

HUMAN CULTURE

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No. 8

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fies a man or a woman for sexual life, transmission and reproduction, but this has reference to offspring more than to anything else. Conjugalitv qualifies a man for love, husbandhood and marriage, and it is the only faculty that qualifies him for those relations. All of the other brain centers are merely helpers.

Chastity is a result of veneration, conscientiousness, self-esteem, ideality and conjugalitv. If a lady be weak in one or more of those faculties and very strong in destructiveness, amateness and approbateness, she is not moved by the spirit of chastity. When we know character reading, we can tell who will or will not be a good wife, who will and who will not be true.

If a lady be weak in the matrimonial sentiments and strong in the parietal and temporal regions of the brain, or if she has a wide head, a combative spirit and a selfish nature, she will not be a good wife. Such a lady has no affinity. We care not to whom she were married. The very best, for such a lady to do is either to remain unmarried, or else develop the social side of her nature, before she enters matrimony.

By knowing character-reading in all its details, we can positively determine who will make a good wife, who will not make a good wife, who will make a good husband and who is worthless as a husband. To be a success in matrimony is to have a strong development of those faculties that qualify for matrimony. It is remarkable that people never think of this. People seem to think that all are qualified for matrimony, that there is a mate for every man and woman; but this is not so. Many people have no affinity. They cannot live happily with anyone. They could not be happy, not even if they were married to angels and gods.

Matrimonial happiness depends upon a strong development of the social faculties—veneration, conjugalitv, love and affinity.

V. G. R.

SELF-CONFIDENCE TRAINING.

There is one faculty of the mind which gives sense of selfhood, nobility and self-poise. From it springs the impulse of rulership. It gives sense of self-value. When it is active, you feel great, but when it is weak you become timid and humble.

To call it into action, learn to rule your own affairs. Rule yourself. Aspire for leadership. Think of your own greatness. Feel that you are born for important affairs, whether you be learned or not. Think high thoughts of your own person. Admire your divine gifts. Thank God that He has made you able, great, noble and divine. Long for power. Think that you have power. Obey your voice of command. When you command yourself, or when you command other people, feel great; feel that your words are law; feel that you must be obeyed; feel that you must obey yourself. When you do this, you cultivate the spirit of leadership. You gain self-mastery at every step. To feel great is to have influence on others; to feel great is to develop influence. Convince yourself that great power is vested in you. Feel that you are here to rule yourself. Feel that you are a light in the world and that your light should not be placed under a bushel. Convince yourself that you are gifted. Every man is gifted, but when he is weak in Self Esteem he does not feel his own value. He underestimates his gifts and tells his God that he is a miserable earth-worm. He should be ashamed of himself, for is it not a fact that man is "fearfully and wonderfully made"? Talk and think of your own greatness. Remember that you will always act, speak, look and think as you feel. Therefore, feel great and you will look great; feel noble and you will act nobly; feel valuable and you will think valuable thoughts of yourself; feel great and you will look like a king. Talk of your own divine selfhood and you will have an elevating influence in the world; feel noble and you will generate personal magnetism.

V. G. R.

CAUSES OF POOR MEMORY.

There are many causes of poor memory, such as—
Low vitality.

A non-responsive condition of the mind, caused by weakness in the motor centers of the brain.

Impulsiveness of mind, caused by want of self-mastery and self-regulation.

An enfeebled condition of the brain, caused by shocks, fear, sicknesses, old age, etc.

A defective condition of the connective centers of the brain.

A pessimistic state of mind, which, lowers the vigor of the physical and mental functions.

A nervous and restless state of mind, caused by a prolonged use of stimulants, alcoholic drinks, coffee, tea, opium, tobacco, medicinal poison, and other brain and nerve weakening drinks or gases.

Intense pain, loss of sleep, intense emotions, sudden and erratic passions, prolonged grief, hatred, disappointed love, and other brain-weakening and vitality-destroying states of mind.

An enfeebled condition of the sexual system, sexual debility, self-abuse, or inordinate losses of the vital fluids.

Mental diseases.

A diet which fails to nourish the nervous system.

Constipation, kidney disease, dyspepsia, or other ailments, interfering with the nutritive function, preventing the brain from receiving nutrition, so necessary for psychical functioning. Constipation and dyspepsia give rise to dullness of brain, including the memory function.

Too weak development of the perceptive centers (objective mind), as compared to the development of the cognitive centers (subjective mind), making the mind abstract.

When the perceptive centers are weak and the cognitive centers are overly active, a person becomes dreamy, meditative, abstract-minded, metaphysical, thoughtful and absent-minded. Then, he lives in a world of his own. He does not observe the external world, and therefore, his memory of data, detail, places, distances, objects, colors, properties of objects, etc., is dim. How can he have a good memory?

Weak memory centers result in a poor memory in that special direction in which a memory center is weak.

When a person is weak in those memory centers which memorize and recall book data, events, happenings, experiences, words and names, then, his memory is poor in general. This may be called verbal memory. It is the most important.

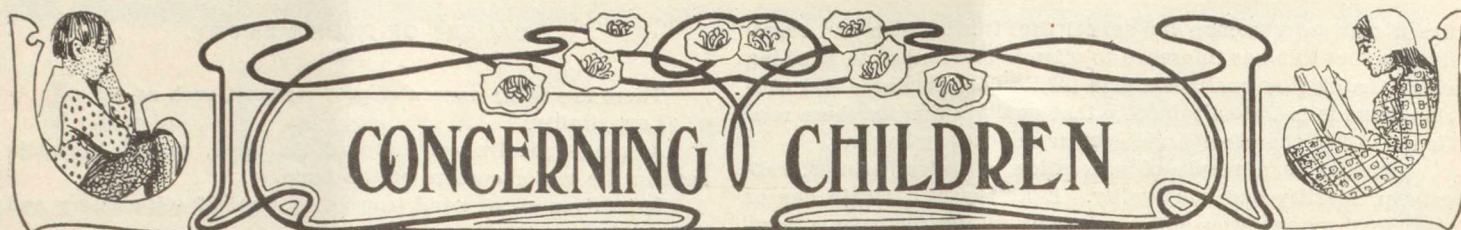
Determine in which memory direction you are weak, and then develop accordingly. You should find out the cause of your poor memory. When it is a question of memory culture, the questions are: Where am I weak? What is the cause of my poor memory? Until these questions have been solved, memory culture is impossible. Therefore, memory systems that do not deal with such causes and with different kinds of memory training, are impractical and worthless.

Perhaps two of the most common causes of poor memory are an enfeebled condition of the sexual system and low vitality.

Every man who suffers from sexual abuses, lost manhood and low vitality, complains of a wandering mind, lack of mental concentration, bashfulness, poor memory and lack of self-confidence. His brain cells lack life and power to respond. His entire brain is enfeebled. How can he have a good memory?

But develop his vitality; increase the life of his brain cells; restore his failing manhood and his memory returns. V. G. R.

I say unto thee remain in thy station of life and apply thyself with diligence to thy enterprise.—Buddha.



HOW TO BRING FORTH A HEALTHY, BEAUTIFUL AND GIFTED CHILD.

One of our subscribers, an educated professor of a university, asks us: "How may parents bring forth healthy, beautiful and gifted children, according to the teachings of phrenology?"

In answer to this we wish to say that there are many things to take into consideration.

1. The parents should be adapted to each other, socially, morally, financially, intellectually, esthetically, temperamentally and sexually.

2. They should be of the same quality, or "blood," as the people call it.

3. They should be in perfect health.

4. They should be at peace with the world.

5. They should have no mental or physical defects.

6. They should love each other.

7. They should have all the chemical elements of the blood in due proportion, so that they may be vigorous and strong.

8. They should have strong Conjugal Love, Amateness, Vitality and Parental Love, and thus have transmitting power.

9. They should set a date for the creative act, at the time of the year when everything favors the birth of a perfect child, the Spring being the best.

10. They should have no bad habits, no disturbances of mind.

11. They should cultivate their weaker faculties.

12. They should consider what kind of talent is desirable in the child.

13. They should be acquainted with the laws of heredity and transmission so that they select the right environments, work, studies, climate and surroundings, in order to give the child such traits of character that are necessary for a special kind of talent.

14. They should take outdoor, magnetic and physical culture exercises, so that they may distribute the blood properly and arouse their mind to vigorous action.

15. They should eat and drink the right kind of food both before and after the conceptive period.

V. G. R.

HOW LAUGHTER AFFECTS THE FACE.

Laughter opens the mouth and draws the lips far apart. It raises the cheeks in the direction of the lower eyelids. It is impossible, very nearly, to laugh with compressed lips. In laughter, the cheeks are powerfully drawn up in the direction of the eyes, and in a lateral direction, towards the ears, making heavy wrinkles in the fleshy parts of the cheeks, around the mouth and eyes. The eyelids are wrinkled to such an extent that the eyes are almost hidden from view. The tear-glands are compressed by a strong pressure to such an extent that the eyes are suffused with tears. When a person continues with laughing emotions for any length of time, he at last develops deep wrinkles at the corners of the eyes and in the cheeks. The wings of the nose are drawn up to a certain extent and the scenery around the eyes seems playful.

V. G. R.

CHILD CULTURE.

Parents should remember that children naturally divide themselves into three different classes, namely:

The vital, or fleshy.

The motive, or compact, muscular and wiry.

The mental, in which the brain, nerves, plexuses, skin, thoughts and sensoria are mostly active.

In nursing, nourishing, dieting and educating the child, these three types should be remembered and studied very closely. If the child be fleshy and phlegmatic the child will like liquid foods, drinks, sweets in abundance, but the wise parent, understanding the natural needs of the child, does not go according to the tastes and appetites of the child. The wise mother gives the child more solid food and plenty of exercise, and by such means develops bone, muscle, strength and will in the child.

The motive or wiry child likes solid food, but here also the wise mother, understanding the needs of her child, feeds him accordingly, by giving him a diet rich in oil, fat, sweet and liquids.

The mental, or brainy and sensitive child, should be given a general diet, a diet that builds both the physical and mental. She should give him physical exercise and teach him to breathe for health and strength, and by such means draw the blood from the brain to the body, so that the physical organs will have an opportunity to develop themselves.

V. G. R.

CURE OF BASHFULNESS.

Studied from a phrenological standpoint, there are at least four causes of bashfulness, namely:

1. Self-abuse or lowered sexual vitality.

2. A weak development of the social faculties.

3. Too strong development of the moral centres, leading to self-condemnation, humility, self-abasement and sensitive self-consciousness.

4. Too weak Combativeness, Self-Esteem, Hope, or of those feelings that communicate sense of self-value, consciousness of strength, daring and faith in self and the future.

There are other combinations that give rise to bashfulness, but not often.

If Secretiveness acts with very strong Conscientiousness, in a mental temperament and low vitality, it leads to bashfulness. People very strong in Secretiveness live within themselves and do not wish to be watched by anyone. If they be watched, they shrink away from the people.

To cure bashfulness is to develop Vitality, Self-confidence, Courage and Sociability.

If weak social centres be the cause, the social faculties should be developed.

If too strong moral centres be the cause, they should be held in check and the motor centres developed.

If lowered sexual vitality be the cause, manhood must be restored and the sexual power of the system developed.

If Combativeness, Self-Esteem and Hope be too weak, they should be called into action.

If Secretiveness be too excessively developed, the talking, confidential and social feelings should be called into action.

The means and methods of development cannot be explained here, as it requires a different method of development in each case, different association, food, habits, climate, work, companions, studies, exercises, baths, thought culture exercises, etc.

HEALTH FOODS.

The blood is the reconstructive material of the body.

When the blood carries all the necessary elements to every part of the system, man is healthy, but when the blood carries some elements in excess of others, disease sets in. The blood must contain all the cell building material of the tissues.

The mineral elements of the blood and tissues attract such elements as oxygen, nitrogen, carbon and hydrogen; and by their union with oil, albumen, fibrin and other substances, bone, muscle and nerves are formed.

At the time cells are produced there are also cells destroyed, resulting from the action of oxygen; and this combustion of organic substance gives rise to carbonic acid gas, water, phosphoric acid, sulphuric acid, uric acid, xanthin and hypoxanthin.

Phosphoric acid is mainly the result of the oxidizing process of lecithin. Lecithin is a very important brain and nerve element, being composed of ammonium proosphate and nerve fat. Lecithin is necessary for nerve and brain strength. If the brain and nerves lack lecithin, they lack also phosphorus and sulphur, and then nervousness sets in, neurasthenia and other disturbances of the brain and nerves. Sulphur holds the balance against phosphorus so that the nerve substance lecithin may be kept under control.

Foods containing sulphur and phosphorus should be used to a great extent when a person suffers from irritability, high temper, suspicion, melancholia, hypochondriasis, nervousness, neurasthenia, hysteria, neurasthenia, sleeplessness, etc.

When the nerves and brain, or the nervous system, is exhausted, sulphur, phosphorus and lecithin are wanting. Nerve energy is a result of these elements mainly. This is why a person whose nerve energy is low should eat foods containing these elements.

Cabbage and horseradish are very rich in sulphur, containing even as high as nineteen per cent. Fish is very rich in phosphorus, which is the case with bran tea. Fish yields its phosphorus readily, even to a weak stomach, which is not the case with cereal foods. It requires almost an iron stomach to extract the phosphorus from grain foods. Barley soup is excellent, for the simple reason that it is full of phosphorus, but it is not good for people suffering from kidney disease. Foods containing glucose, or sugary substances turning to glucose in the stomach, are bad for people suffering from kidney disease. The very best foods and drinks for people suffering from nervous exhaustion are cabbage, cabbage salad, horseradish, baked fish, cucumbers, spinach, cauliflower, fresh milk, whipped eggs, asparagus, lettuce, almonds, baked apples, strawberries, figs, beans, lentils, peas, barley preparations, corn preparations, rice, blueberries, plums, cherries, gooseberries, grapes.

There is another and very important element that is needed for the system in times of low brain and nerve functioning. When the nervous system is weak, or when the brain lacks strength to a certain degree, it is not able to generate the necessary force so essential for vital functioning.

This is the reason that the vital functions run at a low pressure and this is also the reason that there is an incompleteness in the processes of the biochemistry of the body. The digestive function will be low or weak and enough of sodium cannot be taken up by the system, and as soon as the system lacks sodium there will be digestive trouble and an acid condition of the blood, leading to gout, diabetes, rheumatism, etc. For this reason it is well to use such foods that supply sodium in times of stomach trouble.

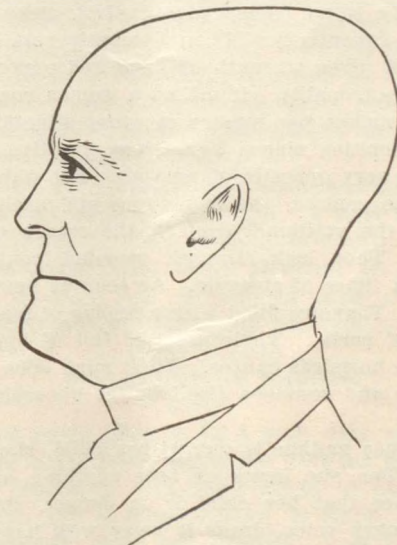
Again if lime is not kept in a soluble form and easy of elimination there will soon form chalky deposits in the system, giving rise to ossification, hardening of joints. This hardening may lead to poor eyesight, poor hearing, dull brain functioning, poor memory, gall-stones, gravel, etc. But if sodium be plentiful in the system and a due amount of acids, found in fruit juices, there is no danger. Health will be perfect.

Such foods as spinach, strawberries, radishes, cabbage, carrots, or the foods that we have already enumerated, contain sodium.

Another and very important element needed in the system is iron. It purifies the blood by associating itself with the oxygen of the air. There is no better purifier than iron; but iron should not be taken in the form of horse-shoes dissolved in acid. There is a difference between the iron found in foods and mineral iron. The very best blood purifiers are pears, dark berries, asparagus, lettuce, cucumbers, water-cress and above all blackberries, or blackberry juice and Swedish brown beans. These foods carry iron for the blood.

HOW TO DEVELOP THE WILL.

When a man lacks bone, muscle, and self-control, he should eat and drink in such a way that he develops bone, muscle, and control. He must make strong resolutions. He must make resolutions every day, at all hours. He must think strong thoughts, feel that he is capable. He must practise control exercises. He should take nerve tension exercises, accustom himself to do things, call the faculties of resolution into action. He must carry himself in a well-poised, serene manner, full of strong determination. He must feel that there are results in



Will and Self-Control in Head and Face.

him. He must work for and secure results. He must centralize his mind upon resolutions, four or five times each day, for fifteen or twenty minutes at the time, and remember that such mental exercises must not take place directly after a meal. A nervous man, or a person weak in the will faculties, does not have sufficient of nerve energy to run his digestive machinery successfully. For that reason, he should not eat heavy meals, neither should he use his mind immediately after a meal. He should go out and breathe at least twenty minutes before he begins with his mental exercises, and when he takes his mental exercises it should be in an attitude of perfect faith. The more faith he has in his exercises, the greater will be the results, because faith awakens the higher and more powerful forces. To develop will is to use will. To concentrate the mind is to use will power, but concentration must be voluntary and conscious.

WILL BUILDING.

When the will powers are weak and the feelings very strong, the mind is, comparatively speaking, weak. Such a man is impulsive. If, then, the vitality of brain and nerves is low, he is nervous. Nervousness may or may not be hereditary. It may be acquired. When the will powers are weak, the mind is not so strong as it should be. It is the will forces that give strength to the mind, steel to the muscles, iron to the nerves, and strength to the brain cells.

Women, as a rule, are strongly developed in the emotional centres and weakly developed in the volitional. This is the reason, also, that women, as a rule, are nervous. They are nothing but feeling.

Nervousness is only another word for excitement, feeling, and a tendency to exaggerate. It is a sickly imagination, caused by strong feelings, acted upon by the faculty Destructiveness, which gives intensity to the mind. When Destructiveness acts with the feelings, the nervous forces are used up every hour. The person imagines all kinds of evils. He has a sickly imagination. He is a slave to abnormal vivacity of imagination. His mind imagines all kinds of evil conditions. His nerves are fine and sensitive. He is sensitive to impressions, strong in feelings, passions and emotions. He takes everything to "heart," as the people call it. Nervousness is the opposite of passivity. Every nervous person is sensitive, high-strung, irritable, impressive, erratic, usually weak in memory and self confidence. He is strong in the emotions and weak in the volitional centres. Such faculties as Secretiveness, Conscientiousness, Self Esteem, Continuity, Veneration, Firmness give coolness to the mind. They give control, slowness of action, reserve, tact, equanimity. When Combativeness acts with this combination, it gives strength of mind and nerve, positiveness, and a strong personality. It makes a woman controlled, strong and able. It makes her master of every situation. This combination of faculties makes her strong, positive, cool and collected, or the very opposite of nervous. But when she is weak in all of those centres, she is nervous and excitable. Women are weak in the volitional centres, the reason of which, they are nervous. They lack strength of mind, control of nerves, and control in times of struggle. As soon as anything happens, they scream. They are filled with a feeling of fear very quickly. They think of peril. Their mind is full of apprehensions of evil, based on harmless causes. Their mind does not have time to investigate and convince itself of the absurdity of their imaginations.

If a nervous mother is out with a child, she is anxious at all times. When she hears or sees anything approaching, or if she imagines that her child is in danger, she calls to the child in an angry voice, drags it away with harsh movements, although she does not intend to be unkind. In her own mind she perhaps saw the child stumble, fall, and be carried away by the undertow of the seashore, or by some river. This causes her heart to beat tremendously. She loses self-control. Or she may imagine that her child has smashed her favorite vase, or that someone has poisoned her food, and she thinks of reading such things in the daily papers, which are always full of sensational stories. This frightens her. She loses nervous energy and becomes still more nervous.

In the evening she may be all alone, when suddenly she hears someone touch the doorknob. Immediately she thinks that there are robbers about. She screams in a fright, and loses so much nerve energy that the next day she cannot attend to her duties. Her husband must call for a doctor who must give her tonics. But she and her husband never dream that her fright and nervous imagination were the cause of all.

A nervous woman, or man, has always a subtle imagination. He is capable of appreciating that which is good in lit-

erature, art, music and song. The nervous woman likes intelligent conversation. She likes music, art, and song. She is acquainted with great painters, writers, authors, and musicians and brain workers of all classes. She likes that which is progressive. She has the mental temperament, or perhaps the mental-vital. Nervousness is the result of a strong development of the mental temperament, with a weak development of the motive.

A nervous man, or woman, lacks bone, muscle, will power and nerve strength. It is strong volitional centres and a strong development of bone and muscle that make a person positive, self-contained, calm, strong and easy-going. V. G. R.

SALESMANSHIP.

Salesmanship is a very important branch of business. There is a science to salesmanship as there is a science to everything else. The word science is only another word for knowledge. Science is nothing else than applied knowledge.

Science has accomplished a great deal in every direction of art and industry. It has invented cars that move the forces of industry. It has replaced the ox-cart with electricity and locomotives. It sends the human voice near and far. It has supplanted the candle with gas. It has evolved man and brought him to his present state of existence. This is true in regard to salesmanship. Science deals with salesmanship. It improves upon this art every day.

The goods manufactured must be distributed and sold. They must find their destination. This is what salesmen do. They sell and distribute the goods, or find a market for the goods. The salesman is a greater trader than the local business man. He accomplishes more for the world. He is a man of greater progress. He dares more. He travels more. He thinks and invents more. First-class salesmen are always inventive, although they may not invent machines. They invent means and methods of selling goods and meeting people.

The successful salesman is a man of energy, action and progress. He must be resolute. He should have confidence in himself, and a strong personality. He should have a good memory, an inclination for the handling and selling of goods. He should like the people. He must have character and health. A weak, lazy, and awkward salesman is not a success. A dreamy salesman is not a success. The perceptive faculties must be strongly developed in every salesman. He should notice quickly and describe eloquently. He must have excellent powers of observation. His objective mind must be strongly developed and active. All of the physical senses must be keen. He should be able to see, hear, touch, taste, and smell quickly. But he should not only be able to see, hear, touch, taste and smell quickly, but he should also be able to discriminate; here is where he uses his perceptive mind. The perceptive are the store-house of the mind; the store-house of memory. Knowledge comes to man through the perceptive faculties. Through reason he makes use of his percepts. A man with weak perceptive but strong conceptive faculties can reason, but he has no data to reason from, and hence he becomes a dreamer, an impractical man. The salesman should have excellent sense perception; first-class discriminative faculties, good reasoning power, conversational talent, power of description, eagerness to make sales. He should have character reading ability. He should be sagacious and intuitive. He should have a quick and prompt mind. He should have a constructive and planning mind and an inclination for new methods and materials. He must be imaginative. He should have endurance, reverence, loyalty, enthusiasm, sociability, faith in himself and in the people, tact, sagacity, ability for criticism.

He should sell such goods for which he is adapted, and seek his sphere of influence.

HUMAN CULTURE

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No. 8

Racial and National Characteristics.

EMILY H. VAUGHT.

SOUTH OF IRELAND.

I do not believe there is a more beautiful country in the world, as far as natural scenery is concerned, than South of Ireland. It is surprising that so many tourists neglect coming here.

Blarney Castle is one of its most romantic spots. It is now simply an ivy-covered ruin, but a ruin that will stand for times to come. It is built of solid stone masonry. The walls are fourteen feet six inches thick at the base, tapering to eight feet thick at the top. It is 120 feet high, the stairs of solid stone, winding round and round to the top of the tower; from whence one can command a fine and almost limitless view of the rich and undulating country, intersected by rivers and the Boggra Mountains.

This dungeon tower was built in the year 1448 by one of the kings of Munster, in the southern province of Ireland. In the reign of Elizabeth of England, this castle was the strongest fortress in Munster, and at different periods it withstood heavy sieges. Adjoining the tower, and built about one hundred years later, is a fine old building, built for residence, and which is also at the present time a ruin.

The interior of the Tower on the ground floor consists of a large hall with a massive fireplace built in the wall. Over this room, on the next floor, is another large round room with a fireplace, which was the dining room. Running around this is an open balcony, back of which are small rooms, used presumably for sleeping apartments. Above the second floor, the castle is an open court, opening to the sky above, with the winding stair running around the walls, and on each landing a number of small rooms, with gun holes cut through the walls, about four inches wide and two feet long, used to look through and shoot through in times of war.

On the inside of this court, which runs up one hundred feet, the ferns, lichens and wild flowers are growing, blooming and clambering down the old stone walls.

At the very top of this castle there is a balcony running around, and up there, built in the side of the front wall is the stone which is called the "Blarney Stone."

This stone was blessed many years ago by a Catholic priest who was a very eloquent man and who wrote the famous Irish poem, "Shandon Bells." Because he was eloquent and because he blessed this particular stone it is believed by the Irish people that whoever kisses this stone will also become eloquent. Hence the word "blarney" means a pleasing, flattering and eloquent tongue. The people travel for miles and at risk of life and limb (for it is a dangerous feat), they stoop over this wall, 120 feet above ground, and kiss the "Blarney Stone," expecting thereby to acquire "the gift of gab."

The Irish people are childishly superstitious. They have most surprisingly foolish legends which they believe implicitly. They are religious, but it is not true religion, coming through the

faculty of devotion, but their religion is based upon superstitious fear, or through uneducated Spirituality. They are also strong in Conscientiousness, but they are weak in Veneration and in the social faculties. They are weak as a rule in Conjugalities, and are unkind to their women.

During the short time I have been in Ireland, I have heard of more betrayed and deserted Irish girls than I ever heard of before. The men are not good husbands, judged from an American standard. The women, as a rule, do very heavy work, and assume greater responsibilities in a family sense, than the men. They are not assisted around the house, as American women are, but are expected and allowed to do work which should be done by men. Neither are they respected by the men as they deserve. However, and probably as a result of all this, the Irish women, as a class, have more character and are more reliable than Irish men.

Because of the weakness of the social faculties in the Irish people, they are very independent. They are not polite and sociable in the true sense of the word. Their affability is much guided by your pocketbook. When they do work for the tourist they overcharge. If they are entertaining you as a friend or acquaintance, they are gushing and shower favors upon you, but if you be a character reader you would detect that it is a shallow vanity on their part and a desire to be well thought of. They are uncivil to each other in the family, although they are loyal to each member of their family in times of difficulty, mainly through family pride.

The Irish are a very proud, overbearing and ambitious people. Their greatest fault, and naturally the most noticeable to a stranger within their gates, is their unsociability.

They have nevertheless many excellent traits. They are bright, witty, eloquent and devoted to their country. They have strong Mirthfulness, Spirituality and Language.

THE VALUE OF GRAPES.

Grapes and grape juice is, as a food, very valuable for digestion. There is not much difference between grape juice and human milk, especially with juice made of Concord grapes. Grapes are very rich in mineral salts, in malic, citric and tartaric acid, especially citric and tartaric. It is because of this that grapes are so valuable for the stomach, as these acids are converted into carbonates by the chemical action of the digestive function. They are valuable also because they maintain the alkalinity of the blood. Grapes contain salts of potassium, sodium chloride, phosphate of sodium, calcium and magnesium. These salts are very important in keeping the blood in condition and in strengthening the brain and nerves. There is perhaps no food that is more valuable to the system than grapes, but one must not use grape juice to excess, as they contain a great deal of acid and iron. They should be eaten with other foods. They have a cathartic effect upon the bowels. They nourish the nerves and brain. They promote the secretion of pepsin and give the stomach greater digestive power. They increase nutrition, promote kidney action, improve the liver and promote the action of the glandular system. It is well for people to remember the value of grapes and grape juice. V. G. R.

"TWENTY BURLY MEN CANNOT MOVE HER."



"PSYCHO," OR MRS. DONAHUE.

This wonderful lady appeared before our class of students lately. She puzzled our students by her peculiar power. By the tone of her voice, she can increase the weight of a person. By her own will-effort she can make herself so heavy that twenty burly men cannot move her with their combined strength. She puzzles physicians, bewilders audiences, amazes the public. She is the greatest hypnotic sensation of America. She is the talk of the town wherever she goes. She is a novelty and a wonder on the American stage. She possesses psychic power of a peculiar order. She controls the force of gravity by her mere will.

Her strongest faculties are Spirituality and Combativeness. She is electrical and psychic both. She is not a negative lady. She exerts power because of her strong Combativeness acting with Spirituality. She is able to generate electricity and transmit psychic force.

Some people claim that it is done by trickery, but if this be so we would be pleased to have the secret of the trick of increasing weight without any visible agency, explained. Sugar and flour dealers would certainly pay considerable for learning the secret of the trick.

The best complexion beautifier is love, fresh air, healthy surroundings, recreation, fruits and fruit juices. The worst complexion destroyer is temper and cynicism.

PAYING INDUSTRIES.

The Second-Hand Bookseller.

To be especially adapted for the handling of second-hand books, a person should have a real love for old books, and know the whereabouts of particular kinds of books.

Many of the parcels which contribute to the stock of the second-hand bookseller are bought at auction salesrooms and from the surplus stock of publishers; but the bookseller prefers, when it is possible, to buy from private libraries, of people who may be willing to dispose of their books.

The second-hand bookseller should have very large Acquisitiveness acting with the literary faculties, so that he may appreciate the value of a book and judge of its selling volume. He should have a fairly practical and speculative mind. In buying he has difficulties to contend with. He may be compelled to buy a large quantity of books all for the purpose of getting a few good ones.

Not very long ago there was a big demand for waste paper, and the second-hand dealer could, by stripping off the covers of unsalable books, dispose of the inside as waste paper at the rate of about fifty dollars per ton. For a number of years there was a steady demand for waste paper, for which reason the second-hand bookseller had no trouble to dispose of the surplus stock. But all at once a certain weed was discovered, "sparkle grass," which weed was overrunning entire farming territories; it was finally converted into paper. This stopped the sale and use of waste paper, for which reason the second-hand bookseller could no longer sell his surplus, unsalable stock.

Trading in special lines of books, scientific, medical, architectural, artistic, etc., is not as profitable as it has been. New discoveries are constantly taking place in scientific circles. Great care and judgment must therefore be exercised in buying and handling medical, scientific, philosophical and educational books, as well as school text books. Books that were formerly sold at high prices may not be wanted at all now.

Science goes forward; so does art, religion, philosophy. Theological works are of no special value to the second-hand bookdealer, as a rule. They may be discarded all at once because of a new work. This must be remembered by the second-hand bookseller, otherwise he will not be able to make money. Novels by well-known authors command a good sale, as do histories of towns by first class authors, and works on classics and poetry. First editions, and some particular works or editions of special authors, are sometimes worth immense sums of money, and if the bookseller be acquainted with all such conditions, he can command good prices for his books. If a second-hand bookseller be acquainted with certain books which are rare and valuable, he may very often realize a big profit in keeping and handling them. He may do well, also, in collecting special books for certain private individuals, wishing to make up a certain library for themselves.

For that reason he should sort, classify, catalogue, shelve and pencil his books and keep them in first class condition, and arrange the books according to the needs of the people. He must be a man of System, Order, Diligence, Prudence, Intelligence and Adaptability.

A first class second-hand bookseller generally has a long and wide head and is also bold in the Intellect. The cognitive and literary faculties, Comparison, Language, Casuality, Human Nature, Eventuality, Individuality and Spirituality, should be well developed in the second-hand bookseller, and Acquisitiveness and the perceptive should be generally large also.

He is quick in character reading; he is very intuitive; he can read character and motives of the people at a glance; he is quick in comparing and classifying; he has first class Memory, especially for places; he is almost like a walking directory.

as far as his memory of places is concerned. He must be acquainted with up-to-date books as well as books containing past events relative to the publication of special books. Locality should be very large in the bookseller, as should Order and Inhabitiveness; in these three faculties we get a first-class memory in a local sense. He should be a man of detail, for which reason he should have well developed Perceptives. Locality should be strongly developed, so that he may know and remember the position and location of books and know the landmarks on the inside of the books indicative to their completeness and value.

When a customer inquires for a certain book, the bookseller should know where to find it; this is the reason why the bookseller should be orderly and systematic. He must know where he has each and every book; he must be a man of classification and induction, or, in other words, he must have well developed Order, Locality, Comparison and Constructiveness.

The bookseller is a literary man; he is an educator, but he makes use of old stock. He must be very strong in Acquisitiveness, otherwise he will not succeed. He should be well developed in the intellectual faculties. He should have strong Ideality, for this faculty will give him a wide range of interest, when it is a question of book subjects. Conscientiousness, Firmness, Cautiousness, Benevolence, and the social faculties, should be largely developed. He should be prudent, upright, steady, kind, patient and sociable. He should have a settled disposition.

V. G. R.

LAWS OF TALENT.

What a Character-Reader Should Take Into Consideration.

1. He should remember that deficient faculties sometimes determine the drift of a man's character, inclination and talent.

For instance, the atheist attacks churches, ministers, God and Bibles, not because he is strong in the faculties of religion, but because he is weak. This is why he lectures against God and church. His talent is decided by the weakness of his higher faculties. This is an important principle for every phrenologist to remember.

The woman who is faulty in her mental and physical construction, weak in Amativeness and Conjugality, takes a dislike to men and makes it her business to become a feminine agitator. She arouses her fellow sisters and lectures on woman's rights. She lectures on the emancipation of woman, the protection of womanhood, the wickedness, cruelty and selfishness of men.

Her talent takes a SPECIAL direction because of weak matrimonial and love faculties. It is not her stronger faculties that give direction to her talent; it is her weaker ones. Whether she be right or not in her convictions is another question. The one thing for the character-reader to remember is that the weakness of her weak faculties determines the drift of her talent, the same as it does in the atheistic lecturer.

2. Excessive development of some brain center devitalizes through too intense mental action and defeats talent.

Excessive development may give rise to insane desires, or eccentricity of character, which can neither be governed nor successfully used in vocational lines. The character-reader should remember this.

We shall write short articles on the LAWS OF TALENT in the future, for the benefit of our students and readers.

V. G. R.

YOUR MIND.

It is your mind that has made you
And everything that you have.
It is your mind that has brought you
All pleasures and joys you have had.
It is your mind that can bring you
To the heaven of glory above.

—Herman A. Hanson.

IDENTIFICATION, OR WHAT ENABLES THE MIND TO IDENTIFY?

Identification is the act and power of recognizing an individual, animal, object or substance the second time, or ever after. It is the ability to know a person or an object again.

The intellectual centers that enable us to know each other, to notice differences in physical qualities and again recognize each other, or them, are: Individuality, Form, Color, Weight, Constructiveness, Size. These are the centers of identification.

Individuality notices a man as a man, or an object as an object but it knows not whether it has seen the object before.

The form center enables a man to perceive the shape of an object, or person. Here is the most essential brain center of identification. It judges form and shape.

Size pays attention to dimension, mass-proportion and distance. It judges mass and distance.

The Color center observes complexion, pigmentary properties, clearness of skin, or the want of the same, color of objects and people. It identifies people from complexion standpoints. It is the color judge.

The Weight faculty aids the mind in judging the weight, density, resistance, motion and strength of a man, animal or object. It is an important quality judge.

Constructiveness judges the build and the connection of parts. It gives anatomical judgment of structural parts.

Calculation aids in recognizing an object or a house by the number of the parts of which the object is composed. It recognizes things by their number.

Tune helps to recognize objects by the voice or sound that may issue from persons, animals or objects. It is the sound judge.

Vitateness and Time recognize people by their age. They are judges of age and time.

Language knows a man by his name, or an animal by its name. It is the name or noun judge.

Spirituality and Human Nature pay attention to the nature, character, functions and life of an animal, or man. They give sense of species. They are specie judges.

Ideality notices the beauty, finish, harmony, or want of the same, in a man or animal, and recognizes people and things through their appearance. It judges appearances.

Amativeness pays attention to sex and gender. It is the sex judge.

Thus each faculty aids in identification, but the main brain centers of identification are the six we mentioned at first. They judge of quality, density, porosity, size, complexion, form, shape and arrangement. Size and Weight study quality, providing quality refers to the grain of the organization or to the grain of the molecule, to density, porosity, elasticity, hardness, coarseness, softness and durability. Size notices the size of anything, whether it be the size of a molecule, or the size of a heavenly orb.

Weight pays attention to hardness, softness, delicacy, strength, density, durability, weight. It gives sense of touch, sense of resistance. Of course, the Weight faculty uses the physical avenues in judging, and if the skin be hard, coarse and stiff, the organization coarse, we cannot expect that a man can judge the quality of fine fabrics, or finely organized people, however strong Weight may be. The quality-perceiving faculties must have a fine, sensitive and plastic organization to judge through, otherwise the percepts mentioned cannot judge, nor identify so accurately.

A man who has elastic finger-tips, a fine, sensitive skin, keen physical senses, together with large quality-perceiving faculties, is an excellent judge of material qualities.

The mental temperament gives a thin, plastic and moist skin, broad, soft, moist, sensitive and spongy finger-tips, keen senses, a watery eye, a finely formed and semi-translucent ear,

a delicate organization, and when Size, Individuality, Form, Weight, Constructiveness and Color are then large, the man becomes an excellent judge of quality. As he has fine physical avenues, keen sense of touch, good hearing, excellent taste, a fine skin, and strongly developed faculties of perceptive discrimination and identification, he becomes an excellent judge of quality objects, people, animals and substances.

He can identify and judge handwriting, objects on canvas, natural objects, or anything else. They can become judges of handwriting in banks, or artists, etc.

NERVOUSNESS.

There is but little difference between nervousness, melancholy, mental depression and hysteria.

A nervous person imagines that there is something evil ahead of him. He is anticipating death. He talks about diseases. All those imaginary, dark and gloomy states of mind will interfere with digestion, liver action and heart functioning. His sickness is to a certain extent imaginary. Nervous people are afflicted with fear, horror, rage, excitement, worry and disappointment, but they do not know that they are the cause of their own suffering. The nervous person lacks mental repose. He cannot sleep because his brain and nerves are disturbed by poisons that are present in his system. His brain is troubled and his nerves are restless. He dreams evil dreams. He anticipates evil. He has trembling fits. The child has crying fits. At night he calls out without apparent cause. He is worked up about stories that are told him. A nervous child may see or hear something that will stay with him for life. It is best not to tell ugly stories to nervous people. Nervous people should take a course in magnetism and practical dietetics. They should associate with calm people. They should be given a course that will enable them to build in brain cells in the motor centers or in the brain centers of control. They are nervous because they lack self-mastery and vitality.

Always be kind to a nervous man, woman or imaginative child. Never "break the will" of a child. It is not necessary. Will breaking is nothing else than health wrecking. If you succeed in breaking the will of a man, woman or child, you succeed only in destroying their health and weakening their personality.

WHAT IS GOD?

Question by T. W. Webster, Mass.—What is God, and does Veneration prove the existence of God, as has been asserted?

Answer—It is very difficult to say what God is. Perhaps the best interpretation of the God principle would be the good in man, or that force in man and in the universe which is working for the good, which is creating, recuperating, repairing, restoring and giving rise to new expressions of life.

There is a force in the universe which regulates and directs the atom as well as the heavenly orbs. There is a good force at work in man, animals and vegetables, though more so in some beings than in others. The more fully developed a being is in the upper section of the brain, the more in harmony that being is with that which is good, noble, great, holy and sacred.

Veneration is the noblest faculty of the mind. It believes in God as a rule, but not always. The infidel is usually weak in Veneration, but not always. The Christian is usually strong in Veneration; but there are instances when he is weak, and yet believes in a God. People have different conceptions of God, because of their complete or incomplete brain development and education.

POWER TO READ LOST.

William H. Thompson, reports in an article called "Brain and Body" that a lady patient of his woke up one morning and could not read a word of anything, neither in a newspaper, nor in a book.

She thought something must be wrong with her eyes, but she saw everything about the room as well as ever and could sew and knit. He tested her speech and found that she could hear every word addressed to her and could converse well. Her reading brain center, however, had been destroyed in the night and she became as illiterate as a Papium savage, nor did she learn to read again, succumbing to apoplexy two years afterwards.

FINDS THE ARITHMETICAL BRAIN CENTER IN ANOTHER AREA.

The same writer reports a case of a gentleman who lost his power of utterance as well as his ability to read. But this patient could however hear words perfectly and, "strange to tell," says Dr. Thompson, "he proved that the place for arithmetical figures is in a different locality of the brain, from that for words, simply because his patient could read and write figures and calculate every kind of sum in large business transactions, which he successfully conducted for seven years afterwards, without once being able to speak a word, nor even able to read his own signature."

This simply shows the truth of phrenology. Phrenology has taught for years that there are different brain-centers for different functions. When the faculty Form is injured or destroyed, the ability to read is lost. When the faculty Language, which is in reality the speech center, is injured, or inflamed, or destroyed, or atrophied, speech is lost. But this does not interfere with the faculty Calculation, which, of course, according to the localization of phrenological scientists, is located in the inferior frontal convolution, or in the arithmetic area of the inferior frontal convolution. And if this center has not been destroyed, it is only natural that man can figure notwithstanding the fact that he cannot read nor write nor talk, which, of course, requires different brain centers.

The same writer, or Dr. Thompson, says that music notes are registered in a still different place, as has been demonstrated by numerous public instances of skilled musicians who suddenly lost all power to read music, though they could read everything else; while, on the other hand, others have been found who became word-blind, but still could read music-notes.

This shows simply that the faculty of Tune is something else than the faculty of calculation, or than Language, or than Form. It is Tune that pays attention to musical notes; it is Tune that reads music. It is Calculation that deals with numbers. It is Language that deals with words. It is Language that talks. It is Form that reads written Languages. Scientists are finding out the truth of phrenology, although they do not even know that phrenology teaches those very truths, and has done so for about a hundred years.

V. G. R.

"I am the master of my fate; I am the captain of my soul."

"Neither trouble nor ill-luck will come to him who lives properly, thinks rightly and talks prudently."

To cultivate noble thoughts and lofty sentiments is spiritual unfoldment.

IS THERE ANYTHING IN HEREDITY?

A gentleman of some importance asks this question in a private letter.

Any man or woman who has studied hereditary statistics will know that there is a great deal in heredity.

It may be true that hereditary traits may be counteracted, and in some cases entirely overcome, but it is also true that "Like produces like." Horses do not give rise to dogs, nor to monkeys. "Everything is after its own kind." This is a Biblical expression and as true as life itself. Each after its own kind.

If we study statistics of heredity we will find that criminals give rise to criminals and saints to saints.

The Bach family produced musicians during the course of eight generations, beginning in the year fifteen hundred and fifty. Is not this a fact. The family of Max Jukes, a drunkard, produced two hundred thieves and murderers, two hundred and eighty-five invalids and ninety prostitutes.

Trilat, an insanity investigator, found that forty-three cases of insanity were hereditary.

The mother in S—, who, during her pregnancy, pilfered money from her husband at night, gave birth to a kleptomaniac.

Mrs. B. L., in Denver, Colo., who entertained murderous thoughts during the period of pregnancy, and who hated the people and secluded herself from them, gave rise to a child who began his life with wicked deeds at the early period of seven years.

Mr. R. F., of Baltimore, an expert in invention and whose wife was also of an inventive turn of mind and who constantly thought of inventive ideas during her period of gestation, gave rise to a son who has made more than fifty inventions, although he is yet young.

The child is never much unlike his father and mother, except in rare instances. The child is influenced by the states of the mind of the parents at the time of conception. If the father be a good man and the mother be a saint and both entertain evil thoughts or tendencies at the time of conception, their son will be bad in tendencies and of a different nature than they. His life begins at the conceptive period and his unfoldment is colored by the parental states active in the parents at the syngenetic period.

V. G. R.

REVELATIONS OF THE FACE.

Each and every physical center has its pole in the face. Therefore the skilful physiognomist can determine how strong or weak a faculty is, or how active it is, by the mere physiological sign seen in the face. If a man works in a certain direction, the work will leave some kind of marks behind. If a man be governed by a certain passion, emotion, desire or characteristic for a long time, lastly the features will correspond to this special characteristic, which governs him. Physiognomy is the historian. It reveals what the man has done and what he is doing; phrenology tells us what he can do. Therefore, if you wish to read character, physiognomy is very important, but if you wish to study talent and determine what a man CAN do, physiognomy is useful, but phrenology, on the other hand, is the all in all. Phrenology is the science of talent and future success, while physiognomy is the art of reading character. The student of character-reading must learn physiognomy, but the student of talent and occupations must study that special branch of phrenology which deals with talent and occupations.

THE VALUE OF SELF-CONFIDENCE.

In examining successful people we find that there are certain faculties that are always strong in them.

There are two brain centers very important for success, simply because they give confidence in self, qualifying a man to act in a prompt and dignified manner. These are Self-Esteem and Combativeness. When these are strong, they give sense of self-value and ability to act. When they are strong, a man becomes independent and self-acting; but when they are weak, vital and mental energy is passive. Then a man lacks influence. He can neither influence himself, nor others. But when they are strong the brain, nerves and muscles are tense, enabling him to use his mental and physical energy to advantage. If he then is magnetic, he can use his magnetic energy to advantage. He can influence others. He has confidence in himself. His words carry weight. His manners and movement are positive, dignified and controlled. He can control himself wherever he is. His brain is in a positive condition; his muscles are strong; his nerves are tense; he can generate and direct his magnetism; he can remember better; he can study, observe and watch himself and other people more successfully. He can control his mind. His will dwells in his eyes and physical members. He can think, concentrate and govern himself. Because he can govern himself, he can govern other people; take charge of business for other people, or for himself; assume responsible positions. He inspires confidence in others. He will have access to the circles of important people. He will become acquainted with the financiers of the world. He will DARE to plan and execute and take charge of big affairs. Such a man will succeed because he has the spirit of daring, dignity and enterprise.

WHY MAN IS RELIGIOUS.

Man is religious because he has religious faculties. A criminal is not religious because the religious sentiments are not active in his soul. And when we speak about religion, we do not have reference to dogma, creeds, compulsory articles of faith, rituals, ceremonies and orthodoxy. We have reference to the good in man. We refer to those interior longings, emotions, sentiments and aspirations that draw man upwardly. We have reference to that part of man which makes him good, noble, holy, great, obedient, kind, charitable, loving, hopeful, patient and divine. Churches and creeds may change; forms of religion may pass away, but the sentiments of religion, which makes man religious, will continue forever and grow stronger and stronger as time goes by.

V. G. R.

THE QUALIFICATIONS OF THE TEACHER.

Teaching is an occupation by itself. The teacher is a soul farmer. He trains and tills the brain soil.

Different teachers require different brain development. The religious teacher must possess a strong development of the religious and social faculties. He must be moved by the love sentiments in the highest expression of that word. One quality needed by every teacher is insight. A teacher must be able and inclined to look into the mind or soul condition of his pupil. He must discern, by his superior insight, what his pupil really needs. If he cannot do this, he will not succeed in training his pupil. When he is in close sympathy with his pupil, which means nothing else than that he is able to read his pupil, he knows WHAT to say, HOW to say it and WHEN to say it. This is the reason that the teacher must be a character-reader. In fact every man who deals with people should be a character-reader, otherwise he is a blunderer. The teacher needs insight, tact, literary talent, analysis, quick perception, vitality and magnetism. He must love data, laws and principles.

V. G. R.

HUMAN CULTURE

DEVOTED TO

Human Nature
Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

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ON A SUMMER TOUR IN ONTARIO, CANADA.

Prof. D. B. McKellar, of Hamilton, Ontario, is a man of great ability as a character-reader. He is on a summer tour in Ontario, devoting his time to lecturing and character delineation, meeting with considerable success on his lecturing trip.

Prof. McKellar has an earnest, convincing style, and never fails to impress his patrons of the great importance of the principles of phrenology in the consultation room.

He advertises himself as "The man who looks into the mind," a phrase that carries considerable weight with the people, when, as is the case with Prof. McKellar, the examiner is competent.

He keeps in touch with our school and is a true friend to Human Culture, which he says has no equal, as a journal of human science.

V. G. R.

WILL YOU DO IT?

Will you send us the names and addresses of those who are discouraged, troubled, unhappy, feeble-minded, defective in memory, in need of help and advice, so that we can send them our messages of cheer, encouragement and development.

Success in its deepest sense is a result of self-knowledge, or of those laws, ideas and faculties that govern body, mind, spirit and soul.

Send us the names of those who are unhappy, or undeveloped.

PROF. H. H. HINMAN SUCCEEDS.

Prof. Hinman of Texas writes:

"Dear Dr. Rocine:—My business is good. People are coming from other states to get my Phrenological Examinations. I am kept very busy. I can only boast of one thing: I am a good judge of human nature. I never advertise for business, but I get business just the same. I love the science and have studied and practiced the science about twenty years, in four different states. I studied medicine, but I love phrenology more. I expect to spend my whole life in the cause of phrenology.

"I received the sixty books of Vaught's Practical Character-Readers that you sent me. Those books are the best sellers that I have. They are very popular. Prof. Vaught did much to place phrenology on a practical basis.

"I had the pleasure of examining your eighty-dollar mail-course and must say that it is the greatest phrenological production of the Twentieth Century.

"I wish you and your school the very best of success.

"Yours truly,

"H. H. Hinman."

Prof. Hinman succeeds because he loves his science. He is earnest and honest in his work. The able, earnest and honest always succeed. Nothing in the world CAN keep them down.

V. G. R.

TOOK UP HOSPITAL TRAINING AND SUCCEEDED.



High Qualifications for Nursing.

Clara V. Luxheim, McHenry, Ill., sent us her picture, a year's subscription for Human Culture and a letter of gratitude. She writes:

"You stated in your examination that I would make a great success in nursing. I was then a sanitarium graduate, but not being satisfied, I took a hospital training, also with great success.

"If you wish to use my letter in Human Culture, you can do so. I am sure that it will help some girl who is in doubt regarding her ability and talent.

"I have received so much knowledge of the human being and the laws of life through Human Culture that I send you one dollar for one more year's subscription.

"Very truly,

"Clara V. Luxheim."

The motive behind every word and every act should be noble. The noble man acts, speaks, thinks and feels nobly. Nobility of minds leads to noble actions and lofty longings. This is the spirit of true Christianity. The noble man is a Christian nobleman.

THE MAGNETIC CHIN.

To locate the affections in the chin as physiognomists have done, is not entirely scientific. It is true that the amatory passions show in the chin to some extent, and that when the sex nature is strong, it charges and electrifies the social affections, and that the social affections may thus indirectly reflect in the chin, but at the same time, there are many people who have a weak chin who are nevertheless very affectionate, while there are also many others who are not affectionate notwithstanding the fact that the chin is strongly developed.

A long, broad and well developed chin indicates warm blood, animation, ability to manufacture magnetic vitality, power in the reproductive system, sex capacity, ability to transmit physical and mental powers, maternal power to nourish babies, strength in the physical constitution, sex magnetism. This is the magnetic chin.

A pointed chin denotes conjugal love, but whether this is so or not, we leave our students to determine for themselves. An indented chin, one that is cloven in the center, thus dividing the chin into two rather distinct lobes, one on each side of the central groove, indicates strong sexual capacity, or strong desire for the appreciation of the opposite sex. When the sex indications, or desire for appreciation, and the conjugal affections are in the lead, it denotes a desire to be loved. People who have a cloven chin, often practice the art of coquetry.

V. G. R.

THE ECONOMIC QUESTION.

What the "Elivee" Wants.

"Simply justice through the control and regulation of national finance, together with the utilization of untold wealth, dormant in the hands and brains of the unemployed.

"Government employment bureaus in all centers of population.

"Public works for the unemployed.

"A law making pauperization a crime.

"Pension for the physically disabled.

"Public rental depots for agricultural machinery throughout the farming districts.

"Publicly owned public utilities."

WHAT THE PHRENOLOGIST WANTS.

The phrenologist solves the economic question by first educating the masses, by developing brain centers, so that each man may know for himself what to do, and by making every man a good citizen, as well as a capable worker. Self-improvement leads to individual success, individual success leads to national success.

Stop producing criminals, feeble-minded, poorly equipped and one-sided people, and the economic question is solved.

V. G. R.

The cynic is usually a failure in life. He is not loved by the people, nor does he love himself. He finds fault with that which is great, noble and Christian-like. He embitters the minds of others, poisons his blood and corrupts his soul. Cynicism and dyspepsia go hand in hand. Cynicism dries up the gastric juices and makes the liver torpid; but love purifies the blood and sanctifies the soul.

HOW TO DEVELOP SELF-CONTROL.

Self-control means magnetic control. No person is magnetic who is not controlled, calm and healthy. There are three things essential in a magnetic person: namely, vitality, self-control and an inwardly active condition of the life impulse. But all must be under perfect control. Repose and mental calm are very essential. In order to become magnetic, a man has four things to do:

1. He must study and conform to the laws of dietetics.
2. He must learn how to protect and direct his energies.
3. He must learn faculty development.
4. He must learn how to breathe, study, think and execute.

But to do this he must have perfect control.

To gain perfect control, he must watch his own actions. He must study himself. He should never do anything without his entire mind is at work on that thing. Every movement should be directed by his will. Every thought should be guided by his will. He should have his will in every finger, in every movement, however small. For that reason, he must watch himself; he must pay attention. Attention is the mother of self-control. Self-control gives public influence, but self-control is impossible without close attention. The man of control must watch his every act; he must listen to every utterance; he must watch his fingers and feet; he must pay attention to inward states of mind; he must watch his every thought and feeling. He must be slow and deliberative. This is where concentration begins and ends. Concentration is impossible without attention. A man who can concentrate can deliberate; he can exert public influence because he can hold his mind to the thing in hand until he is through with it. He can dwell with his mind on questions of great importance; he can plan and he can execute. A controlled man is never in a rush. If you wish to develop control, you must be slow and silent, but very watchful. You must watch yourself with an eagle eye and pay attention to other people. Rule yourself and others and you develop self-control. Pay attention to your own mind and its operations and you develop self-control. Think and act slowly and you develop self-control. Above all never permit your own impulses and feelings to rule you, because then you will be like a mob, moved by its own impulses. People who are moved by their own impulses are like a mob. They lack control. The impulses must be there, but they must be directed, watched, guarded. An impulsive man is never a successful man in the full sense of the word. The deliberative and controlled man can assume responsibilities. He gains promotion at every step. Develop self-control and you will have more money and more satisfaction.

V. G. R.

WHO ARE TO BLAME FOR BACHELORS?

The political agitator would say that economic conditions are to blame.

Some people would say that women are to blame.

Others would say that opportunities are the faults of bachelors not marrying.

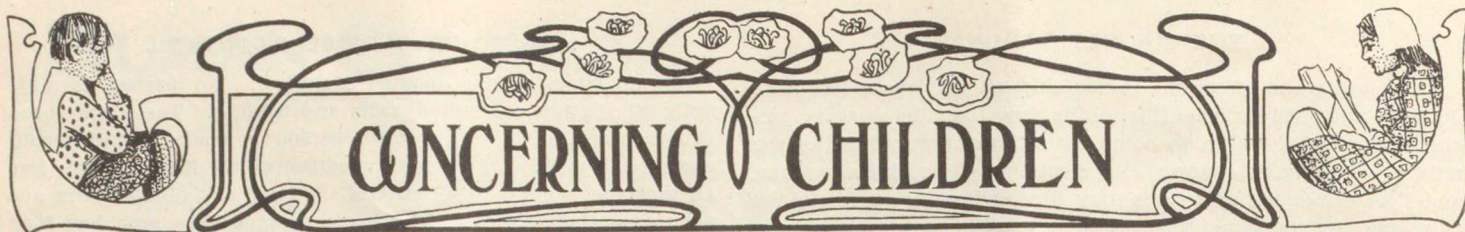
Still others would say that bachelors are themselves to blame, because they are peculiar in their tastes or incomplete in brain development.

What do our readers think?

The one who gives the best answer to the above question, according to the principles of scientific phrenology, will receive a year's subscription to Human Culture free of charge.

V. G. R.

"We cannot expect love to live when we are doing our best to destroy it."



GOOD ADVICES FOR YOUNG PEOPLE.

There is one thing that every young man or lady should remember: he or she should first select the right work.

There are many people who think that a man can succeed in anything, providing he has a will.

It reminds me of a professor of languages and psychology, with whom I had a long conversation regarding talent. This man said that it is not a question of talent. "A man," said he, "can learn anything just so he has the will." I used my best effort to convince him to the contrary, but it was impossible at the time. A few days after the professor and I were seated, talking again about psychology, human talent and occupations. In speaking about music the learned professor said:

"There is one peculiarity about me that I never could understand. I never could learn music." I answered, perhaps you have not tried. "Yes," said he, "I purchased a piano and practiced one hour each day for twenty years, and yet I could not play one single tune." Perhaps, said I, you did not have the will. "Yes, I did," said he, "for I was very persistent and made up my mind that I will NOT stop before I learn." But how is that, said I, did you not tell me the other day that a man can learn anything just so he has the will. The professor was silent.

You need not think that you can learn anything that you want. You can be sure that you have your own characteristics, temperament, talent and sphere work. Unless you find this sphere you will not succeed.

In analyzing yourself you should remember the structure, capacity and quality of your brain.

You should clear your mind of all foreign and false notions regarding your capacity.

You should consider your health and natural robustness.

You should take into consideration the strength of your digestive function, or the weakness of the same.

You should remember your lungs, how strong they are and how susceptible you are to changes of weather.

You must remember whether you are masculine, strong and positive, or whether you are weak, negative, bashful and retiring in disposition.

You should remember your bank account, or capital that you have at your disposal for educational or business purposes.

You should remember injuries that you may have sustained, or faults that hinder you from success in a certain work, as for instance weak eyesight, or poor hearing, or weak vocal power, etc.

You should consider how large you are, how muscular, bony and strong.

You should study out whether you are adapted for light work, or indoor work, or outdoor work, or active work, or sedentary labor, or brain work, or muscular work, or for both combined.

You should ask yourself: Am I sociable or unsociable, magnetic or unmagnetic, honest or dishonest, talkative or reticent, forward or retiring in habits, religious or atheistic, saving or extravagant, and all other characteristics; for after all, when it is a question of success, it is a question what you are, the same as it is a question of what you are when you select a matrimonial mate. All depends upon what you are. Your success or

failure in finance, business, trade or industry, love, matrimony, war, health and everything else depends upon what you ARE; and as soon as you know this you can place yourself in the right vocation; but until you know this, or until your parents know this, you or they cannot find your right sphere in life, no matter how much WILL you may have.

Will is very essential, but it is not all. Capital is necessary, but it is not all; training and education are important factors, which is the case with health and all other considerations or qualifications. ALL must be considered. You may entertain false notions of your capacity, notions that may cost you the greatest part of your life, all of your capital, your reputation and health. Old, gray-haired men often walk into our examination room, admitting that their life has been a failure.

Phrenology as a science deals with talent; it is the science of ADAPTATION.

V. G. R.

FAMILY CULTURE.

Our present systems of education are not complete. They may be partially complete in an intellectual sense, but the construction of man is not understood; and therefore our educational systems are incomplete.

Christians usually point with pride to our jails, insane asylums, benevolent institutions, churches and hospitals when they want to impress upon others the progress of religion and enlightenment. But the existence of a jail shows that church people are not doing their duties, or that there is something incomplete somewhere. If everything were as it should be, we would need no jails, no public officers, no gallows, insane asylums, benevolent institutions, hospitals and no sickness. So long as we have sickness, sickly people, hospitals and insane asylums, medical knowledge is at fault, or else medical men do not understand their business. This holds true regarding parents as well. If parents gave rise to defective children, or to criminal children, the parents are either incomplete, or else they do not understand the laws of heredity, selection and transmission. The intellect is the intellect and nothing else. If we educate the intellect in the child, we educate the intellect, and not the moral faculties, nor the social, nor the commercial, nor the esthetic. The intellect, whether educated or not, obeys the tendencies, or the Affective faculties. If we educated an evil-minded man, we increase his ability for committing outrages and thus make him more dangerous in his plots. Incentives to action, motives for conduct and temptation arise, not in the intellect, but in the appetites and passions, and when a man is deficient in moral sense, governing power and love, he becomes a slave to temptation. In such a case his training should not begin in the intellect, but in the moral and social faculties. The sentiments of love and morality should be called into action. It is the governing, moral and love faculties that regulate and limit the gratification of the passions and appetites. The criminal is wanting in moral and governing sense. Build up his moral, social and self-engineering faculties and he is a criminal no longer. This holds good regarding the child in the home. Develop love, morality and self-government and the child will go to the church instead of to the jail; he will do useful work instead of criminal work; he will go to heaven instead of to hell.

V. G. R.

THE MOTHER AND HER UNBORN.

There are three important periods of embryonic development, studied from the standpoints of brain growth. If either one of these periods is incomplete, the child will be defective somewhere. These periods of development are:

1. The Physical, including the vital and muscular.

At this developmental period those parts of the brain are formed that look after the vital and muscular system; and if there be want of development in the embryo, at this time, the child will be born into the world with poor digestion, poor muscular control; and therefore, later on, his muscular and vital systems will be defective. He will not be able to walk very quickly, or he will suffer from locomotor ataxia, or from Saint Vitus dance, or he will fall and injure himself, or he will suffer from stomach, lungs, or throat trouble. For this reason the mother should understand what to eat and drink, how to live, develop, think, speak and act during this period.

2. The Emotional Period, at which time the emotional brain centers are being developed. This includes expression, sympathy, love, kindness, affability, obedience, taste, sense of beauty, inclination for the sublime, sense of perfection, harmony, love of children and young, love of nature, magnetism, goodness, love of the people, sociability and many other excellent qualities, sentiments and emotions.

Here also the mother should understand how to live, breathe, think, speak, act, develop, sleep, eat, drink, associate, study, etc.

3. The Intellectual and Moral Period.

At this time of development, the greater portion of the frontal lobe of the brain is formed, including the perceptive centers, the receptive centers, the cognitive and metaphysical centers of the brain.

If this period of development is incomplete, the child will be incomplete in its frontal brain area. He will accomplish but little in the world. He will be mediocre in talent. He will be compelled to serve others, perhaps against his own will.

Here, the mother should also understand the laws of development, food, drinks and environments, so that she may select and develop accordingly.

V. G. R.

REDUCING FAT.

A too strong development of the vital faculties, Alimentiveness, Bibativeness, the cerebellum and the medulla is the sole cause of obesity. Wrong eating and wrong drinking is an indirect cause, but a too strong development of Amativeness, acting with very strong appetite, converts everything into fat. People who grow too corpulent are never healthy and long-lived. They become one-sided in a constitutional sense. The very best to do to reduce fat is to work hard, take physical culture exercises, live in a mountainous district; eat solid food and leave sweet substances, soups, liquids, starchy foods and fats alone. Butter is almost nothing but fat. Fat meats and soups should not be eaten by corpulent people.

Fat is a hindrance to brain action. A bright original brain and a corpulent body do not go hand in hand. If a man be too corpulent, his brain is dull. This is also the case with a lady. A corpulent lady is not bright, beautiful and attractive. The man who is too corpulent is hindered in accomplishing what he wishes; the woman who is in a same condition cannot expect to attract people. She will not be a success to such an extent as she may deserve. It is possible to reduce fat merely by faculty development, and by prescribing the right kind of diet, but to reduce fat all the causes must be removed. A person must eat according to the age, occupation, temperament, climate and environments. Merely by developing certain faculties or restraining others and by using the right kinds of foods, obesity may be reduced.

V. G. R.

THE SECRET OF MAKING THIN PEOPLE FAT.

It is not easy for a lean man to become fleshy before he understands the science of faculty development. When he understands the psychology of the emotions, appetites and passions and understands the science of building brain centers, then he understands how to rebuild the system, providing of course there is sufficient of brain vitality left to permit development and reconstruction.

There are at least five principles that must be taken into consideration in building a perfect body, and these are:

1. Arousing the emotive brain centers.

2. Awakenning the vital appetites.

3. Awakenning brain centers for the inflow of mental and physical magnetism and life.

4. Eliminating poisons, mineral substances and waste material.

5. Supplying the system with the proper material for the making of new blood and for electrifying blood and brain centers.

When a man understands this he understands how to cure consumption in himself and how to gain flesh at every step. In these five principles are the secrets of vital development, the philosophy of building a perfect body.

The main thing is to call latent brain cells into action, or developing the vital brain area.

V. G. R.

CORRECT BREATHING.

When you breathe for health, your mind should be in a peaceful and cheerful condition. The only man who understands how to breathe is the happy lover. Watch him when he breathes and you will learn a valuable lesson. His eyes are joyous; his cheeks are rosy; his skin is bright and warm; his lips are red; the pupils of his eyes are large and magnetic; his chest is expanded; his pulse is regular and buoyant; his nostrils are large and expanded—he drinks in the air as it were. He can give us a more valuable lesson in breathing than all the physical culturists in the world.

When you are walking, you should assume a strong and peaceful attitude; you should inhale air rather quickly and exhale it slowly; you will be benefited by your breathing. Spend much of your time in parks, or where trees, bushes and flowers are plentiful and in a flourishing condition. The freshest air that can be found is found where the vegetable kingdom is in a flourishing condition. There is where the air is charged with oxygen. Consumptives and dyspeptics should live in parks, groves or forests.

We are sure that Adam and Eve, as long as they lived in the Garden of Eden, did not suffer from consumption. They needed no cod liver oil, because they had plenty of oxygen. A man who wishes to develop his lungs and cure himself of consumption, should spend much of his time among trees and bushes, and he should cultivate the sentiment of love.

V. G. R.

THE TEMPERANCE QUESTION.

Every temperance worker knows the evil of liquor and tobacco habits, but he does not know what to do with the evil, how to stop it. He thinks that the best way to stop the alcoholic evil is to stop the manufacture of strong drinks, or the selling of strong drinks, but this would not stop the evil. So long as the drinking tendency is there, that long liquor will be manufactured, either privately or in a more public sense, and that long the inebriate will continue to drink. But kill the drinking tendency and liquor manufacture will stop and people will stop drinking liquors. Kill the drinking tendency in the inebriate

and he will patronize the saloon-keeper no more; therefore the saloon-keeper will not be able to sell his liquor. This will stop the brewer and his work. This is what temperance people must do, and until they succeed in doing this they will never be able to stop drinking.

Temperance workers have spent as much money trying to stop the liquor evil as the brewers spend in manufacturing liquor, and yet the temperance workers, their efforts and money have been in vain. On the other hand, the liquor traffic is alarmingly on the increase. It increases thirty per cent faster than the population. The liquor traffic for one single year in the United States amounts to more than one billion four hundred million dollars; and the loss caused by crime, sickness, support of paupers, insanity and accidents, all caused by strong drinks, amounts to more than one billion one hundred million dollars. This shows that the temperance workers are working in vain, and it shows also that they do not understand the causes.

There is no science in the world that throws so much light upon the temperance question as phrenology. Phrenology teaches us that the inebriate drinks because he is too strongly developed in the parietal lobes of the brain and too weakly developed in the back and sides of the head. Because of this development his soul is dark and his thoughts gloomy. He has gloomy tendencies, acid blood and a torpid liver. This is why he drinks, and this is the reason that he eats such foods, drinks strong drinks, and seeks such environments as he does.

To stop the drinking tendency, or the alcoholic evil, the temperance worker must reconstruct the soul of the inebriate; he must change his brain formation, his thoughts and his tendencies.

V. G. R.

DESTINY, OR WHERE WILL YOU GO?

If we make a close analysis of our own faculties, thoughts, feelings and tendencies, we can tell beforehand where we will go.

If the sentiments of love, altruism, christianity and religion are active in your soul, you are under the influence of the higher powers, and therefore on your way to heaven. If you are generous in your gifts to the poor and needy; if you love mankind; if you cultivate toleration for the faults of the people and look upon the best side on the actions of the people, you are cultivating the Christ spirit. Kindness and liberality will always pay, whether it be liberality in the way of advice, or judgment, or money.

Every man should cultivate love for all rational beings. He should develop the spirit of love, kindness and benevolence in its widest sense. He should help people in thought and deed, for by so doing he develops the spirit of charity, which is the spirit of Christ. He should be honest, not because it pays. Business people say "honesty is the best policy," "honesty always pays." The business man is honest because it pays, but a true Christian is honest whether it is policy or not, whether honesty pays or not. The man who is honest because it pays develops a mercenary spirit and is not preparing for heaven. A man should be honest because he is a true Christian, because of the principle, because of the greatness of being honest. An honest man is a noble man; he is a man of principle and worth. This holds good regarding love also. We should not only love people because of their beauty, or money, or accomplishment, or education, or standing in society, nor should we love them because we gain patronage, or because we make more money by becoming more influential, for if we love them through this motive, we develop a mercenary spirit. This is not true soul development. We should love people because of the principle and not because we wish to uplift and improve them as well as ourselves

through this noble Christian principle. The man who develops the spirit of love, honesty, kindness and nobility is on his way to heaven, but the man who hates people is in hell already. He destroys himself. If you hate people, your mind becomes black and your soul diabolical. You destroy your peace of mind. You kill your higher self by slow degrees. You commit spiritual suicide. To love people is to live; to hate them is to die spiritually. To destroy others is to destroy self. Hate and revenge lead to destruction. Hatred will kill soul life; love will preserve it. Hatred will destroy the world; love will save it. Hatred will disturb health, embitter life, darken the soul and kill the spirit; but love will improve health, sweeten life and preserve the soul.

The man who hates is on his way to perdition, or hell; the man who loves is on his way to happiness, salvation and heaven.

V. G. R.

WILL THE WORLD BE DESTROYED?

According to the evil prophecies of many, the world will be destroyed this year. The question is: Will it; or, are the world-destroying prophecies a result of abnormal brain functioning?

When Destructiveness is too strongly developed and acting with Combativeness, Conscientiousness and Veneration; when the social sentiments are inactive and the optimistic, cheerful and kind feelings are wanting, man becomes a religious prophet but an enemy to the people. He will feel and think that the people are very wicked, that God is angry, that God will soon destroy the world and that evil hangs over the people. He is waiting, waiting, waiting for the angry God to destroy his creatures and the world. He does not work. He only preaches destruction over the people. He thinks that the people are very, very bad. If he were a God he would destroy the people very quickly. He has a dark and gloomy soul and because he is gloomy, he thinks that people are very sinful. This is the reason that he is full of evil thoughts and prophecies. An evil prophecy is born of an evil mind; a prophecy of grace, success and health is born of a loving mind. "By their fruits ye shall know them." The world will stand when evil prophets are dust. The evil may have its day, but the good will prevail. Evil prophecies are the results of a diseased and gloomy mind.

V. G. R.

PHYSIOGNOMICAL POLES.

The center that controls the liver, bowels and kidneys is located behind and beneath the ear; or it is situated a little above the zygomatic arch, or that bony projection which runs from the opening of the ear to the cheek-bone. Fullness in this region of the head, at the lower temples, is a sign of a healthy and active liver. But when this portion is sunken; when the veins are puffed and the complexion is sallow, the liver is torpid and inactive. Then it results in constipation.

The bowel pole is located in the jowls. Fullness in the lower and back portions of the cheeks, between the ears and chin, signifies activity and vigor in the bowel function. Then the lower part of the abdomen is unusually well developed.

The pole of Bibativeness is found in the middle portion of the lower jaw and also at the outer corner of the lips. Fullness here is an indication of an active condition of the liquid faculty. It was large in Vitellius and in Louis the Fourteenth. It is unusually large in the German nation.

Bibativeness takes an interest in liquids, liquid food, soups, water, tonics, baths, beer, wines, milk, watery food, oceans, seas, lakes, rivers and brooks. When it is strong, the circulation is good and the impurities are therefore eliminated. The lymphatic system is more active in a man in whom Bibativeness is strong; and the lower abdominal section is well developed.

V. G. R.

A LESSON IN CHARACTER READING.

The sex impulse has its principal sign in the upper lip, but it has also its sign in the fleshy part of the upper portion of the chin, as well as immediately under the central portion of the chin.

A very broad and heavy chin denotes great physical vitality and coursing blood, which, of course, does have a tendency to intensify the affections, providing the conjugal, parental, social and sexual affections be strong. A very large chin and a warm hand go together. A person who has a well developed chin generally also has a warm hand. For this reason people say, "You have cold hands and a warm heart;" or, "Warm hands and a cold heart." There is a great truth in this expression.

Selfishness of disposition, a broad head well developed in the base, and a short neck go together; a narrow head in the sides and a long neck go together. A short, thick neck denotes vitality, strength of constitution and ability to provide for animal wants. A backward bending of the neck, and a strong arching of the windpipe, signifies a strong action of Self-Esteem. It means pride. A pyriform face denotes a Mental Temperament, with accompanying intellectual refinement, delicate senses and spirituality of the emotions. A round face goes with the Vital Temperament which, as a rule, is significant of vital capacity and less refined susceptibilities. Narrow jaws, and a less developed face in the lower portions of the same, mean less animality and more intellectuality. A broad head, and still broader cheeks and jaws, denote strong passions, appetites and selfish propensities. Massive jaws, a strong nose, and a powerfully developed intellect, denote great physical and intellectual capacity. A very stiff organization, hard and dense bodily texture, sharp nose, angular features, heavy bones, a long, sharp and angular jawbone, developed downwardly from below the ear-tips, and very prominent cheek bones, all indicate that the person is strongly marked in the Motive Temperament, which in physiological science, indicates masculinity, strength, resolution, will power, daring and inclination for difficult work, whether it be of a mental or a physical nature. Sallowiness of complexion, and an almost bloodless face, with blue veins on the hands, indicate poor blood and liability to ailments in the physical functions. A loose, shriveled and seemingly floating skin, indicates that the person has lost flesh and that his present health is not as strong as it has been.

Bloodshot, erratic, restless and impatient eyes, denote volcanic passions. We should caution such a person, especially if his vitality be low, for he is in danger of insanity. He devitalizes his brain, or overstrains it by overwhelming passions.

The prominence of the cheek bones under the outer angle of the eyes, indicate protective care; a marked prominence of the malar bone immediately under the side of the eyes indicates watchfulness.

A very marked arch of the cheek bones which run in the direction of the ears, or, anatomically speaking, the anterior part of the zygoma, which forms with the malar bone the zygomatic arch, the prominence of this arch and anterior part of the zygoma, is the sign of "medicine."

V. G. R.

THE FOUR GREAT DIVISIONS OF THE BUSINESS WORLD.

1. The Practical.

The Practical division, functions through the lower half of the forehead, through a good development of the muscular system, strong industrial faculties, especially Vitativeness, Inhabitiveness, Cautiousness and Destructiveness. People who are strongly developed in these parts of the brain are experts in detail work. They take an interest in industrial and business

detail. They are workers, freight-agents, accountants, salesmen, clerks, bookkeepers, stenographers, secretaries, etc.

2. The Constructive Division.

People who belong to this division are strongly developed in the region of the temples and in the upper frontal lobe. They are manufacturers, mechanics, technicians, engineers, constructors.

3. The Financial Division.

People of this division are strongly developed in the anterior portion of the upper frontal lobe, in the middle section of the side brain, in Combativeness and sometimes in the social faculties. They are hopeful, buoyant, spirited; they want to make money easily. Bankers, brokers, financiers, speculators, stock exchangers and sellers, board of trade speculators, horse racers, lottery people, gamblers, etc., belong to this class.

4. The Executive Division.

People of this division are very strongly developed in Combativeness, in the cerebellum, in Conscientiousness, Cautiousness, Vitativeness, Self-Esteem, Destructiveness, Acquisitiveness and other managing, watching and forceful faculties. V. G. R.

WHAT MAKES MAN SUCCESSFUL?

We have made thousands of examinations of successful and unsuccessful people during a period of over twenty-six years and can say positively that in each and every case the person who made life a success had the following faculties in the lead:

Combativeness.

Acquisitiveness.

Secretiveness.

Veneration.

Self-Esteem.

Causality.

Constructiveness.

Spirituality.

Amativeness, or some of the social faculties.

It may be true that all were not always in the lead, but most of them were. These brain centers are very important. They lead to self-preservation. They give desire for money-making. They give idea of money-making in new and progressive fields. They qualify man to develop new industries. They give habits of industry and a desire for training and education. They lead to conservatism and health protection. They give magnetism and social influence. They lead to habits of economy. They give an inclination for unity of effort. They prompt man to operate in important fields and among prominent people. They give sense of value. They lead to habits of economy and saving. They prompt him to work for noble ends. They give him self-control and prevent him from quarreling with important people, friends and customers. Especially is this the case if Secretiveness, Veneration and Acquisitiveness be influential. The conservative man does not quarrel with friends and customers. He can control himself because of his Secretiveness. He is tactful and silent when it is necessary. Acquisitiveness does not quarrel with a person when it is a question of a deal, and Veneration respects people.

The successful man is conservative.

He takes care of his health.

He develops self-confidence.

He trains himself for his work.

He handles honest goods.

He is ever at his post of duty.

He creates a demand for his goods.

He stays out of overcrowded fields.

He sells what the people need.

He studies character-reading and qualifies himself to select

partners, servants, associates, wife, lawyers and assistants with whom he can succeed and whom he can trust.

He watches himself and others. He watches and prepares for opportunities.

He associates with people of prominence.

He saves his money.

He never tells the people his business, neither does he sit and talk to people in his office for hours at a time; neither does he permit idlers around him.

He is ever busy, because he is industrious, but he is always civil, friendly and respectful. He takes an interest in all kinds of industries.

THE BRAIN AND ITS MYSTERIES.

By A. Russel Bond.

Most baffling of all subjects that human brains have ever attempted to study is the human brain itself.

The lowest orders of animal life are jelly-like masses, incapable of locomotion in any definite direction, although by expanding and contracting they can move in an uncertain direction, which usually follows the line of least resistance. Such animals are usually circular in form, extending symmetrically in all directions from a common center. On the other hand, animals which swim, creep, walk or fly, no matter to what order they belong, have this much in common, that they are all made with a right and a left side.

Control of the Body.

Even the brain is made in two distinct parts, and, curiously enough, the right half controls the left half of the body, while the left half of the brain governs the right half of the body. When a bilateral animal moves the two sides act symmetrically, causing progress to take place in a straight line. There are some exceptions to this rule, namely, that gnats, which progress by flying in circles, and crabs, which, since the two sides do not move alike, are caused to travel sideways.

It has been found that if an animal sustains an injury to a certain part of the brain or nervous system it will be impelled to travel rapidly about in a circle. If other parts are injured the subject will roll over and over, or, like the spokes of a revolving wheel, it may run around with the fore part of the body while the rear part remains stationary.

Experiments of this sort have been tried with rabbits. When one of the nerve chords running from the eye to the cerebellum, or the lower brain, was cut the animal would roll, but when a nerve chord running to the cerebrum, or upper brain, was severed the subject ran around in circles. A cricket similarly treated was unable to remain beside the piece of bread which it was eating, but kept moving off to one side until it was out of reach of the food and then could not return of its own accord. When the insect was disturbed by touching it with the finger it attempted to run away, but could not break from the circular path which, much against its will, brought it back again to the meddling finger.

Disturbed Equilibrium.

It is found that this apparent equilibrium of the organs can be disturbed by other means than that of cutting the nerve chords or injuring the brain proper. Certain peculiar movements are caused by injuries to the inner ear, which is incased in one of the bones of the skull. This organ is composed of three tubes, called the semi-circular canals. One of these canals is horizontal, and if this be cut the head of the animal will move from side to side. Another canal is vertical, and if this be cut the animal's head will move up and down.

In insects the equilibrium of the motor organs can be destroyed by a more remote influence. Flies, bees and similar

insects when blinded in one eye will turn away from the blinded side as if trying to avoid an object on that side, while moths and similar nocturnal insects turn toward the blinded side, as if seeking shelter in the apparent darkness in that direction.

However, this direction of flight is not a choice of reason, but apparently one of instinct, the motor organs on one side being stimulated or weakened more than those of the opposite side. Often an insect will be caused to move in a circle if one of its antennae is cut off. A snail if placed between two objects, one white and the other black, will crawl into a curve leading toward the dark object. Certain worms if blinded in one eye will twist about into a ring just as if the blinded side of the body were partially paralyzed.

Relieved of any mental control the counterbalanced motor organs act in proportion to their strength or stimulation. One organ may be naturally stronger than the other, or, as in the case of the cockroach, it may be stimulated by supporting a greater weight on one side of the body than the other, in which case longer strides will be taken by the leg which this organ controls than are taken by the other leg, making the man pursue an endless circular path.

It must be admitted that the theory of opposed or counterbalanced organs does not completely account for all erratic motions of animals. Many physiologists are disinclined to accept it, although unable to offer a better explanation. At any rate, it is but one of many complexities showing that the brain is by no means the simple organism it was thought to be a quarter of a century ago.

The reason that animals and insects lose control of movements is that the cerebellum controls physical movements. When the cerebellum is injured, equilibrium is disturbed; and if one side of the cerebellum, or one set of motor nerves be cut, the animal would naturally be compelled to move in a circular direction.

V. G. R.

SUCCESS RULES.

Never lose your self-poise.

Never argue, fight, look crossly at people and lay revengeful plans.

Forget injuries at once.

Keep your own secrets as well as those of other people.

Rise early. Cultivate punctuality, reliability, honesty, economy, industry and perseverance. Remember that what most people call luck is nothing else than watchfulness. They pay the closest attention to the times and to that which the people say and do. They watch opportunities and never miss them. They continue in one and the same direction all of the time and never let anyone or anything divert them from the road that leads to success. They never waste time regretting that which is lost. They prepare for new opportunities and new deals. They soon discover who are their REAL friends and they stick to them through thick and thin. They FORCE luck. They think luck; they construct their own castle of luck and fortify themselves in it. They never admit that they fail or that they have failed; if they are down, they soon get up again and fight. They dream of nothing but luck; they talk success wherever they go; they behave well at all times, even when they are among their enemies. They keep their mind on one thing. They never waste their nervous forces. They never do things by jerks. They are never in a rush. They are controlled and therefore they never stutter nor stammer in their conversation. They never assume awkward positions; never waste their vital forces; never stop, start or turn suddenly; never laugh loudly. They are controlled and therefore successful. Controlled actions lead to success.

V. G. R.



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.

WHEN DOES THE BRAIN STOP GROWING?

Question by R. L. Springfield, Nova Scotia—Is it true that the brain grows only till the age of seven?

Answer—Formerly psychologists and other students of the mind and brain thought that the brain stopped growing at the age of seven. But now we know better. We know now that the brain grows as long as it is exercised. There is a two-fold growth going on in the brain; a natural growth, which stops at the age of twenty-five or thirty, and a developmental growth which is metabolic or reconstructive. There is repair of function everywhere in the human system, and this repair continues until the heart stops and the eye glazes in death. This repair goes on in the brain also.

When a special brain center is being used, in a normal way, there is an increase of the gray neurons in that special brain center which is being exercised. This is developmental growth. It is increase of the grey substance in that brain center which is being exercised. On the other hand, when a faculty is not used, its brain center decreases for lack of action, the same as an arm does which is being carried in a sling. Excessive use of an arm decreases the strength and tension of the muscles; excessive use of a brain center decreases the grey substance in that brain center and weakens the faculty. The anabolic and catabolic laws are ever active in the human system everywhere. When tissue is destroyed, disease sets in and lastly man dies; when tissue is being built up, health is a result and man gains in life and strength. Growth may stop at twenty-five or thirty, but repair does not. Sometimes growth of brain takes place very late in life.

WHY MORE MALE CHILDREN ARE BORN IN TIMES OF WAR.

Questions by J. O. V., Ishpeming, Mich.—Is Utopia possible of realization?

Answer—Only in imagination is it possible. Perhaps in a million years, this globe and its people may have been brought to such a stage of evolution as to create for themselves a Utopian existence; but until that time Utopia will only exist in imagination.

Question 2—It has been stated that after prolonged and devastating wars more male than female children are born. If so, how do you explain it?

Answer—Anything that weakens man weakens his sexual capacity as well, and this gives women the upper hand, in a creative and magnetic sense. Hence more male children are born. When more male children are born it denotes masculine degeneracy and weakness and feminine vigor and strength. And when more female children are born, it denotes that women are growing weaker and men stronger. Wars are hard on men. The strong and vigorous are killed out and all are subjected to suffering and hardships. This is why men grow weaker in times of war. This is why more male children are born.

WHAT DREAMS SIGNIFY.

Question by J. A. B., Hettinger, N. D.—Are dreams natural; do they have their origin in active Spirituality, or do they indicate a diseased condition of the mind?

Answer—Dreams are not the result of active Spirituality alone. Dreams are nothing else than sleep-thoughts or night-thoughts, produced by those brain centers that are awake. Therefore, they are colored by the faculty which is active. Tune has its longings and perceptions; Spirituality has its images and suggestions; Acquisitiveness has its desires; Amativeness has its images and inclinations. Therefore, when you dream, you can tell what faculty has been active during the night. Dreams do not denote a diseased condition of the mind; they denote active brain centers.

Evil dreams, wicked plans, horrible pictures, or dreams about bears, snakes, mud, sickness, disturbances, trouble, failure and difficulty, indicate a troubled condition of brain and body.

INSANITY.

Question by D. V., Logan, Utah—Can insanity be cured?

Answer—Yes, if its causes be understood and attended by a surgeon who understands brain localization.

Insanity is much a result of inflamed brain centers, or of a coagulated condition of the blood in some brain center, or of overworked brain center, or of a growth of the brain, or of an inflamed condition of the meninges of the brain, or of internal growths of the skull, or an injury of the skull.

If the cause be understood, insanity may be cured. Sometimes the causes may be physiological, but whatever be the cause, it must be understood and handled skillfully.

HOW TOO STRONG DESTRUCTIVENESS AFFECTS THE SYSTEM.

Question by R. D. S., So. America—What effect will excessively active Destructiveness have on the system?

Answer—It will lead to mental gloom. It will poison the blood, cause generation of uric acid and other poisonous substances; make a person angry and nervous, give rise to evil dreams and gloomy forebodings. It may lead to epilepsy, or a strong tendency to kill, or murder, or hypochondriasis, or melancholy, or pyromania.

HOW SULPHURIC ACID AFFECTS HEALTH.

Question by D. K., Lafayette, Oregon—How does sulphuric acid affect health?

Answer—Sulphuric and nitrate acids are tissue destroyers. Sulphuric acid chars the tissues black, burn and abstract the water from them, combine with the albumen of the tissues and destroy the protoplasm. It has strong affinity for water and therefore completely decomposes the tissues of the system.

WHY PEOPLE LACK CONCENTRATION.

Question by S. T. Avonmore, Penn.—Explain why people lack concentration.

Answer—Lack of concentration may be caused by many conditions.

In "Morphology of the Nervous System," Page 84, we read of a case where the frontal lobe was diseased, giving rise to lack of concentration. This was simply lack of intellectual concentration. It was inability to direct the intellect in thought action.

Some people are too weakly developed in the motor centers. This leads to feeble-mindedness. If a man be defective in the motor centers, his brain is like a sponge. It cannot focus itself on anything. Then, the mind is wandering. It lacks power of control, direction and concentration. Lost manhood leads to the same thing by depriving the brain cells of vitality and life.

HOW STATES OF MIND DEVELOP.

When you wish success, advancement and desirable conditions, you should express these feelings in words. These inner feelings are creative powers and when you express them in words, when you are positive and know that you want success, you cause the creative powers in yourself to create qualities that will produce success.

But when you are doubtful and negative in yourself and express these inferior qualities in words, your creative powers will create or increase them, simply because you dwell upon thoughts and feelings that produce attitudes of doubt and negativity, thereby drawing blood to those brain centers that are negative in themselves. Fear apprehends evil and weakens the mind. Courage defies evil, danger, difficulties and strengthens the mind, by drawing blood to the brain centers of courage and resolution. To cultivate a courageous and hopeful state of mind will lead to success. The courageous man acts; the timid man fails to act, even when he has the talent and training. A courageous man will succeed where a timid man will fail. A courageous man is strong, serene and calm, filled with a spirit of conviction that that which he does will succeed.

A man who is timid should develop the spirit of resolution. He should accustom himself to act. He should decide at once when it is a question of action. He should never hesitate, nor think of results, nor fear consequences. He should act NOW. This is the only way of developing those brain cells that lead to action and success.

V. G. R.

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"The New Gospel," written by T. G. Allen, LL. D., is a new book, full of practical advice. No one can read this book without improving himself and getting a broader view of things. We can recommend this little book to progressive people.

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Dr. McCormick, Chicago, has written a book which he calls "Optical Truths," in which he explains the eye, the laws of refraction, measurements of lenses, errors of refraction, machine tests, adjustments of frames and lenses, the anatomy and physiology of the eye, the effects of drugs upon the eye, color blindness, diseases of the eye, ophthalmological blunders, etc.

Anyone interested in the progress of the optical science and art, should communicate with Dr. McCormick or Dr. Rocine.

"Ready Money," by George H. Knox, is a book full of advice in the direction of finance. It is optimistic instead of pessimistic. George H. Knox, the author, believes in possibilities, will and resolution. No one can read "Ready Money" without profiting. See his advertisement in this issue of Human Culture.

"Practical Health" is the name of a new book written by L. E. Whipple, an important metaphysical writer on health and disease. The book treats of Thought Action in Sickness, Thought Action in Health, Thought Transference, Value of Calmness, Healing Methods, Mental Safeguards, Remedies, Self-Help, Emotion in Sickness and Cure, Curative Thought, etc. The book is elegantly bound; it sells for \$1.50.

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"English Made Plain" is a new book by C. C. Miles. It is the book for the BUSY man wishing to talk and write correctly, to express thoughts with force and conviction. For the busy man, it is a textbook full of simplified instruction that can be instantly applied, dealing with the correct use of words. It teaches how to write a composition, secure variety in paragraphing, arrange briefly, and express thoughts in a proper

and convincing manner. It takes up letter-writing from business standpoints. It is the book for the busy man, beginner, teacher, student and salesman. It teaches how to select words, how to make a business letter stronger, get attention, create desire, and how to argue by means of correspondence. Price \$1.00.

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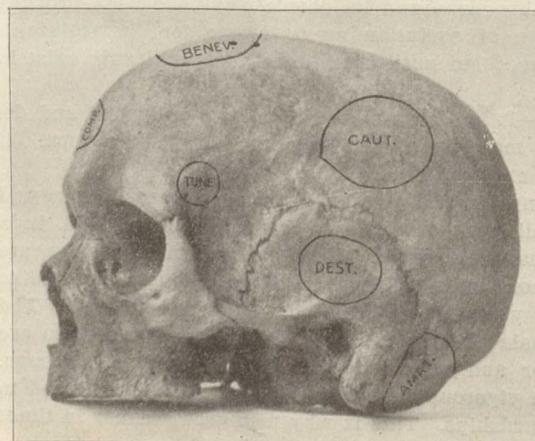
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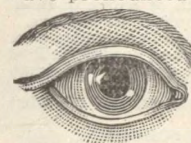
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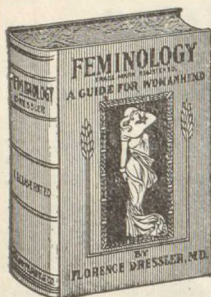
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