Keep clean company and a clear conscience.

Courage is very important.

Never sleep in the same bed with a consumptive.—Selected.

HOW TO SAVE VITALITY AND NERVE STRENGTH.

Calmness of Mind Conserves Nerve Force—Be Ever Calm, Still, Controlled and Peaceful.

Never waste your nerve force; never dissipate your energies; never be restless and excited, and never let your mind drift. Avoid sudden motions, stops and starts, all kinds of hurry and rush and all devitalizing drumming with fingers and feet on chairs, tables, floor. Do not waste your vital energies, nor your magnetic force through bad habits, irritable movements, stirring actions, restless motions, sudden starts, foolish laughter, mental volatility, capricious, notionate, spasmodic and fickle actions of body or mind. A freakish, restless and roving mind is weak in Continuity, Self-esteem, Firmness. Never sigh; sighing means weak lung action. Therefore, fill your lungs with healthy vitalized air and learn to hold the air in your lungs until your blood shall have had time to draw the oxygen from the air. Do not become angry, excited, erratic, downhearted and nervous; never associate with vulgar people. Never quarrel with any-

Form is necessary in the milliner. It gives her idea of resemblance, frames, bonnets, fashion forms, form and shape of flowers. With Form weak, she would not make a very good milliner. She may make a good trimmer or saleslady, if she be complete in all other directions, but she will not excel in shaping and making.

A lady who is a milliner in her own business capacity must have Acquisitiveness to succeed, otherwise she will not be industrious and economical. Acquisitiveness gives her idea of a good business location, ability to advertise, take care of goods, etc. It is necessary when she is buying her material by giving sense of the value of hats and bonnets and by making her shrewd in bargains. It saves and utilizes material; it makes her a better business lady. If it be weak she should work for others at a stipulated salary.

Friendship is the magnet. It draws fellow sisters to her. When it is very strong and Amativeness and Conjugality are weaker, she prefers her own sex and public life instead of family life.

If she sells and attends to business she should have Human Nature and Lang. These two are very important in salesmanship. Human Nature is useful when she hires others to help her; when she is called to settle matters between workers, enabling her to adjust herself to the whims and notions of customers.

Weight is necessary in folding, trimming, adjusting, in handling the needle.

Imitateness gives her the desire to copy, imitate, pattern and produce.

She should have considerable of force, daring and enterprise, or at least enough for independent self-action in business.

There is no difference to speak of between the window-trimmer and the milliner.

Window-trimming is a well paid work, provided the window artist understands his business. The window-trimmer should be a rather neat card writer.

It is in reality not necessary to treat of each trade separately. When we know the department of artistic talent, we have the KEY to artistic talent. Some trades should be explained in detail, so that the students may understand the value of certain faculties used in special fields.

HOW TO BECOME NOBLE, GREAT AND CULTURED.

Avoid shaking, trembling and strained positions: they dissipate vitality. Check the waste of vitality in every direction, and be steady and cool always. Do not be irritable and fidgety, for this demagnetizes. You should be like a walking oak of strength. Never become alarmed or frightened; fright devitalizes. Never rock yourself. Never support your back in sitting; never hang on a chair; never put your hands on pieces of furniture; never sit awkwardly in a chair. Depend upon your own self for support, and do not lean on door posts, walls, telegraph poles, chairs, etc. People who need that kind of support are feeble, weak in self-esteem, lazy and ill-mannered. Never place your feet in an awkward position, in standing. Your feet belong on the floor and not on chairs, tables, windowsills, etc. Do not rock up and down on your toes when you are standing, and do not spread your feet far apart. Have respect for yourself and assume dignified attitudes. Do not be as stiff as an iron bar in your movements, nor as lax as a dead fish, but be pliable, graceful, dignified and controlled. Do not wink with your eyes, pick your flesh, bite your nails, scratch your head, slap your body, finger your buttons, stare at people, point at articles and people, clench your fists, shake your body, throw your head, gaze in wonder, hitch and halt with your words, nor swing your arms and legs; but be your own master. Be still, steady, cool and

dignified. Stand before the people as a sleeping volcano of strength, be still as a statue, calm and reposeful, feel that you have personal value, and that you are a lion of strength; look them in the eyes, and speak daringly, confidentially, calmly and steadily.

Self-mastery is the first step in magnetism, in the art of good breeding, in gaining public influence, in conserving our energies, and in directing our talents. Self-mastery can only be gained by cultivating the faculties of self-esteem and continuity. Always hold your head poised and your body erect; but you should never be stiff in your attitudes. Never be in a haste. Begin everything slowly, gradually and deliberately. Accustom your mind to decide quickly, at all times. You can do this, if you pay close attention; if you accustom yourself to focalize your mind (Cont.), and if you depend upon your personal abilities (S. E.). Let every move serve a purpose, every thought minister to a noble end, and every plan further the interest of your noble self. Do not say that you are as good as anybody else. You must be better than the best; you must be a nobleman, and you must feel your nobleness and your exalted mission in life. Never be impulsive and stormy; and never show an insolent pride, a chilly superiority, nor a coldness of manner. Never imagine that the people worship you, for they do not, and furthermore, what do you care for their worship, or for their censure? You are here to be a man in the highest sense of the word. When you shake hands, your hand should not feel like a dead fish to the person, for it will set him against you. If you have a frozen nature, you had better cultivate the social affections. When you converse with people, do not be affected, do not stammer; do not be restless, do not sway to and fro, but be still, calm, easy and controlled. Let your hands rest easily at your sides, and pay the closest attention to what is said, and to how it is said. Always think before you speak, and when you do speak, you should be earnest and calm. Never show any dislike to those whom you do not like; never be disagreeable, and never grin at people. You can be neutral toward enemies, but you must not be impolite. Conceal your emotions and rule over your passions. Never move your muscles involuntarily, and let your every act be an act of the will. Move by will efforts alone.

V. G. R.

Mrs. Harriet T. Jones, Waverly, Walker County, Texas, who has contributed several poems to Human Culture, among which were The Little Patriot, last month, and The Rock-a-by Boat, writes us that she is endeavoring to found a sort of a mission musical school for the children in her vicinity, who have no advantages of music and culture. She will teach them free. But the difficulty is, she has no piano. Mrs. Jones is naturally adapted to teach art and culture to children, and we hope that some one who is able will donate a piano for the benefit of the poor children of Texas. Any one interested may address Mrs. Jones at the above named place.

GAME OF CHARACTER READING.

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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.

Is Magnetism Affinity?

Question 1. By C. A. C.—Does Dr. Moras take a high stand among the physicians of Chicago, and what is your opinion of his book?

A.—I am not acquainted with Dr. Moras. His book is good in many respects, though we do not agree with the doctor on some points.

Q. 2.—What is your opinion about cards, dancing and the theatre?

A.—If it be innocent amusement and conducted according to moral principle it has its good sides. But any kind of amusement that interferes with sleep and stimulates the propensities is hurtful both physically and spiritually.

Q. 3.—Should a man who does not believe that dancing, theatre life or card playing is not conducive to the highest development marry a lady who approves of such pleasures, or are they too insignificant of consideration?

A.—It is always best to marry the one whose tastes, inclinations and judgment are in strict harmony with those of the opposite prospective mate, as differences in taste and conviction lead to disharmony.

Q. 4.—Is a magnetic interchange a sign of affinity?

A.—Yes. But mutual magnetism has no relation to mental affinity. There are many things to take into consideration when it is a question of soul affinity. The soul qualities manifest themselves gradually, but they are the most important in matrimonial life, companionship and individual development. There may be a mutual exchange of magnetism without soul affinity.

How May Apoplexy Be Prevented?

Q. by H. D., Waterford, S. Dak.—What is the cause of apoplexy, and what faculties should be cultivated in order to prevent it?

A.—Apoplexy, epilepsy and other disturbances of the circulation and brain action are caused by cerebral hemorrhage, affusion, or from the plugging of a cerebral vessel, or from defective blood vessels, or from inflammation of the fibres centralizing in the internal capsule of the brain. A weak circulation, a tendency of the blood to flow to the brain in excess, weak faculties of control and a very intense mind, caused by a too strong development of the sensitive faculties, are mainly the causes of apoplexy.

To cure this, the circulation must be improved, the mind must be controlled, the faculties of control cultivated, calm of mind developed and such foods and drinks used that have an eliminative and calming influence.

If apoplexy is caused by thrombosis, it is likely to result in death. An apoplectic man requires the most careful attention.

Explanation of Annie Abbott's Mysterious Power.

Q. by F. De L., Omaha, Neb.—Why is it that four strong men cannot lift Miss Abbott from the floor, or that she, by hold-

ing a boy's hands, can transmit such weight to the boy that two men could not lift the boy from the floor?

A.—Some people argue that this is a trick, but it is not. Miss Abbott consciously or unconsciously controls the psychic force. She is simply a psychic.

The Difference Between Electricity and Magnetism.

Q. by M. E. L., Toledo, O.—Is there a difference between magnetism and electricity?

A.—Magnetism is human attraction; electricity is a quality and force existing in metals and generated by chemism or friction, or heat. Some people are electrical but not magnetic, others are magnetic, but not electrical nor hypnotic. Magnetism is pleasing human attraction, but electricity and hypnotism are not necessarily pleasing. Magnetism is a result of strong Amativeness, large social faculties, a powerful will, well developed moral faculties, good health and a great deal of nerve force. The faculties Spirituality and Amativeness acting with Destructiveness generate psychic force, which is different from either magnetic, electrical or hypnotic. It has been said that a drop of water contains sufficient electricity to raise a big thunderstorm, but a drop of water is not magnetic. Magnetism is emotional; it is soul attraction; it is a result of life, health, love, nobility, control, will and a strong sexuality. No man can be magnetic as long as his religious, esthetic and love faculties are weak. He may be electrical, or hypnotic, or psychic. People who are very muscular, and who have a strong cerebellum, are often electrical. Electricity is a low form of attraction; magnetism is a high order of attraction; hypnotism is stupefaction.

Cold Baths as a Curative Agent in Cases of Insanity.

Q. 2.—Are cold baths good for the insane?

A.—Yes. Cold baths reduce the inflammation of the heated brain centres and calm the insane.

Cure of Varicocele.

Q. by C. A. A., Union City, Ind.—How can varicocele be cured?

A.—By surgical operation, in some cases, and by improvement of the sexual and circulatory systems in other cases. It is impossible to give the necessary mode of development here, because the space is too limited.

Q. by C. A. C., Woonsocket, R. I.—Can varicocele be cured by magnetism, as claimed by Dr. T.—or by electricity?

A.—No; other curative and hygienic agents are necessary. A radical cure of varicocele cannot be effected. The developmental and hygienic method is the best.

Wrinkles and Their Meaning.

Q. 2.—What is the meaning of wrinkles on the chin, near the corner of the mouth, running downwardly, about an inch and one half?

A.—They are the result of active Destructiveness and weaker social faculties. They often denote bad habits, passion, temper, gloom, cynicism, depending upon the co-action of other faculties.

Q. 3.—Can wrinkles be removed?

A.—Yes. Change your states of mind, diet, etc., and take facial massage.

The Sign of Patriotism.

Q. by H. F., Seattle, Wash.—What is the meaning of two swellings on the under lip, half an inch outward and downward from the center of the under lip?

A.—They are the physiognomical indications of strong and active Inhabitativeness, or as the physiognomist calls it—patriotism, or a liking for national and communal interests, politics, industries, etc.

How to Determine the Possible Age of a Person.

Q. by T. S., Portland, Mo.—How can the possible age of a man be determined, and is it reliable?

A.—The development of the cerebellum, the strength of the motive temperament, large Vitativeness, good habits caused by active moral faculties and a rather harmonious development of the mental faculties and of the temperaments, are the prognosticators of a long and useful life; yet they are not reliable, for a man may die of an accident, or poison, or in the war, or in some other way, not natural.

Will Phrenology Pay?

Q. by L. L. F., Michigan City, N. D.—Is the phrenological profession a paying profession?

A.—This depends upon the individual and his training. Some phrenologists make big money, others again fail. I know of a doctor who could not make the medical profession pay, who nevertheless, when he took up phrenology, made big money in this profession. Success depends upon the individual and his training and not upon trades and professions. If a man LOVES phrenology and has received a first-class phrenological education, he will succeed.

The Cause of Weak Legs.

Q. by R. T. M., Bethany, Pa.—What is the cause of weak legs; can they be strengthened?

A.—If a man suffers from weak legs, it means that his cerebellum is hereditarily weak, or that he has abused his sexual system. Physical culture exercises will not cure, but brain development, nerve tension exercises, suitable food, improvement of the sexual system and hygienic precautions will cure, or develop. A sexuality course would be the proper remedy. Weak legs is not a sickness; it is a natural weakness.

HOW DEPRESSING EMOTIONS AFFECT FACE AND HEALTH.

Sorrow depresses the face. It makes the face and eyes heavy. It relaxes the lips, draws the lower jaw downwardly, causes the upper eyelid to fall and almost cover the pupil of the eye. It fills the eyes with tears, depresses the angle of the mouth, affects the inner extremities of the eyebrows.

In grief, the angles of the mouth are depressed. The outer angles of the eyes are not elevated to such an extent as in laughter. In grief the eyebrows are strongly ruffled.

When a person is happy, or when admiration is playing on his face, his body is in a reclining attitude, his eyes have a tender luster, his lips are half open, his respirations are long, his eyelids fall and his face presents a pleasing aspect.

But in pain we do not see these features. In pain, the lips are retracted, the mouth open, the muscles of the body rigid and struggling, the chest is spasmodic, the eyebrows are knit, the inner extremities of the eyebrows are raised, the nostrils are quivering, the pupils of the eyes are nearly concealed by the upper eyelids, the face is suffused with blood, the veins are distended in the forehead, the breathing is checked, the angles of the mouth are drawn strongly down, the jaws are fixed, the nostrils are dilated and the teeth grind.

This is also true about convulsions and spasmodic conditions of the nervous system, with the exception that, in convulsion, the lower limbs are extended, the eyes distorted and the pupils turned up under the eyelids. Sometimes the eyes are wide open in convulsions, and the person exposes the white part of his eyes.

In intense physical pain the respiration is suspended, the body is fixed, the eyes set and unsteady and the movements of the person are undecided. In great pain the teeth are set, the teeth grind, the eyebrows are strongly contracted, the hair stands on end, the voice is forced out in groans and the forehead is strongly wrinkled. Then the eyes are drawn inwardly and rolled to and fro with great force.

In fear, the eyeballs are seen altogether in the center of the eyes, the eyes are open and staring, the eyebrows are elevated high as they possibly can be elevated, the diaphragm is spasmodic, the breathing is disturbed to such an extent that there is a gasping in the throat, the nostrils are inflated, the mouth is open, the lower jaw is dropped low down; and although the mouth is open, the teeth cannot be seen; yet, the mouth is placed in such a condition that the tongue can be seen between the lips. In great pain, the cheeks are hollow, the nostrils quiver, the lips tremble and the muscles in the neck and chest tremble also. The respiration, in fear, is very short and rapid. The countenance grows pale, the hair is lifted upwardly and the skin in the face and on the head is moved to and fro by the muscles. A cold sweat is pressed out from the pores.

When a person is strongly excited, or terrified, his eyes look wild, the inner part of the eyebrows is elevated, the expression of the face is bewildered, the cheeks are raised to some extent.

Strong emotions or passions that are of a depressing nature affect the epigastric region, the liver and the heart. Doctors attempting to cure heart disease, liver disease, consumption, etc., without taking emotional states of mind into consideration, are not very wise, nor do they realize the truth of the science of phrenology, as a psycho-pathological aid in diagnosis and clinical practice.

V. G. R.

SELF-RELIANCE.**Grace Brown.**

My responsibility is my own, and if I would be truly self-reliant I must be responsible to myself for my own endeavor, but I have no right to deprive my brother of his responsibility by assuming to decide his problems when it is his privilege to decide his own problems.

How often children are deprived of their true birthright and made weak and utterly lacking in self-reliance by the over-tenderness of their parents who insist upon shielding them and deciding all their childish problems for them.

Children should be encouraged to think for themselves and to select for themselves. Suppose they do make mistakes—that is a good way for them to learn—and they will find that they will make fewer mistakes when you trust them and show them that they are responsible creatures and that you are relying upon them, than they will if you keep them irritated by constantly crossing them in their desires.

If you want to make your child self-reliant trust him and show him that you trust him. Tell him how clever he is in such a way that he recognizes the high sense in which you mean it.

We are too much inclined to take a negative attitude with our fellow men as well as with our children, and after all, men and women are children in lesser degree of development; instead of thinking of them as being equal to every circumstance which arises we are doubtful about it and want to help them and advise them until finally we have them doubtful themselves, which is the sure way of making a man negative.

Self-reliance depends upon a man knowing that he can do whatever he wants to do; it depends upon his recognizing his

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ability as a positive asset, and using his faculties with freedom.

The individual who recognizes himself as he is, is always self-reliant, because every man has in himself every positive force which the universe contains and he also has the latent power of using what he has, but you must know you possess something before you can use it; you must also realize that you have the ability to use it.

It is not necessary for people to earn their living in order to be self-reliant. It may be developed in the home center by allowing everyone in the family to think for himself. Even though the mother of the family must decide the home problems she can certainly allow the children (as soon as they express the desire) to select their own clothes, to decide their school problems, and to leave home when the home atmosphere grows too limited for them.

Mothers in their great love are the destroyers of self-reliance in their children. They cling to the child because they love him, forgetting that their child belongs to the world and not to them. Parents owe a great deal to their children in many ways, but they owe them chiefly freedom from parental opinion.

And this fear of the opinions of people is truly a tragic thing. To some people it comes as a withering blast and to those people one can only say: You must be greater than opinion, greater than sorrow, and greater than fear.

People who place the sting of opinion upon other people are those who are full of the very thing about which they are expressing an opinion, or they would not even think of it and certainly would not express it.

But the self-reliant man knows he is right; and he is right so long as he follows his own conviction; if his conviction is based upon principle he is absolutely true to truth, and his position being one of power.

Conviction which is based upon principle is the recognition of being willing to live for it and die for it if necessary; and the opinions of people are as the rustling of the shifting sands to the man who bases his action upon his honest conviction.

And although he may not believe in his conviction, that does not matter to him, and it should not matter to us. If we are true to ourselves we should rejoice that he has found his individual center, and we will refrain from forming an opinion about something which does not immediately belong to us.

When men are truly great they lose sight of their own smallness and cease to be attracted by the petty things of life; it is the little continuous annoyance that irritates one, and when a man is engaged with vital work and with strong endeavor, he loses sight of the little things and nothing irritates him; he is not irritable when the petty anxieties have passed away.

After all the great questions are always solved by the modern commandment: Be true to thyself. It is natural for men to be true to themselves but the fear of being called selfish prevents many people from following the dictates of their souls.

HOW AN OPERATION CURED A MAN OF INSANITY.

Dr. Bernard Hollander, a well-known London physician, described a remarkable cure of insanity by operation. His patient, a doctor, received a kick from a horse on the right of the chin, followed a year later by a heavy fall from a bicycle on the right side of his head. Soon the doctor's character changed completely. He suffered severely from headache and neuralgic pains, which incapacitated him from work. He became emotional, irritable, very profane, and developed suicidal tendencies. His strange conduct frequently led him into difficulties. After suffering for seven years and trying all possible medical treatment, he consulted Dr. Hollander, who, believing the seat of the disease to

be in a circumscribed part of the brain, advised operation. On trephining, a morbid condition of the skull in this region was discovered, and an excess of cerebrospinal fluid which had prevented the brain from pulsating. Three weeks after the operation the patient was well, and has remained in perfect mental and physical health ever since.

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EATING IS SO FOOLISH

I wonder people keep it up.

They pay the cook, the butcher and the delicatessenman for making them sick; they pay the druggist and doctor for making them think they're getting well; they pay the great specialist for making them know they can't get well; then they come to us Naturopaths who alone could have cured them, all they have left is penitence, poverty and pessimism. Nice for us. Beautiful specimens of patch-work we get to devise a whole human out of. I'm not grumbling—only ruminating because **Naturopathy can cure anything**; and the harder the case the greater the triumph.

But I'm getting off my text.

I started to tell you about the Science and Art of Fasting.

Fasting doesn't mean sackcloth and ashes. It doesn't mean even solemnity. It certainly doesn't mean the gruesome looking skeletons you may have noticed in books on the subject. Shucks, you want to get like that? Fasting is fun—a lot more fun than eating. If you do it because you should, you want to and you know how. Fasting is the **quickest, surest, cheapest, easiest, best way to health, power, wisdom, beauty, courage, poise, opulence, happiness.** If you read the one book in the world that explains the why and how of Fasting, in its **mental, physic and spiritual** aspect.

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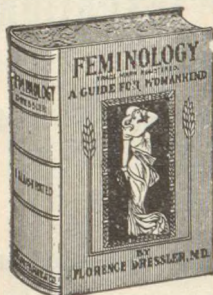
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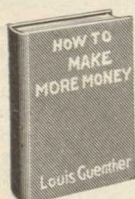
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body, nor enter into argumentation and controversies with people. Do not speak in a dragging, meek, nervous, excitable or timid voice, but be dignified, self-sustained, gentle, noble, cool, and fearless in your expressions. Do not be absent-minded, indifferent, thoughtless, distant and cold in your conduct, speech and action toward the public; but direct your magnetic forces energetically and coolly. Never yield to temptation, nor to the persuasion of anyone. You should be noble and cultured. Never speak in a too low or too high tone of voice; never be too familiar, condescending and affectionate in manners, in expression or in action, and never become assumptious. Never show prejudice, envy, malice or bitterness of soul toward anyone, whatever be your cause. Never stay in very hot nor in very cold or damp rooms. Do not warm yourself by artificial heat; depend upon your own bodily heat. Do not live in very hot nor in very cold climates. Avoid colds; they destroy your vitality. Do not change locations much. Do not live in dark rooms; sunlight stimulates the bodily functions.

V. G. R.

HOW TO REDUCE FLESH.

V. G. R.

People who are strongly developed in the vital brain, have the vital temperament; therefore the vital functions are very active, especially absorption and circulation. Such people take an interest in fat-producing foods, such as sugar, cream, soups, fat, oil, pudding, starchy foods, butter, honey, coffee, doughnuts, white bread, cakes. For this reason the lymphatic and circulatory systems become unduly active.

There is nothing that reduces fat to such an extent as acids and cold baths. Lemon juice, and in fact all kinds of sour fruit juices and acids, will reduce fat. The cold bath is especially important as a weight reducer. It is possible to take off flesh by cold baths alone. It is important for a fat person to take at least two cold baths each day, to reduce the oils and fat of the system and to arouse the skin to action. A fat person drinks too much with his meals, at the same time as he lives mainly upon fat-producing foods.

Water is an excellent agent for reducing fat. A fleshy person should live almost entirely upon water. He should drink it by the gallons, but always drink between meals. It is safe to drink water about two hours after eating. It is necessary to leave all kinds of fat-producing foods alone. Ice cream, corn preparations, sweet vegetables, potatoes, barley, soup, milk, warm bread, new bread and butter are fat-producing. Such foods should be left alone by those who want to become thin.

HOW FOODS EFFECT HEALTH.

Foods effect people differently, but some foods are beneficial for all people, regardless of sex, temperament, climate, heat, cold and work.

Milk is a good food, when fresh, and when it comes from a healthy cow. But milk loses its life essence almost at once, when it comes from the cow. Therefore only the organic vitality is left. Moreover, it is difficult to get pure, fresh, well preserved milk from a healthy cow. Milk often contains impurity and even disease-breeding germs.

Milk should not be boiled, as this changes its chemical properties, rendering it indigestible and constipating.

Whey has beneficial effect on the bowels, besides it supplies the nutritive salts to the brain.

One of the chief offices of vegetables and fruits, is to supply the waste element necessary for bowel action.

Stimulating vegetables should be combined with brain and nerve food, in proper proportions to eliminate waste material from the system. There is nothing better for this purpose than

lemon, lemon juice, orange juice, limes, grape fruit, grape juice and tomatoes.

Green vegetables are more vitalizing when eaten raw. They are vitalizing to those parts which have become torpid and inactive. Thus they restore normal circulation. When green vegetables are cooked they are more laxative, but in their way they are blood purifying.

Onions are excellent. They are both nourishing and stimulating. Onions are blood purifiers. They eliminate poisonous products more than any other kind of food. The white skinned are more mild; the red skinned are more stimulating. By right they should be eaten raw. They can be improved by adding a little lemon juice. Green tops are usually good. Celery is stimulating and good for the blood, and very valuable for waste.

Water cress purifies the blood and stimulates, but it is not very nourishing.

Lettuce is good for the nerves and sleep producing. It is not nourishing nor stimulating.

Parsley is purifying and valuable for bowel action.

Raw peeled cucumbers are excellent for the inebriate. They are thirst quenching and cooling and excellent for bowel action, but they are neither stimulating nor nourishing.

Radishes are good at times, but must not be given very often. They furnish waste and help bowel action.

Parsnips are excellent for bowel action and have, at the same time, a beneficial effect on the liver.

Beets are excellent for the bowels.

Carrots are good for the liver, very nourishing and good for bowel action. There is nothing better for biliousness than carrots.

Green peas and beans are especially nourishing and have a purifying effect on the blood, but they do not stimulate.

Spinach purifies the blood and furnishes waste material, but it does not contain nutrition, nor is it stimulating. This can be said of sprouts. When sprouts and spinach are cooked, a gravy should be prepared from the water in which it was cooked, as this water draws out the food salts that the spinach and sprouts contain, these food salts being very necessary for brain and nerves. The best is to eat them raw.

The tomato is excellent because of its acid. There is nothing better than carrots and tomatoes in times of liver trouble.

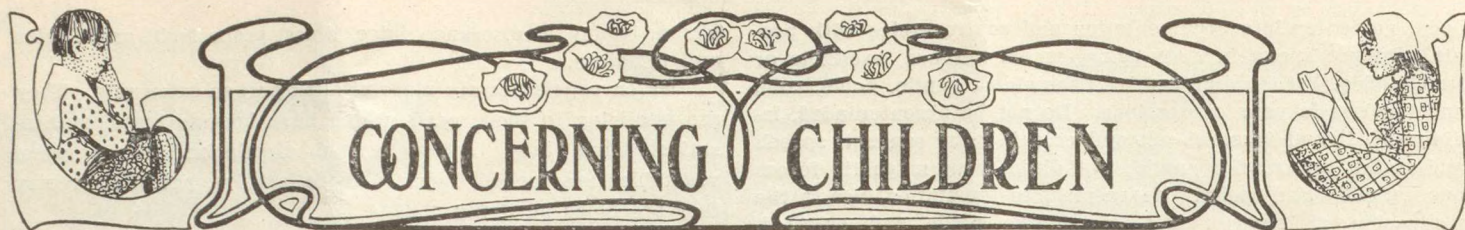
Tomato acid is valuable for bowel action.

The very best of the starchy foods are tapioca, sago and corn. These have a good effect upon the nervous system, upon the liver and bowels. It is better not to use any other kinds of starchy foods. There are more diseased conditions produced through an excess of starch than through any other food element. The starch of the potato, of dried beans, peas and rye is the hardest to digest there is, while tapioca, sago, corn and rice are the easiest. It is better to eat that kind of food when there is need of the starch element. Remember not to eat starchy foods and strong acids at the same time, as the acids neutralize the alkaline saliva, which is the very fluid that digests starchy foods.

The weight, rotundity and strength of the body depends greatly upon the use of starchy foods, in connection with meat, fruits and vegetables. There are some starchy foods that are very necessary for brain action and tapioca, sago and corn supply this.

In very cold weather you can do no better than to use starchy foods, but avoid such foods in the summer.

V. G. R.



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

By Emily H. Vaught.

GOOD ADVICES FOR BOYS AND GIRLS.

Every wide-awake boy should do his share in serving the world. If the money that his father has earned will pay for his living, then he is the more bound to serve the world in some way. If he has no need to support himself, he has more time to help others. The most important question the boy can settle is, What shall my work be?

Sometimes a very young lad is attracted to a work that effects his appetite. He is going to be a candy-seller, a horse jockey, an organman. But usually, before the time comes for serious choice, first preferences are forgotten. The boy selects his life-work in other lines. How much should personal liking weigh in the choice of work?

Choose the work that interests you, if possible. You will never be a master of any work that you do not love for some reason, and it will be hard to love an employment for which you do not care. To this end, study all you can about possible things for you to do, and so know about them. Mere outside appearances should not influence you. For example, do not choose to be a dry goods salesman merely because it seems to be clean, gentlemanly work. Do not long to learn banking because the clerks handle a great deal of money. Sometimes the chance will be given a boy to know about some business before he has to choose his work. The knowledge attracts him, so he can begin that work intelligently and cordially. I knew an able physician whose father was a physician before him, and the boy grew up in love for the work. He began practice with enthusiasm. His son is also in medical practice. Here the love came by inheritance and knowledge. Do not let anything attract you, however, merely because it is your father's or your neighbor's business, and do not dislike it on that account. Have a good reason for your likes and dislikes. Try and see what you can best do. You have some ability. Perhaps you are ready with figures and accounts. The boy in a class at the village school who could excel all in remembering and adding numbers became a bank clerk, cashier and president.

You may have a talent for tools and machinery. If that is your talent make it tell in your life-work by all means. And get a training in technical and manual schools, if possible.

The more intelligence goes with practical skill the greater the value of your work. The mechanical excellence of Americans is due to general mental training. The field for American trained mechanics is broadening.

You may be fitting for a college education and looking for a place that needs long and thorough mental discipline. It is a help in anything you do. But do not choose any learned profession because you hope to have an easy time. Especially do not seek the gospel ministry unless you feel in every fibre that you can preach the gospel so that people will hear you, and that you must preach.

How can I be most useful? is a question you should never neglect in choosing a trade or profession. It ought to lead. It

is answered by your particular talent. You can serve God best in doing the work that you can do best. But if you feel God's call for any work, let no difficulties hinder you. You can make your way in this country in spite of difficulties. Follow what you know to be God's call, bravely and hopefully.

OUR NATION'S FUTURE.

You cannot retain your self-respect if you are loose and foul of tongue. A man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable. The future welfare of the nation depends upon the way in which we can combine in our young men—decency and strength. There is no good of your preaching to your boys to be brave if you run away; there is no good of your preaching to your boys to tell the truth if you do not. Unless there is a spirit of honesty in a man, unless there is a moral sense, his courage, his strength, his power, but make him a dangerous creature in our life—a man, whether from the standpoint of our social or political systems to be feared and to be hunted down. In civil life, the greater a man's ability, if it is not combined with the moral sense, the more dangerous that man as a citizen, the worse he is as a citizen.—Theodore Roosevelt.

HOW BRAIN SCIENCE LOCATES WICKED SPOTS IN CHILDREN'S BRAINS AND DISSECTS THEM OUT.

Children Made Good by the Surgeon's Knife.

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

Another remarkable case was that of Sergeant Frank Rickenberg, United States army. He was struck on the head by a musket during the Pine Ridge Indian war in 1891, and left the army. He had had a splendid record, but after this he became a burglar and incorrigible criminal. The surgeons got hold of him and removed the place dented in by the rifle butt in his skull. It was three and one-half inches long by three-quarters of an inch wide. After his recovery from the operation he became a perfectly honest and steady citizen.

Equally remarkable was the case of Miss Edith Wells. She suffered from arrested mental development and wicked tendencies. She was stupid, cruel, ill-mannered, disgusting in her habits, and was subject to epileptic fits, which, occurring with increasing frequency, threatened to end her life. The operation of trephining was performed to relieve the epilepsy and it not only cured this but made her bright, amiable, well-behaved and fastidious as to her personal appearance. The most extraordinary change of all was that from an ugly girl she became a beautiful one. Before the operation she had been dull, brutal and slovenly in appearance, whereas afterward she was bright, amiable and neat.

Dr. Starr, who is one of the foremost operators in brain surgery, thus reports two cases in which he cured moral and mental defects by operations on the brain:

"A little girl of eleven was brought to me on account of attacks of petit mal which had developed within two years and had become so frequent as to occur every hour. Two such attacks occurred in my office, each lasting twenty seconds, consisting of a sudden dilation of the pupils, relaxation of facial expression, turning of the eyes upward, falling backward of the head, and then recovery of balance just as she was about to fall. She was completely unconscious in the attack, had no warning of its onset, and had no recollection of its occurrence. Slight stimulation of the surface anywhere—pinching, throwing water in the face, seemed enough to arrest the attack, though loud sounds had no effect.

"This child was well developed and very observant and active, but had no capacity for learning or for self-control. She had been trained with care, but could not read, and acted on every impulse. She was excitable, very quick in replies, impudent and saucy, delighting in doing everything which would annoy people.

"This defect of intelligence was associated with a very marked defect in the development of the forepart of the head. There appeared to have been a very early union of the coronal suture, so that a decided depression existed in the skull over its situation, and a marked difference could be seen between the size of the frontal bone and the posterior part of the skull. It looked as if a cap had been applied over the entire frontal bone which had arrested its growth, while the rest of the skull had developed properly. The arch of the palate was high. In this case I advised an operation, which was performed. The object in view being to allow the growth of the frontal lobes, it was thought best to lift the bone away from the brain on both sides.

"The left side was first operated on and two weeks later the right. Both sides were done in the same manner. A long semi-lunar incision was made in the scalp from the forehead near the temple backward to the midparietal region, its convexity being upward. A small trephine opening was made at the summit of this incision, and with this as a center a groove was chiseled to the bone, first downward and forward, then downward and backward. Thus an omega-shaped groove in the skull was cut. The bone was then gently pried up, the short limb of the omega between its ends being broken. Thus a bony flap with scalp attached was raised about an inch away from the

dura. The dura was opened. The wound was dressed so as not to make pressure on this flap. It healed by first intention, as did also the second wound on the other side. When the child went home the elevation of the two portions of bone was very perceptible.

"Mentally she is brighter and is beginning to learn."

"J. V., aged three and one-half years, was referred to me by Dr. Grego. As a baby he was restless and jerky, and when nine months old had convulsions of the entire body. As he grew older he would sometimes fall in some of the attacks. These slowly assumed the conventional epileptic type, and by the time he was three years old, or in March, 1891, were perfect examples of grand mal. They also increased in frequency and severity. At that time he began staggering in his gait, and his left leg grew weak. Soon after it showed relative decrease in length and size.

"His temper became violent and uncontrollable, his epileptic seizures more and more frequent, and during the twenty-four hours previous to the operation he had between thirty and forty distinct and severe seizures. Though he was by no means an imbecile, his mental development was retarded. His skull seemed relatively small for his age.

"On June 21, I operated on him at the General Hospital. A long incision, one inch to the right of and parallel with the middle line, was made from the forehead to the occiput. With cutting bone-forceps I excised a strip of bone 2 cm. wide from the line of growth of hair in front nearly to the occipital protuberance behind. Then detaching the scalp for the purpose, I excised a narrow strip over the fissure of Rolando on the right side down nearly to the temporal fossa. The wounds were closed without drainage.

"During the ensuing twenty four hours shock was severe, and the child had several violent epileptic seizures. Since this day he has never had another.

"His irascibility has subsided, his general health and intelligence has improved; he now runs, plays, acts and talks just like other children of his age."

In view of the growing importance of these operations the public will be interested to read some technical details of the manner in which they are performed. The patient's head is shaved and washed with soft soap, then scrubbed with a nail brush, then washed with warm water, and then again with sulphuric ether, each successive drying being done with an aseptic towel sterilized by heat. The head is then enveloped in a corrosive sublimate gauze dressing which is applied moist. This is left on until the operation is begun.

How the Operations Are Performed.

Upon the shaved scalp the fissures of Rolando and Silvius, which are situated in the region where the skull is usually opened, are marked off with iodine. After the anaesthetic is administered the surgeon punctures the scalp with an awl or gouge with three holes, which reach the bone, so that when the scalp is removed he will be able to see the guiding line. After the anaesthetic is administered the scalp is again washed with (1) soft soap and hot water, (2) sulphuric ether, (3) absolute alcohol, (4) with a solution of corrosive sublimate.

Four long needles are passed through the scalp at right angles to one another in order to make pressure upon all the vessels leading to the place to be cut and then prevent hemorrhage.

The operator makes an incision of horseshoe shape in the scalp which is compressed by sterilized gauze in the hands of assistants who seize the vessels one by one with forceps as the gauze is lifted. To make the incision in the skull the surgeon uses the trephine, an instrument roughly resembling an auger.

Continued from page 87.

This is perfectly natural; because when your thoughts are high, you will go up; you will leave behind the inferior and the wrong, and will enter into possession of the superior.

When we think about ourselves, we should always think of the unlimited possibilities within. Attention should be directed upon the larger self, and every thought should be formed in the likeness of the highest mental conception that we can form of the superior.

We may recognize the existence of flaws in our nature; in fact, it is necessary to know where the weak places are, in order to remove them; but mind should never hold attention upon these weak places.

The mental eye should never look upon the imperfect, but should look through it, and center its vision upon the ideal.

The reason why the average person never improves to any extent is because he thinks of himself as he appears to be in the limited personal self. His thoughts are patterned after the small life he sees in the outer self, and are therefore just as small as this outer life is.

But no one can rise any higher than his thoughts; therefore, so long as your thoughts are like your present limited outer life, you will never become any more than you are now.

The mind then transcends the present states, talents and qualities, and tries to gain conception of the larger and the superior, will rise and become as large as the new conceptions are; and may then ascend to reach the greater heights.

In the world of feeling, the thorough application of the law of scientific thought is extremely important.

We generally live upon those planes where our feelings are the strongest; therefore, the feelings should be transferred to the highest planes.

Since feelings deal principally with forces, it is in the world of force that we shall have to direct our attention while a change of feeling is to be made.

And it is done by training mind to feel the finer forces.

These are powerful energies that are valuable in the development of mind and reconstruction of the body.

The expanding and ascending desire should be back of every action of consciousness; and all efforts to gain the conscious realization of the new should aim at the very largest scope possible.

Every desire should desire the largest, the purest, the most refined and the most perfect expression that present mental capacity can be conscious of. This will add remarkably to the joy of living, and will have a refining effect upon the entire system.

The most refined expression of desire gives the greatest pleasure, whether the channel of expression be physical, mental or spiritual.

No desire should be destroyed; the proper course is to refine it. Desires that are being refined will never lead us into temptation.

A refined desire never desires to do wrong because every desire that desires a higher and higher expression will through that desire enter into the right.

Every mental aim should have the greater in view; and every plan that is formed should embody the largest possibilities conceivable.

Too many minds fail because their plans are so small and their aims so low.

The large and the high is the purpose of scientific thought. Every mental force should be an aspiring force, and should have the power to spur us on to greater efforts and higher goals.

This is extremely important, because all forces are creative.

If any force in your system is trained to aspire, everything

that is being created in your system will be created more perfectly and you will steadily advance.

Every mental action should be constructive, or should at least aim to be constructive.

Our object is greater things; therefore, no builder must be idle.

Every mental attitude should have an upward look, and all thinking should recognize the absolutely perfect state of everything that is thought about.

TALENT AND PAYING INDUSTRIES.

Millinery.

Millinery is a good work for women.

The milliner is best paid in North Carolina, South Carolina, Montana, California, Washington, Michigan, Iowa and Colorado. The wages for the milliner varies from 60 cents to \$4.15.

Millinery is an excellent occupation for one who is qualified; but a milliner will not succeed unless she is adapted for her work. Many artistic ladies go into this pursuit and make money both for themselves and their families. Formerly men were doing this work, but at the present time it is principally a work for ladies.

The milliner has to do with making, trimming, fixing, cleaning, selling, adorning, sewing and adjusting headgear at large.

The milliner should be an excellent saleslady and a good judge of artistic material. She should have good taste and ability to judge color, complexion and color contrasts. She should have nimble fingers for folding, improving, beautifying, adjusting and adorning everything that she handles. She should have business sense and ability to advertise her goods. She should love her art and her own sex. She must take special interest in mode and fashion. She should have an airy inventive, beauty and color-loving nature, a mind for invention and beautiful designs and an inherent desire to decorate her lady customers. She should be neat, fanciful, imaginative, artistic, tasteful, skillful, particular, orderly, stately, slender, graceful and a lover of elegant designs.

The temperament in the milliner is the mental-vital. This is the temperament of fancy, beauty and poetry.

The most important mind quality in the milliner is Ideal. It must be large; it is large also in every successful milliner. Ideal, Sublimity and Spirituality in the mental-vital temperament, give sense of beauty, artistic taste, ability in design, desire for art, a mind for finery, fashion and new modes, delicacy of the senses, a liking for that which is airy, a desire to adorn and beautify, a liking for attire, love for flowers and beauty. When these faculties act with Approbativeness, Friendship and Benevolence, they make her fond of style and display. Through the influence of the last three mentioned brain centres, she becomes public-minded; she takes an interest in adorning her own sex; she loves delicacy and grace. These faculties give her fanciful reveries, a love for appearance, and a desire to make a flower-garden of the heads of her fellow sisters.

Color gives her complexion judgment, sense of contrasts, ability to blend, sense of color, harmony and a liking for color combinations.

Causality, Spirituality, Constructiveness and Comparison give her ability to invent new designs, a desire to study out original styles, ability to understand patterns, business principles and laws of trade. These are designing faculties. It is Spirituality that gives her and every artist, worker and professional man a liking for that which is NEW, NOVEL and MODERN. It is the faddist—it loves NEW hats, NEW trimming, NEW color combinations, NEW designs, NEW modes, NEW bonnets, NEW flowers.

"READY MONEY"

BY GEORGE H. KNOX

Personality and Inspiration, Brains and Energy and the Enthusiasm of a thousand master minds in black and white

WHATEVER your profession or business, you want more force, more energy, more determination, more business ability, more IDEAS THAT ARE ALIVE: that you may at least keep abreast of the times. This is what "Ready Money" is. "Ready Money" is an evil spirit destroyer. READ IT, and the fear of failure leaves you. You forget that you were ever possessed with doubt or self-consciousness. Get it and read it, and you can and will be that power in the world which you have always wished you could be.

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has been endorsed by

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