

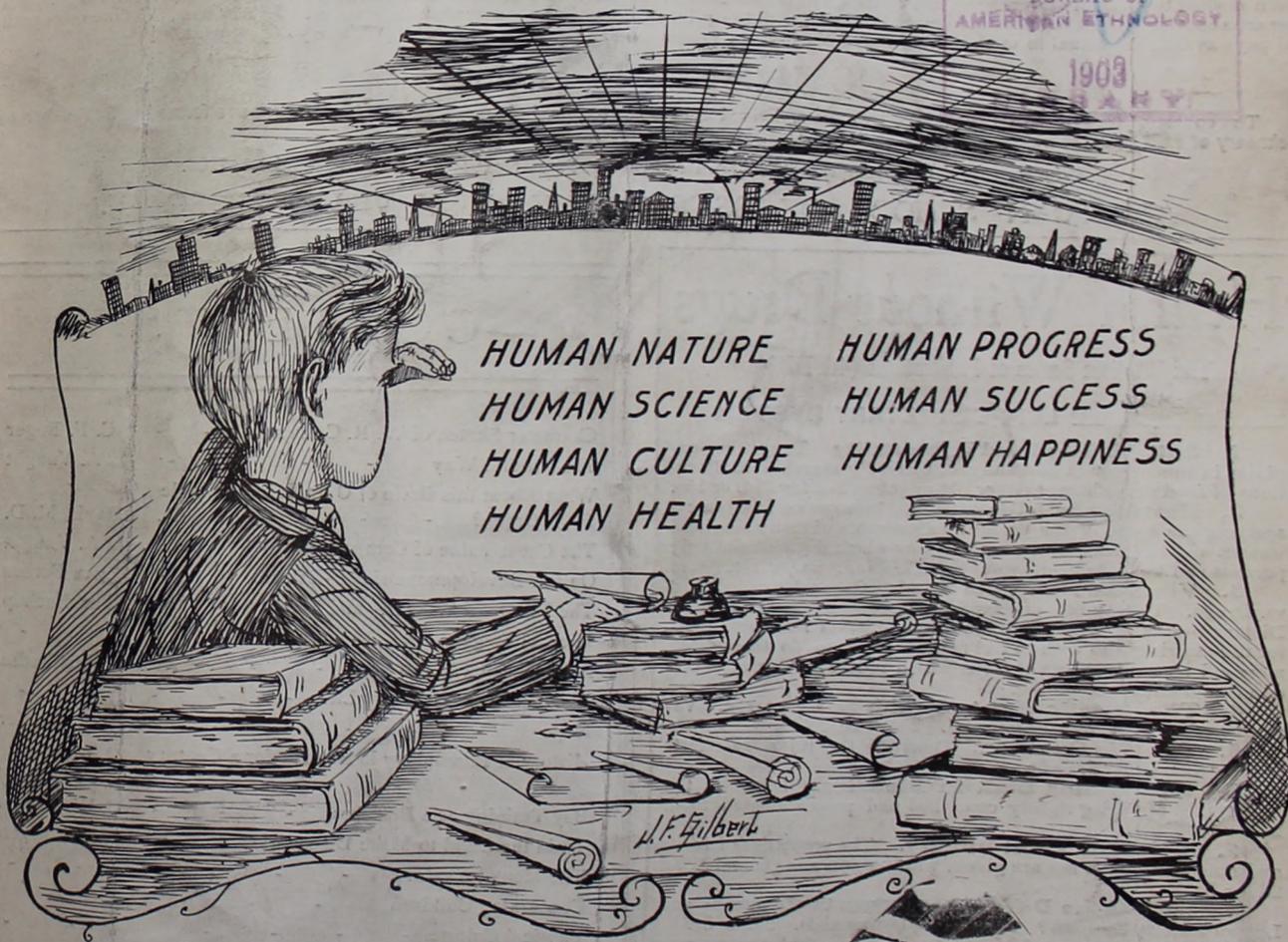
# HUMAN CULTURE

Vol. 5.

CHICAGO, ILLINOIS, OCTOBER 5, 1903

No. 10

BUREAU OF  
AMERICAN ETHNOLOGY.  
1903  
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# HUMAN CULTURE

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W. R. C. Latson, Editor of Health Culture.

W. R. C. Latson, the subject of this sketch, is clearly a man of good mental capacity, and owes much of his success in life to hereditary influences; predominating in brain power, inheriting from his ancestors that sagacious insight into people and things and the brilliant capacity for timely and determined action, which his success in life amply demonstrates. He is aggressive and hopeful in disposition, he is a thorough optimist—looks on the bright side of life—knows no such word as fail. He manifests much stability and decision of character, is firm and self-reliant, has implicit confidence in his ability to succeed in whatever he undertakes. He evinces great "vitativeness," or love of life, which inclines him to struggle with an instinctive determination against the approach of death; and by the exercise of this power would recover from an illness which might prove fatal to another with the same amount of vital power and constitutional strength, but who lacked in the faculty of resistance to death. He is a good judge of character, is quick to discern who are likely to be in harmony with him in the exchange of conversation and sympathies, and very often is able to understand people by merely looking at them. He is a keen critic, is quick in analyzing and comparing—nothing delights him more than an argument. He loves commendation, but is not controlled by this sentiment. He is by nature affable and courteous and ranks high as an organizer. He is the possessor of much courage, and believing thoroughly in himself, he is inclined to stick to that which he deems right. He is magnetic, enthusiastic and will not be outdone. He cherishes the most exalted feelings of regard and esteem for women; is fond of social life, is a brilliant raconteur and an orator of ability. He is qualified for the following professions in the order named: Law, journalism, medicine.

## The Natural Way.

BY L. A. VAUGHT.

We contend that there is a natural way for the human to live as there is for everything beside the human.

The plan of human life is a natural one. We were not organized for any other kind of a plan. The vast universe is operated in accord with natural laws. Man is no exception. Life is an adjustment to the physical, natural and spiritual environment. To that degree we are adjusted properly to environment, to that degree we have pleasurable result. To that degree that we are improperly adjusted to environment to that degree we will have unpleasurable result.

The great difference between man and the animal kingdom is that the animal kingdom is organized to follow an instinctive plan and completely fulfill its mission, while man is organized to follow a discovered plan. We have been more or less at work for 6,000 years discovering how to live and have not learned nearly how yet. All to a greater or less degree feel the need of knowing more fully or clearly how to live. Thousands are drifting here and there without being able to seize hold of anything permanent enough to anchor them. Everything we know has been discovered or learned by investigation, experiment and thought. This is our organizational necessity. Our organization makes us progressive. Having to learn the plan of life we make progress in trying to learn. This is why it is so. It is the intention of the plan to bring out and develop us. The universe is nature's university. We are all pupils. Some are more advanced than others. But all have to learn. The plan is such that until we do learn we will be unhealthful and unhappy. We can not live any more happily than we live in accord with nature's laws in the human. If we could live in perfect accordance with everyone of nature's laws, physical and mental, we would be perfectly healthful and happy. How much do we know about these laws? How many physiological laws have we learned and obey? How many mental laws do we know? Possibly we have learned 25 per cent of the physical laws. Of the mental there is not more than 5 per cent in general circulation. Of the moral and spiritual the human race have only yet glimpses. Such is the present condition of the human race. We only know enough to abuse ourselves yet. We are just enough advanced to torture ourselves and fellow kind. We have just enough capacity to make hell of this life instead of heaven. We cannot blame anyone for the race has done as well as it knew how, but the means today are better than ever before. Thanks to the great and grand men and women of the past who have sacrificed their all for the sake of science and the good of their fellowmen. One of the great obstacles to progress and knowledge has been and is today prejudice, but prejudice can only exist in a narrow mind. Before we can reason there is no chance to interpret the laws and actions of any part of nature. One cannot have much reason if he has not enough to know that it is only truth that he can depend upon. To that degree that we have not truth we are living blindly and therefore dangerously. It is the sheerest folly to try to resist nature in any degree whatever. We will get knocked hither and thither until we have all the drubbing we want and then we will be willing to cooperate with her instead of operating against her. So soon as we can find our place and get into perfect adjustment with the universal machinery we will live happily. The plan has always existed so far as we know. The great fault with the teachers of the past has been to attempt to take man out of the domain of nature and compel him to live in accord with an arbitrary system. We can never have any success, happiness and permanency in this way because it is not the right way. There is only one right way and that is the natural way. No man made system will ever be permanent. All that is necessary is to live completely natural. To live completely natural is to live in the full action of every one of our faculties, mental, social, selfish, moral and spiritual. We can save ourselves. If we use every faculty we have properly we cannot do

wrong. Sin, evil, etc., is only the perversion of our natural faculties. The natural function of any faculty will produce naught but good. When we therefore can use every one of our faculties perfectly naturally we will be capable of living completely happily. We can purify ourselves, we can be our own Saviors. Phrenology will show us more clearly how to live than anything else we know. If we would learn and live up to all it enables us to know we would live 75 per cent better, higher and happier than we do today. It is therefore just this much superior to any system of life than has ever been given the world. When we have lived in all of our faculties and therefore improved everyone to the highest degree that our inheritance and knowledge will permit us to, we will be prepared for this life and also the next, for instead of only faith we will have equipment.

### What About this Brain of Ours Being a Single Organ?

By A. P. Davis, M. D., Dallas, Texas.

The medical men of the world, as a rule, are stereotyped fossils, and believe only what they realize through the five senses, and are sometimes sceptical about these being correct. The Facts are, that no profession ever existed which has in its ranks less real knowledge of what it professes, than that same Medical fraternity—as a whole. Purporting to be in the Front Ranks of Necessity, so far as the world's help is concerned, and to be benefactors of the race in which they live, they have scrupulously ignored the very things which furnish the starting point to success and intelligence along the very lines of usefulness, not only in each individual life, but that which would redound to the common interest of humanity. Who but a Fossil would ignore Phrenology? And yet, even now, in the beginning of the Twentieth Century men (doctors I am talking about) ignore a science which is the easiest of demonstration of any one ever discovered. The assumption that the Brain is simply a mass of Cell Structure—and that ALL thought regardless of its character is GENERAL in its source, is certainly an assumption without the least semblance of REASON, Science or Truth, and contradictory to every principle of the FACTS in the case. The reason I say these things so emphatically, is to arouse the animosity, if not the Comparison and Causality, of some one to brace up and speak out. I would say, in passing, that I mean all I say as to the status of applied intelligence, in the Medical Profession—when it comes to a knowledge of the causes of human ills. It took me Forty Years to learn that the so-called system of medicine is a DECEPTION. When I learned that Medicines were not curative in their affects I quit their use, as any honest, intelligent individual would have done. It is not a question of Finance—but of Honor that directs my course in life. (The combination of my faculties make me so.) I certainly am thankful for the combination and arrangement that keeps me that way.

It is a proven proposition that certain faculties develop in the ratio of thought directed in certain channels, and that any part of the skull shows growth according as we think seriously, earnestly and intently on the functions of a given part of the Brain. Phrenologists assert, and prove it, that the brain consists of at least forty-two separate, and distinct, definable Faculties, and that each particular portion has specific, individual functions, and that when any one of these are large, or abnormally large, it has its characteristic traits, manner of expression or control, and the life of the individual expresses itself accordingly, modified, of course, by the size of other faculties.

This may be said of all of the human faculties, and the development of the brain in any particular part cannot be shown to be accidental. The individual without perceptive faculties does not perceive, and the one with small faculties in any particular locality shows the non-development of the faculties there, and a corresponding intellect in the functional uses of the faculties involved. These facts alone ought to be convincing proof of the individuality of brain substance, and that each specific portion has, starting from it, nerve fibers originating in these parts which, correlated with every other part, through these nerve fibers, influence the tissue sympathetically, and especially at their end terminals, developing certain parts of the body, as the thought is centered in that particular portion of the body through these specific Nerve fibers. Every Faculty

in the Calvarium is developed by thought, and we only need to think intently through certain faculties, earnestly desiring a thing, to develop the functional capacity of that organ. Our whole life is simply a product of our THOUGHTS, and, in spite of ourselves, we are what we think ourselves to be. If we put all of our energies into certain lines of thought, we develop accordingly. The diversified manifestations of character comes as a result of the training from infancy, through suggestions, the far-reaching influences of which may never have entered the mind of the suggester—but, "what we sow we reap." The Drunkard is just as much a PRODUCT as the Minister, the Lawyer, the Statesman!

### Michael Angelo.

Long ago in the olden day,  
On a slope of the Tuscan hills there lay  
A village with quarries all around,  
And blocks of marble that piled the ground;  
And scattered among them, everywhere,  
With wedge and hammer, rule and square,  
With the dust of the marble powdered white,  
Sat masons who chiseled from morn to night.

The earliest sound that the baby heard  
Was neither the whistle nor song of bird,  
Nor bleating of lambs, nor rush of breeze  
Through the tops of the tall old chestnut trees,  
Nor the laughing of girls, nor the whoop and shout  
Of the school at the convent just let out,  
Nor the tinkle of water plashing sweet  
From the dolphin's mouth in the village street.

But foremost and first that sharp and clear  
Arrested the little Michael's ear,  
When he waked from sleep was the mallet's knock  
On the chisel that chipped the rough-hewn block;  
From the dawn of day till the twilight came,  
The clink of the tools was still the same;  
And, constant as fell the fountain's drip,  
Was the tap-tap-tap and the chip-chip-chip!

And when he could crawl beyond the door  
Of the cottage, in search of a plaything more,  
Or farther could venture, a prying lad,  
What toys do you think were the first he had!—  
Why, splinters of marble, white and pure,  
And a mallet to break them with, be sure,  
And a chisel to shape them, should he choose,  
Just such as he saw the masons use.

So Michael, the baby, had his way,  
And hammered and chipped and would not play  
With the simple and common sort of toys  
That pleased the rest of the village boys.  
They laughed at the little churches he  
Would daily build at his nurse's knee;  
They scouted the pictures that he drew  
On the smooth white slabs with a coal or two;  
They taunted and teased him when he tried  
To mold from the rubbish cast aside  
Rude figures, and screamed "Scultori!" when  
His bits of marble he shaped like men.

But who of them dreamed his mallet's sound  
Would ever be heard the earth around?  
Or of his mimic churches in time become  
The mightiest temples of Christendom?  
Or the pictures he painted fill the dome  
Of the Sistine—grandest of sights in Rome!  
Or the village baby that chiseled so  
Be the marvelous Michael Angelo!

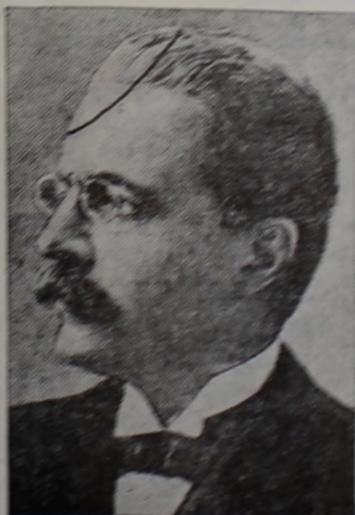
—Selected

### The Great Value of the Faculty of Comparison.

L. A. VADGRT.

If students might realize the universal need and use of this faculty. Probably all our knowledge is comparative, and necessarily so. This necessitates a very sharp use of the faculty of comparison. The function of this faculty is simply to compare. It will unite with any other faculty so that it will make a comparison. In fact, it always has to unite with some other faculty to make a comparison. In and of itself, it can do nothing. Things are comparative in qualities that comparison knows nothing about by itself. The other faculties judge the inherent qualities of individual things. For instance, a thing has a shape. The faculty of form recognizes the individual shape of a single thing. But things have different shapes, and this is where comparison comes in. The shape of one face is more round than another. The shape of one hand is more symmetrical than another. To compare any two objects, therefore, in shape is to unite the faculty of comparison with the faculty of form. To express the various comparisons that all of the intellectual faculties make has required the formation of a large number of comparative words. In fact, a language is largely made up of comparison.

To say that one thing is larger than another is to use comparison and size; that one thing is heavier than another is to use comparison and weight; that one thing is a brighter color than another, comparison and color; that one individual is more selfish than another, comparison and human nature; that one thing is more beautiful than another, comparison and ideality; that one thing has more commercial value than another, comparison and acquisitiveness. Those who are weak in this faculty do not make sharp contrasts between this



Showing a positive development of comparison.

and that. They are not fine judges of the differences in qualities. They must have a sharp faculty of comparison before they can become so, even with a strong development of all the other faculties.

Comparison is often taken up by the sentiments and used in a very unfair way against others. It is a faculty that can be biased very easily. When one has a weak faculty of conscientiousness and strong selfish faculties he will make very odious comparisons.

Comical comparisons are made by mirthfulness and comparison.

Sarcastic comparisons by destructiveness and comparison.

Comparison as a faculty will not only unite with the other faculties, but with the five senses. It will unite necessarily with alimentiveness in the tea-taster to enable him to make nice distinctions in grades of this article. It will unite with the sense of touch that hands may make conscious comparisons between various objects held in the hand. One of the finest uses of it is in the education of shades of sound. A great musician has always a fine faculty of comparison. Even a superintendent of machinery must have a good

degree of it, as well as tone. By means of his ears, tone and comparison, he is able to interpret noises made by machinery in defective action so easily that he can exactly tell what is the matter with it, while another man with just as good sense of construction, with weak faculties of tone and comparison, would fail.

This faculty is one that enters into adaptation. Those who have it weak are slow in adapting themselves even when they have strong faculties of human nature. Comparison and human nature instinctively recognize the eternal fitness of things.

The greatest use of comparison, probably, is in connection with causality, ideality, human nature and the moral faculties. Here one has an opportunity of making great comparative figures of speech that never die. Of all men who have ever written, Shakespeare is the greatest in this particular.

To make a vital comparison that will make our readers appreciate and sharply realize the individual value of the faculty, we will make the unconditional statement that Shakespeare, with all his other faculties as highly developed as they were, with a very weak faculty of comparison would have been an ordinary man.

### On the Development of Self-Esteem.

BY JAMES FORBES.

I have noticed in the development of my faculty of self-esteem that after using it vigorously one day the next day I would expect to be positive, but upon meeting an occasion where I would need to use it I would find I would have to force myself ahead. True I did not find it as hard as when I started, but at the same time I would have to force myself to be equal to the occasion, which goes to show that a faculty cannot be developed right off, but requires continued watchfulness, application and concentration. The person who can do this is the one who will succeed and get to the top. When things are seemingly the hardest, then is the time that one must use his strongest efforts to conquer and not let despondency or fear get the best of him. Then must the silent struggle begin, which tests one's will and individuality. If he will keep up and go ahead in the way he knows he ought to go and finally master himself, that will be actual development in the best sense, and means real success for him. It is not when you are with friends sitting talking over what you will do after the new year and promising yourself that you will not do this or that, but will do as you know you ought that counts. This is all very well as far as it goes, but when we go out on the street or into the office or workshop, or wherever our duties may call us and we are confronted with the same hard conditions which we gave way to before then the test of strength comes and if we do not make the effort then and there unaided and alone we cannot expect and should not wonder at all if we do not get stronger mentally and physically. The best way to gain strength is, when you know you have to do a thing, stop a minute and think out the best way to do it and then go ahead regardless of everything. Of course you may not succeed as well as some one else would or as well as you would like, but there is a great deal of satisfaction in knowing you have done your best. It gives one confidence and the next time you have to do the same thing the thought will come to you, "I did that before and I did not know whether I could do it or not and I got along pretty well," and that gives you something to work on, at least that is the way it is with me.

Conditions are not so hard in the majority of cases as our faculties of Cautionness and Appetitiveness would make us believe. I know in the last few months I have done things which I thought I never could do; but I went ahead with nothing but faith in myself to do the best I could and let the rest go, and after it was all over I sat down and mentally rehearsed it, and found there was not so very much to it after all. But if you accomplish one thing that requires a strong effort, do not stop there and feel that you have done enough. You must keep on doing something better and requiring a stronger effort all the time. It probably is very hard, but it seems as if we must cultivate and grow by slow, dull and tedious work, at first, at any rate. After we get an insight into our possibilities we will look upon it as one of our most fascinating duties and watch ourselves grow day by day, for there is nothing grander or nobler than the cultivation of the human mind.

Everyone ought to know what faculty he should use for certain occasions and be able to draw upon it when needed. All can know

this if they will get a phrenological examination. Then they know just where they are strong and where they are weak, and then can make special efforts to cultivate the weak faculties, and in that way get an all round strength. We all have our strong and weak points; for example, one has abundance of self-confidence and another has not. The one who lacks self-confidence may be an intellectual genius; the man with the great degree of self-confidence may have very little intellect. The one ought to specially cultivate self-esteem and the other specially cultivate causality and in that way both would become very much stronger men, and would fill better positions. But above all we should find out all about ourselves in regard to the strength of our native faculties and what we are best fitted for, as without doubt, we all have a talent for some certain thing, and after we do find out go ahead and win.

### The Vanity of Woman—and Man.

BY WILLIAM BACHOP.

Nowadays a great deal is heard about the vanity of man. An observant woman, thinking conclusively to prove that he is egregiously vain, asked the editor of the universal knowledge column of a metropolitan daily why man in the summer wears both a belt and a pair of suspenders, adding, "If he discarded the suspenders one could conceive of a use for the belt, but as it is, the latter seems to be an ornament pure and simple—unless the belt be worn to improve his shape!" The editor, being a woman, understood that to give the obvious answer would only provoke further discussion, so she settled the matter by commenting that carping criticism is neither in good taste nor conducive to harmony and that to bear and forbear is the ideal way for man and woman to dwell together in unity.

Woman is an artful arguer. When she propounds a question that to man seems easy, he should forget his logic and answer with a truism. The chances are that it is only a leader. She plays with man as pussy does with mister mouse, bringing him up with a short turn when she is tired of the game. Her method is somewhat like this:

Pointing to the soldier in his dress parade uniform, decorated with medals of honor, she exclaims, "Surely such adornment indicates vanity!"

"The army," unwary man replies, with an indulgent smile, "is not all mankind."

"Then perhaps," suggests Dame Fashion, as though she were desirous of being enlightened, "the society man with his one hundred and one varieties of costume—from his natty pajamas to his formal evening dress—and several of each variety, may be considered as a criterion."

"Not all of us by a large majority," rejoins Mr. Plebeian, trying to conceal his envy, "are permitted to enter the sacred precincts of the brazen calf."

"Fortunately not!" the priestess thereof retorts, with a slight gesture of disdain, adding in a more gracious manner, "but you will doubtless admit that even the average man is vain when I shall have directed your attention to the checkered suits, the gorgeous waistcoats and the brilliant cravats with which he adorns his person."

"Well, after all," pleads guilty man, recovering from his momentary confusion, "the soldier, the society man, and the average man each attires himself in fine raiment not to admire his reflection in the glass, but to appear well before charming woman whose beauty and splendor he neither desires nor could hope to rival." Here he makes his most graceful obeisance, thinking that his condescension and admiration will be so flattering that he shall at least be permitted to leave the field with colors flying. His compliment is courteously acknowledged, but to his disappointment this does not end the argument. To hope that by being so conciliatory he should be allowed to have the last word was indeed vain.

"And where," triumphantly demands his relentless cross-examiner, "is 'charming woman' when you are decked with the regalia of your fraternal organizations?"

"There is the Ladies' Auxiliary," says "His Mightiness, the Lord High Potentate," falteringly, for he feels his grasp on the standard relaxing.

"Oh, yes, certainly," concedes "Her Tranquil Dignity, the

Most Worshipful Begum," with a touch of scorn, for she despises subterfuge; "but what has the Ladies' Auxiliary to do with your secret meetings?"

Beaten, exposed, humbled, thankful that he has escaped with his hair intact, asking himself who it was that said woman could not argue, and vowing vengeance on the originator of such a false report, the lord of creation slinks away.

Vanity is, however, not merely empty show. Professor L. A. Vaught, in "Vaught's Practical Character Reader," says of vanity, "The center of human vanity is the faculty or element called Approbativeness;" and in the mail course in "The Science and Art of Character Reading" he explains ambition thus: "Approbativeness is the central faculty of ambition, the primitive motor and the stimulator of fame in whatever direction it may be, but when it is a question of kinds of ambition then it is also a question of other faculties;" and in another place, "The function of this faculty (Approbativeness) is, briefly stated, to popularize its owner." The inherent nature of Approbativeness, then, is vanity, but when it is guided by other faculties it is called ambition. From this it is clear that Solomon was not far wrong in declaring, "All is vanity."

Whatever the present status of man and woman in regard to this quality may be, it would seem that woman was created with a positive, in fact a predominant, development of the central ambivalent faculty; whereas as man came into the world rather deficient in this fundamental element of mind. For although "the serpent was more subtle than any beast of the field," he could not entice man. He knew full well that Adam had his weak points and plenty of them, but was aware also that these were not such as he could directly assail with a reasonable hope of success. Upon seeing Eve the serpent exulted, "Ah, now I have him! I can influence the woman and she can make the man do anything she pleases." And, Eve, true to her nature, when tempted to eat of the tree of knowledge, "took of the fruit thereof, and did eat, and gave also unto her husband with her," thinking that Adam and herself would thenceforth "be as gods." The serpent's quick perception of woman's power showed discernment worthy of such a subtle creature. To her even Solomon was submissive: "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods." Truly man is subservient to woman! If Solomon, with all his glory and wisdom, yielded to her importunities, how can an ordinary mortal be expected to resist?

Diverse as well as numerous are the exploits recorded in history of which woman is credited with being the proposer and man the performer. Woman, it would seem, had aspiration, and man executive ability. In this allotment there was, so to speak, a balance of power: the one was the compliment of the other. It was somewhat a reversal of the familiar order, "Man proposes and woman disposes." Who else so well depicts woman thus whispering in the ear of man her ambitious thoughts, suggesting to him schemes for self-aggrandizement, and urging, exhorting, commanding, and, when all these fail, taunting him to execute them, as does Shakespeare? With Volumnia, mothers in every land have said:

I have lived

To see inherited my very wishes

And the buildings of my fancy: only

There's one thing wanting, which I doubt not but

Our Rome will cast upon thee.

And when, like Coriolanus, their son has objected:

Know, good mother,

I had rather be their servant in my way

Than sway them in theirs—

they have urged:

I would dissemble with my nature where

My fortune and my friends at stake required

I should do so in honour: . . .

My praises made thee first a soldier, so,

To have my praise for this, perform a part

Thou hast not done before.

To these entreaties the son has dutifully yielded:

Pray, be content:

Mother I am going to to the market-place;

(Continued on Page 213.)



# The Mental Realm



Edited by Albert Whitehouse, Ps. D.

Remember you are what you think you are, not what other people think you are. The character that a man has is the man in reality.

You may give yourself many disturbing hours by wondering what other people think of you. If you satisfy your own inner conscience, which is unflinching in its reliance, you need not bother further.

Mental scientists tell us that we can obtain anything that we want, whether it is good or evil, through the law of attraction. I believe that, but to obtain, one must first know *how to want*. There is the science. We must first gain a knowledge of cause and effect, action and reaction, attraction and repulsion and then make an intelligent application of that knowledge. Each one must study himself from his standpoint in relation to the world about him. Though the laws do not vary they operate variously with each individual. To read the claims of some mental scientists, so-called, it seems all plain sailing, if you but hold the right thoughts. There is much to know yet of how to bring our individual selves into proper relation with universal law. But we are gaining.

Are you glad you are alive? If not there's something ails you though you would not admit being a sick person. The ailing may be in the mental attitude or in some slight physical derangement, or both. I frequently explode the expression on my friends and acquaintances, "Well, are you glad you're living?" It is very amusing the way some of them take it, and they seem taken by surprise, and after thinking a few moments answer variously: "Well, yes, of course;" "Oh, I don't know, I guess I am;" "Oh, not so very;" "I don't know for sure whether I am." Very few come out spontaneously and exclaim, "Sure!" Now this is worth considering, this mental attitude that one holds to living. It makes such a difference what attitude you have. I know no better one than that assumed of being really glad one is living no matter how things are going with them. Just try it, those who are apt to grow despondent at times or show lack of interest in things around them on account of some mental worry or functional derangement, or sometimes for no accountable reason. Just say, "Well, I'm glad I'm living, anyway," and mean it. Repeat it a number of times. All thought has a tendency to take form in action.

All thoughts come home to roost. Think on that.

## Memory.

There are those who possess the faculty of eschewing the obnoxious things from memory. To such, life is always possessing something new and fresh. Again, there are those who unfortunately retain all the sorrowful things of life. Such as these soon degenerate into fatalists and poison the atmosphere with their pessimistic views. The former press rapidly forward toward the mark of the high calling, while the latter are virtually worms of the dust, groveling in the discords of ignorance. It is a crime to dwell upon the inharmonies of life. It is a virtue to hold fast that which is good.

To keep fresh in memory the catastrophes, sorrows, woes and failures of life, captivates the mind to this state of existence, and the individual lives in a veritable hell. He is not aware of the fact that he creates these objectionable phenomena, hence he will attribute them to "hard luck," "destiny," the "fates." There are no such things as these.—*Dominion*.

## A Lesson on a Horse Show.

Last month I attended the fashionable horse show at Newport. It is what is called an annual "function." It was really a triple show, of the horse, of the fashionable people and of the dress the latter wore. First place had to be conceded to the horse; he demanded it by right. I took in the triple display, giving least attention, however, to the dress, and observed closely. I was delighted with the noble animals as they walked and trotted and galloped around the ring, singly and in pairs, seemingly conscious of their appearance and that they were there to exhibit their qualities and be admired. I was thrilled time and time again as some particularly fine animal sped around with his glossy coat, clean strong limbs, arched neck, high step, and, above all, his evident vitality. These animals seemed so full of life and energy that they had continually to be kept under restraint. They certainly were glad they were alive. As horses they approached perfection and it was good to see such wholesome expressions of bounding life. All the competitors for the prizes seemed so equally fine that one wondered how the judges were able to make just awards. But amongst the higher animals looking on and admiring how many wondered why these representatives of the lower animal kingdom had attained to such degree of perfection? I doubt whether any gave it a thought. Surely there is a valuable lesson here. Man had used his intelligence with the object of improving the horse. Each competitor in the show had a pedigree recorded far back. Study and care had been brought to bear in the breeding, in the general welfare as to foods, exercise, grooming and training. Men have made it their special business. Lo, the result—the noble animal the horse, as seen at the horse show or at the race track. Now should it not occur to the thinking person that if the same amount of care and attention had been given to the human species with the purpose of attaining to physical perfection there would not have been equally good results? True, man is more highly organized, but that should be in favor of attaining better and quicker effects. Strange, indeed, it is that man should have neglected himself whilst successfully devoting attention to stockraising, horticulture and agriculture. Many of the fundamental principles which he has recognized and brought to bear in his efforts in those directions would hold good if applied to his own kind. There is much food for thought in the lesson drawn out.

With regard to the fashionable folk who were on view to the visiting crowds, they sat in their boxes seemingly unconscious to being on view, but really very much so—just the opposite to the attitude of the horses. Both sexes were much in evidence and much might be said of their physical appearance, but not in their favor, so the less said the better.

The dress show was evidently the main attraction to many of the feminine visitors, judging by their scrutinizing gazes (away from the horses) and running comments on the gowns and hats.

## Baron's Theory of Long Life.

Muscovite Land Owner Avoids All Physical Exercise.

Baron Hugo Ortlieb, a Muscovite land-owner, has for the last ten years never left his bed.

He is in perfect health, but has a theory that to live long one must avoid physical exercise.

On the other hand, he considers it necessary to keep the brain active, and for this reason he personally superintends his immense estate, receiving his stewards and tenants in bed. He is a great traveler, too, and is moved from one part of the world to another in a portable bed.—*Chicago Tribune*.

# HUMAN CULTURE

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The special aim of HUMAN CULTURE is to teach all how to cultivate character. First to know oneself and then to cultivate the best that is in you. Character is all we have that is immortal. Let us give it attention. We believe in the individual. It is well to have ideal social conditions and to work for the betterment of same, but when we have strong, clean, moral individual character among the majority, then the social conditions will right themselves.

We are sending HUMAN CULTURE to all those whose subscriptions have expired, but who have not renewed or asked us to discontinue. We do this for the benefit of those who we believe want the paper continued but are neglectful about renewing, and not because we want to appear unduly lenient. It costs money to send these papers to you, therefore we would request that all renew when the subscription expires or advise us. Read our premium offers on another page and let us hear from you. Tell your friends about it and get them interested to the extent of subscribing. If each subscriber would get one other, an enormous subscription list would soon be worked up.

The missionaries are carrying the Gospel Truth of Phrenology to all nations. We give in this number reports from two of the far-away countries—Sweden and South Africa.

We predict that a revival of general interest in the science of phrenology is about to make itself felt. Everything points that way. The masses are eager for that which will broaden, advance and bring them to a quick success. They are on the alert and keen on the scent of culture, and advancement. The age in which they live compels them to be so. Phrenologists, awake and be doing! The harvest is ready.

## The Cause of Failure.

Did you ever hear of "kicking against the pricks"? A great percentage of the failures today are failures because they are ignorantly working along lines of *most* resistance. Get into harness that fits you. Otherwise you are wasting energy and there is bound to be friction instead of harmony. All people are not born alike. They are not constituted to reach the same degree of success and in the same directions. It is all in the individual constitution of human nature. If each man, woman and child understood his or her constitutional make-up, life would not be as capricious and fortuitous as it is now. Each individual would move forward in his or her own groove and each one would be successful in the degree of their strength and effort. There is nothing in the universe to defeat us if we simply keep a safe distance from the danger line. If you put your hand into the dog's mouth you should not complain if it is bitten. If you plunge into matrimony with one who is constitutionally unfit to live harmoniously with you, there can be only one result. If you insist upon being an artist when you are really cut out for a drummer, discord and failure will surely result. We are limited by our ignorance. The scientific study of human nature is what is needed. This will do more for mankind than all the faith, hope and charity that was ever preached.

An indirect sign of the times, yet a significant note of the world's progress, of mankind's upward trend, is a news item which states that the Hotchkiss gun factory is turning its energies from making guns to the manufacture of automobiles. The acumen of the business man evidently realizes that war is becoming a thing obsolete rather than a likely happening of the future.

We become impatient of the obstacles placed in the way of our enjoyments, and as we think, happiness. For instance, we are independently wealthy or financially comfortable. Suddenly it is swept away. The props are gone and we are left struggling in the deep. What is there left for us to do? We may wail and lament, but if we do not strike out and exert ourselves we will surely sink. If our prop had remained secure we probably never would have stood upon our own feet. Nature is all-wise; she knows that only through exercise will we grow, therefore she knocks down the props, without respect of persons. Sometimes it chances that the props remain, but we are ever on the alert, for "Ye know not the day nor hour when your Lord cometh."

Is it possible to be master of outside things when we are not master of the within?

It is inaction that rusts.

It is waste, not use, that makes want.

All eternity before us.

## Do You Want to Attain Success and Power?

Send us one new subscription to HUMAN CULTURE and we will send you FREE the book entitled SUCCESS AND POWER AND HOW TO ATTAIN IT.

The book fully demonstrates the real foundation principles of personal magnetism, and all psychic and atmospherical phenomena. It unravels the great mystery of a long, healthy and successful life. It deals fully on health culture in all its branches; the control of thought; its power, culture and product; self-reliance and poverty, and also a chapter on air, water, clothing, diet and sleep. Several chapters deal with Phrenology, on the choice of professions and matrimony, mental vision lessons, human nature and self-culture in all its branches and deepest problems, that lead to a most practical and successful life. The entire cause of failure in life is explained in detail, and its remedy is also explained so clearly that no one can fail in life who follows its instructions. It gives a most practical and scientific explanation of fate and destiny, and how to improve the life, mind and health; how to be successful; what to do and how to do it; how to control your future life to the best advantage. EVERY PAGE IS TEEMED WITH VOLUMES OF MEANING.

### Hope.

BY J. C. CARRIER.

One of the greatest blessings which phrenology can be to us is to demonstrate that whatever is good is found within ourselves. We only have to develop, by use, that which we already have. Hope, sweet hope, cheery hope, joyous hope, expectant hope, uplifting hope, is an innate mental faculty. Then it is our privilege, our duty to be hopeful—full of hope. Possibly no other mental faculty ministers so much to our comfort and success. What we hope for, we expect; what we expect, we usually get. Hope, then, lies at the foundation of all success, all progress, all attainments. Hope begets prophecy and faith. Hope begets endeavor. He who is filled with hope works cheerfully. Such work always succeeds. Hope begets a looking forward; memory connects us with the past. On its dark side we should not look too much. The future is ours. The past is gone; then look to the future. All past mistakes may be corrected and overcome. The future is long and full of opportunity. The cry of "hard times" never made the times better. To lose confidence in the future is to be miserable. To believe this is the worst time we ever had; that the future has only sadness and sorrow, disappointment and woes is to wreck all our chance. The greatest evil which can afflict us is a loss of confidence in the future. Then "hope on, hope ever." If there is no peg to hang your hope on, drive one in and hang it up. If there seems to be no future for you, make one. If you desire greatness, hope for it, make it. Believing is seeing, hoping is having. So arouse hope, which gives us faith to go in to win, subdue and possess.

Be what nature intended you to be and have self-confidence; look always on the bright side of life. To look up is to succeed, to look down is to fail. If you have self-confidence you look up, if not, you look down. Remember you can cultivate self-confidence. I have done so and so have many others. Prof. L. A. Vaught's Successful Self-Confidence Guide will show you how it is done. Those who fail in life are constantly lamenting their "luck." In some way or other they are reaping the consequences of their own neglect. It is not so much in luck as in confidence in your own ability. You may have a good intellect, but without self-confidence to use it, it is like a good piece of machinery without the oil to make it run smoothly.

### The History of Phrenology in Sweden for a Century.

(Written for Human Culture.)

BY WM. E. YOUNGQUIST.

Phrenology is true. Its foundation, in fact, is firmly established. The world owes a debt of gratitude to the founders of our great science—Dr. Gall and the pioneers who bravely followed where he led. The average reader of HUMAN CULTURE replies in silence: "Most certainly; we do not question this fact." But were you in northern Europe you would find thousands of people who would meet such a statement with a broad grin or sneer, a frown, a careless glance, or a sigh of pity, for what they considered your stupidity. Others would, in a spirit of astonishment, ask, "What good is it?" Still it is not the fault of the public in general that our science has been so little known; they have not had a chance to study it, except in a very limited way, as the following facts plainly show.

The literature which contains the thoughts of those who seriously considered phrenology is all we have to judge the history of our science by, and the general spirit of such publications must be considered. The brief review I shall make of the few books issued in this country will give the average reader an idea of the great difference between the unplowed fields of phrenological soil that has existed and still exists in the Land of the Midnight Sun (as well as Midday Darkness) in comparison with the conditions of phrenology's advancement in the "Land of the Free and Home of the Brave" in the west. An extensive mass of literature is available for every phrenologist in America, as well as in England, while here we could scarcely find anything to buy and nothing that was published since 1862. This literature was very scarce and phrenological busts, charts, drawings or sketches were unavailable. A few people had secured some of these articles from England or

America. I know of only one person who had a library of this kind and a good supply of portraits, etc., and a few others who had a book or two. This condition of affairs I found upon my arrival in Stockholm July 8, 1902.

I give below a brief history of the phrenological literature of Sweden for the past 100 years. While I shall not pretend to give an account of all the literature that has been published in that time, as there may be some that I do not know of, all those I do know of I will briefly mention.

Shortly after Dr. Gall's departure from Vienna he visited Copenhagen, the Danish capital. While engaged in this city as instructor and lecturer a Swedish teacher from Lund's University chanced to travel through the city and hearing of the renowned Dr. Gall's presence there he immediately secured a ticket of admission to his class and became deeply interested. After this he returned to Sweden and from the notes taken during Dr. Gall's private lectures, as well as from books and pamphlets published by friends or enemies of Dr. Gall, such as Walther, Katzebue and others, he wrote the first book in the Swedish language on phrenology. He says in this work that Dr. Gall had not as yet written anything for publication in book form. The preface of this book is dated December 13, 1805. The title is, translated: "Dr. Gall's Doctrines in Regard to the Brain and Skull, including His System of Literature. By John Gustaf Eckerberg." So, from this date, December 13, 1805, we can count the existence of phrenology in Sweden. Thus only two years remain until a century has elapsed since the birthday of phrenology in Sweden, but the science has been sadly neglected here.

The author of the above book gives his views as being favorably disposed towards Dr. Gall and phrenology, but deplores the numerous imperfections in the system. He also includes eight pages of Dr. Hufeland's criticism of Dr. Gall's system, and touches upon physiognomy. The work contains 178 pages. I secured a copy of this old book in a bookstore for the modest sum of a crown and a half, equaling about 40 cents. But I would have given \$25 for it.

The next work that was issued is self-explanatory if I produce the title page, with its long-winded title: "Directions for a Knowledge of Human Nature, or Reliable Reproductions of the Temperament System (the old 4-fold); Lavater's Physiognomy and Dr. Gall's Lectures about the Organs of the Brain, etc., etc. Edited by John Witterburgh. Jönköping, 1811."

This book contains 58 pages and has two engravings of a phrenological head, front and side view. On the opposite page the old table of 27 organs.

These two books were printed in the old-fashioned way, before it was customary to clip the edges smooth, and at the bottom of each page is found the first syllable of the following page below the last line. These books quite naturally proved to be the basis of other publications later on. Still, these as well as the rest I mention are full of statements that are entirely or partly antagonistic to our present system, and therefore it is well that they are rare. Another edition by the last named author (who was also an M. D.) was issued in 1836, the same size as the first one, and in 1845 an enlarged edition was published by this author.

Another little pamphlet of 23 pages bears the following as its title page: "The Character of Man, Revealed by the Organs of the Brain, or Phrenology's Foundation and Principles, after the Gall-Combe System, briefly explained by Julius Minding, Translation. Stockholm. Printed by R. G. Berg, 1844." The pages are 6½ by 3½ inches in size and it describes 35 organs in all. The names of the organs are also given in English in parenthesis—the only book in which I have found this to be the case. A diagram of a phrenological head, side view, on the fly leaf is also reproduced.

A book, published about 1850-1860, without illustrations, but as 34 of the first pages are missing I cannot give title nor author's name. It described 35 organs and is very neatly arranged.

A very elaborate treatise on phrenology is a book with this title page: "An Attempt at a General Explanation of Phrenology's Leading Principles and Doctrines, by Adolph Lundwall, Stockholm. J. L. Rudiss Publishing House. November, 1859." This author mentions a large number of the authors from which he has quoted his work (16 in all), the *Phrenological Journal* being among them.

(To Be Continued.)



## CONCERNING CHILDREN



### Boy Training as a Business.

With intelligent people the time has passed when "any old thing" will do to train children. Time was when it was only considered necessary to have a little knowledge of the three R's in order to be a full-fledged pedagogue, but in this day and time the people should demand a professional teacher to train their children; not only that, but those taking upon themselves the responsibilities of parenthood should study the question of child-training. If a man undertakes to go into business, to learn to be a carpenter, a lawyer, or a doctor, common sense and public opinion insist that he shall prepare himself by apprenticeship and study for his future responsibilities; but when it comes to such an important thing as child-training, any two young people that choose to marry possess all the necessary

qualifications! Great Scott! and this is the close of the nineteenth century! Some one has said, "let me write the songs of a nation and I care not who makes its laws;" but I say let me control the marriages of a country, and I care naught for all else! There are just two factors in a man's life, and they are heredity and environment, heredity being the foundation on which environment must erect the superstructure, hence the very great stress laid upon the importance of being born right. That pretty phrase about all men being born free and equal is all bosh—bosh of the first water—and you only have to shut your eyes and reflect a minute to see that this is true.

Having been born—and the poor little things couldn't help it—the only factor left is environment, and nine times in ten this important work is left to young people without experience, observation,

or a realization of the terrible responsibility thrust upon them. How, then, can we expect any better results than we now attain?

One of the marvels of creation to me, is that, out of all the millions of people in the world we never find any two alike. If by chance two people are so much alike to the eye as to be undistinguishable, as twins sometimes are, one has but to associate with them a little while to detect differences in disposition, mental capacity, and character; and yet, with this fact staring us in the face every day—the fact that no two people are alike—all our schools, from the primary to the college, try to educate all boys by the same process—try to crowd them all into the same mold, utterly regardless of the fact that one pattern will no more do for all boys than will one suit of clothes. Any observant parent who has more than one child knows that even children born of the same parents require different treatment; that what will answer perfectly with one would, if persisted in, utterly ruin the other. Why, then, should we continue to educate all boys alike? Now, when it comes to horses, we show a great deal more sense (perhaps the association gives us "horse sense"), and we never hear of any one trying to train more than one horse at a time. We realize fully that each horse has to do its own work, and that we'll get better work out of him if we train along the line of his natural bent. It would be a serious waste of time and horsepower to attempt to make a trotter of a runner, and yet we are guilty of this very folly when it comes to human beings. We not only train them in droves of from twenty to sixty, regardless of the individuality of the child, but we try our best to make a poor lawyer out of a first-class mechanic, and a jack-leg carpenter out of a born doctor. I wonder sometimes that as many succeed as do, and in most cases, I believe, our success is due to strong natural ability and in spite of erroneous early training. There is no telling what we might do if each child were trained from the beginning along the line of his natural bent.

Specific instructions can not be given for the training of children, because each child requires special treatment, but if every parent and every teacher will study the disposition of each child and adapt the training to the child as a unit, there will be an immediate and wonderful improvement. Many a child has been handicapped or ruined for life because it was not understood by parent or teacher. We, as teachers and parents, are guided too much by individual notions instead of by reason based on extended observation. For instance, some believe a child should never be whipped or otherwise punished through fear of bodily pain; others believe in no other course. They are both wrong. A human baby is the most helpless little animal in the world; it has no more ability to think than it has to smoke a cigarette, and it remains in this condition for weeks, if not for months; but, nevertheless, its training should be begun at once. I am not going into the details of rearing children, but I want to emphasize the important fact that you must never let the child gain the victory in any difference you may have. It must be given to understand from the first that your will is law, and if you can't enforce this belief by willpower, it must be supplemented with what some people term "brute force." It is animal against animal, and the animal that has the superior strength must conquer in order to raise the weaker above the mere life of the animal and into the plane of reasoning beings. I believe that it is necessary to whip most children once in a while until they learn to obey orders and until the power of reason gets strong enough to use that method. I further believe that very few boys should be whipped after they are twelve years old, and that if properly applied during his earlier years this barbarous practice may be dropped before he is ten; but it is absolutely necessary for his future, self-respecting manhood that this mode of treatment should not be continued after he is fourteen, and the boy that requires it after he is sixteen is hardly worth saving. Mind you, I say the boy that requires it. Many a poor boy is used as a target for a hot-tempered father or teacher to vent his ire on, when other and better means should have been used, and with better results. The trouble is that we overlook too many small things, until finally the boy, encouraged by our apparent neglect, is guilty of some act that outrages our sense of propriety, and we pay him back for lost time and opportunity.

Now, as a matter of fact, you know, or you should know, whether the apparent badness in your boy is due to heredity or environment. If it is due to the latter, you must blame yourself. If you keep

your son in the field and about the barn with the hands all the time, making nothing but a hand out of him, you need not wonder if he develops some low tastes and bad habits. Understand, I am not saying you must not bring your son up to work, but I do say there is great danger in this kind of companionship, and you must use special means to offset it. If, on the other hand, you require no work of your son, and you provide no rational means of amusement for him, he will hunt some for himself, and he will naturally associate himself with other idle boys, and then one old saying that "an idle brain is the devil's workshop" will soon be verified, and you, and not the boy, should bear the blame. It is your business as an intelligent father to create the environment for your son, and if you leave this important work to chance, you are not only leaving the most important part of his training undone, but you are affording opportunity for all his evil, hereditary traits to flourish and grow like the green bay tree; whereas by intelligently providing a safe and healthful environment, you may succeed in almost, if not entirely, overcoming these inherited defects; and not only that, but in developing to their richest fruition his hereditary virtues. In fact, the whole secret of boy training lies in the careful development of his good qualities and the scientific smothering of his bad ones.

C. W. Fowler, Superintendent Kentucky Military Institute.

### Train the Child to Make Discoveries.

BY HOSEA P. MYERS.

The healthy, vigorous and intellectual child must have something to think about, talk of and imitate. It is therefore necessary that he should have proper guidance, for as the tender vine reaches out and entwines itself around the nearest support that it meets, be it a hovel, a mansion or a tall and stately tree, so does the child's character become guided and influenced by its environments, be they of the loathesome order where dirt and drunken brawls reign supreme, or where harmony, kindness and intelligence rule.

The child must and will think of something, and his thoughts should be directed by bringing him in contact with people, places and ideas that will form a wholesome impression on his mind, for his line of thought is bound to be of the same type as the conversations that he hears, for from the words that are uttered in his presence he acquires his vocabulary and receive suggestions which become his thought germs that burst forth and produce the ideas that control him.

Let the child visit new places and see new things. Take the city child into the country on a farm and he will be in a wonderland, and will be astonished to see the cows, calves, goats, pigs, sheep, ducks, chickens and a hundred other things that he has never seen before and he will have a fund of valuable information on country life which he delights to impart to his playmates, who become eager listeners. In this way you have a number of children benefited by the experience of one. The same result is obtained if you take a child from the country to the city and bring him where he can see tall buildings, street cars, great crowds of people and many other interesting sights to be found in a city.

Make the child your friend and have him regard you as a chum and companion instead of a parent whose sole aim is to punish. Take him to proper places of amusement and permit him to have a good time at home and you will find that as he grows up he will have but a slight desire, if any, to visit any place or go in any society that you do not approve of.

Talk to the child and encourage him to be confidential, give him such information as it is for his best interests to know. Always be careful as to your conversation and actions in the presence of the child, for he is far more alert than you perhaps are aware, and will remember and ponder over what you have said or done and endeavor to imitate you. Impress the child in a kind but firm way from infancy to manhood or womanhood with the ideas that go to build up a noble character.

A Sunday-school teacher recently told her class about the cruelty involved in docking horses. "Can any little girl tell me," she said, "of any appropriate verse of Scripture referring to such treatment?"

There was a pause, and then a small girl arose and said, solemnly, "What God hath put together, let no man put asunder."



# PHYSICAL CULTURE



DR. ALBERT WHITEHOUSE

To complete the series of three articles on the life essentials I now take up the subject of food. I shall be very circumspect, however, on the matter, because lately I have been evolving speculative theory as to how food sustains life, and very soon will give it out. The diet question is a most absorbing one at the present time. About every third person is more or less of a food crank, owing in a great measure to the very widely advertised health (?) foods. Then there are those of the no-breakfast class, the vegetarians, the raw food advocates and the fasters.

Of more importance than what one eats is the condition of the body when it receives the food. We all know that when the mind is not serene there is not the usual zest for food. In mental conditions of anxiety, fear, worry, discouragement and such like, it were more beneficial to the body not to take any food. Where the body is feverish, however slight, it is advisable to abstain from food, also when the body is fatigued.

There is no doubt that people generally eat too much—they acquire the habit. It is not the quantity of food one eats that counts, but the amount assimilated and changed into vital energy. Some of the heartiest eaters I have known were very slim people, usually of a nervous temperament, but with little ability to withstand physical strain. On the other hand, many of the best athletes I have known have been temperate and even small eaters. It has been said that "we dig our graves with our teeth." There is much meaning in that and a great deal of truth. Injudicious eating is the cause of various stomach derangements and intestinal ills, which mean a lowered vitality. Each part of the digestive tract has its special work or function. Many people seem not to know that the mouth has any special function except to load at and taste with. It is very important that solid foods should be thoroughly masticated and mixed freely with the saliva. Bolted food means considerable extra work for the stomach, which after a while rebels, with very distressing results. It were better if the rebellion took place earlier. If after each hastily taken meal there was experienced distress immediately there would be fewer cases of indigestion and dyspepsia. But the body operating under the law of accommodation succeeds in overcoming the breach for a longer or shorter period.

It must not be overlooked that all functional activities being under the influence of the nervous system the act of digestion and assimilation is much affected by the state of the nerves. At such times as the body is in a state of nervous tension or the other extreme, depressed, or under excitement or under the influence of drugs or stimulants, it is advisable to abstain from food though the desire for food be strong. There is a difference between hunger and appetite. Whenever food is taken there should be a demand of the body for it. Appetites may be easily perverted and misleading. I believe that all amount of food taken in excess of what is required means more or less loss of vitality, for the time being anyway.

It is well in the selection of foods to allow the natural inclination to assert itself. It is an old saying, but a true one, that "one man's food is another's poison." But when we meet the fact that the Laplander with his staple diet of blubber, the Jap and Coolie with their everlasting rice, the denizens of the tropics with their plantain or bread plant and the people of Europe and America with their very much mixed diet can all be equally strong and healthy one must admit that it's not so much what one eats.

What seems to me to be the best arrangement of meals for the average American is a light breakfast consisting chiefly of fruits, a light lunch at midday and the heartiest meal in the evening when business hours are over—I was going to say when the cares of the day were over, but it is a characteristic of the American, I believe, to always have his business with him. Those occupied in physical labor require more substantial fare than others who do little muscular or brain work. It is decidedly wrong to engage in active work

of any kind immediately after a hearty meal. At table jolly company should be encouraged. To eat continually alone is not conducive to receiving the full benefit of the food—one is apt to become too introspective.

To close I will advise, "Never eat when you don't feel like it."

## The Divine Sarah Believes in Brain and Nerve Food.

Madame Sarah Bernhardt is quoted as saying that the real secret of her good health is ceaseless hard work. "I never allow myself to get rusty," she says. "I eat little—usually fish and eggs. I eat a great many eggs—sometimes as many as ten a day. I hate taking medicine of any description. Hard, hard work during the months of the year gives me no time to be ill. Work! work! that is my hygiene."—*Medical Talk*.

Have we not here revealed the explanation of the one spot on the divine Sarah's physical charms—her lack of a clear, transparent, rosy complexion?

Her diet is a striking corroboration of our teaching that there are special foods for the nerves and brain, which respectively supply the system with energy, will power, self-possession, attractive powers, etc. Madame Bernhardt has discovered how, by taking special foods, principally fish and eggs, she can generate *at will* an inexhaustible fund of energy. It will be noted that she does not mention starchy foods (bread, porridge, puddings, cakes, etc.). We may rightly assume, therefore, that she takes, in proportion to the nerve or brain foods, very little starchy foods. Starchy food controls the weight. The knowledge of how to take starchy foods to suit one's requirements enables the individual to increase or decrease his or her weight *at will*.

I think it a safe prediction that Madame Bernhardt's health will not long remain so good as it is now if she continues to take so many eggs. The excess of sulphur contained in eggs will eventually injure her liver, and cause chronic constipation. Persons of her age should select foods which do not overtax any organ. This is the one true means of enjoying perennial youthfulness.

If Sarah Bernhardt will revise her diet and take game, fowl, and fish, instead of eggs, with a suitable amount of fresh vegetables, fresh fruits, and cereals, she will deserve the name "The Divine Sarah" in the fullest sense of the word, because she would combine with her incomparable genius that perfection of form, complexion, and buoyancy which are needed even by the greatest genius to attain the highest success of which she is capable.—*Sophie Leppel*.

If we work upon marble, it will perish; if upon brass, efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, with the just love of God, and love of our fellow-man—we engrave on those tablets something that will brighten through all eternity.—*Daniel Webster*.

"They tell me you have cured yourself of chronic insomnia."

"Yes; I'm completely cured."

"It must be a great relief."

"Relief! I should say it was. Why, I lie awake half the night thinking how I use to suffer from it."—*Cleveland Plain Dealer*.

## Responsibility.

He's but a knave who, having sown

A field of tares and weeds,

Murmurs at fate, and would disown

The harvest of his deeds.

None but a catiff would disclaim

The consequence of cause,

And strive to put on God the shame.

Of Spirit's broken laws.—*Susie M. Best*.

## The Vanity of Woman—and Man.

*(Continued from Page 206.)*

Chide me no more. . . .

I'll return consul;

Or never trust to what my tongue can do  
In the way of flattery further.

Wives have exhorted their husbands as did Eleanor, Duchess of Gloucester:

Why doth the great Duke Humphrey knit his brows,  
As frowning at the favours of the world?  
Why are thine eyes fixed to the sullen earth,  
Gazing on that which seems to dim thy sight?  
What seest thou there? King Henry's diadem,  
Encased with all the honours of the world?  
If so, gaze on, and grovel on thy face,  
Until thy head be circled with the same.  
Put forth thy hand, reach at the glorious gold.  
What, is't too short? I'll lengthen it with mine;  
And, having both together heaved it up,  
We'll both together lift our heads to heaven,  
And never more abase our sight so low  
As to vouchsafe one glance unto the ground.

The husband's admonition:

O Nell, sweet Nell, if thou dost love thy lord,  
Banish the canker of ambitious thoughts—

has been impatiently received; and they have not hesitated to resort to taunts such as those used by Lady Macbeth when Macbeth's "milk of human kindness" and caution became so inconveniently active:

. . . From this time  
Such I account thy love. Art thou afeard  
To be the same in thine own act and valour  
As thou art in desire? . . .

We fail!

But screw your courage to the sticking place,  
And we'll not fail.

Some have, so far as eloquence is concerned, rivaled even King Lear's daughter, Goneril, who reviled her husband for his loyalty to the good old king, after this fashion:

Milk-liver'd man!

That bear'st a cheek for blows, a head for wrongs;  
Who hast not in thy brows an eye discerning  
Thine honour from thy suffering.

Although previously, to a recent period, woman generally required man's co-operation, the contemporary literature, if not the history itself, of every age indicates that she sometimes employed him merely as a figurehead, and in many instances she was not deterred by the mountain-like wall of custom from using her talents independently to achieve glory and renown. In the present age she has more boldly asserted her self-sufficiency. Generation by generation she has advanced in intellectual power and executive ability, until today she is abundantly able to attain her highest ambition with no help from her former tool—poor man. Why should she, being now fitted to do the work alone, share with him the credit for accomplishing great things? Half the time he did not really help, anyway; but like the man in the bear story, hid himself in the chest in the clothes-closet until the fight was over, and then, with an air of fine generosity in including her name, told the neighbors that "Me and Molly killed the bear."

It would seem, however, that save in exceptional cases there should be no need for woman personally to combat the world. The home is her peculiar field of labor—and surely no one deems it a narrow field! Motherhood is her monopoly by divine right—and does any one doubt that it is a glorious privilege? From the beginning of life to the end she has man largely under her influence. During the entire formative period she has almost absolute control, and throughout his career her power over man is like unto that of the centurion over his soldiers, "I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." In short, she forms his character. Nevertheless, the product seems not to suit her, and she finds it necessary to do herself what she has endeavored to train man to do. Wherein lies the difficulty? Can it be possible that there is something inher-

ently wrong with the material? Milton says, "Accuse not Nature; she has done her part. Do thou but thine."

It is true that in woman's part in the past there was more work than glory. This being the case possibly Approbativeness had something to do with the change in her methods. The place behind the throne does not suit this faculty. First of all it wants show, and empty show is better than none. It is the grandstand-play faculty, the limelight faculty. Perhaps under its influence and that of higher education, woman is losing sight of her God-given power to mold the plastic clay, forgetting that man is in her hands as clay in the hands of the potter, and therefore allowing fresh material to harden in the fierce rays of the sun, while from platform and pulpit she eagerly attacks the solidified mass.

While woman has been developing self-reliance, man has apparently been progressing in ambition or vanity. He is no longer dependent on woman to whisper in his ear schemes for the glorification of self, nor to persuade him to carry out such schemes. His faculty of Approbativeness is sufficiently active to supply all the desire needed. He has a voice within, prompting him to seek the seats of the mighty—and it does not always speak only in a whisper.

Though woman is able to accomplish her aim alone, and man can himself imagine a vain thing, they were formed by their Creator not to be independent of each other, but for a reciprocal relation. In what way, therefore, can woman better employ her time and talents, in what work can she be happier or more successful, than in her original role of instilling in man a desire to excel and in helping him as only true, noble woman can to attain their joint ambition?

What this ambition shall be will depend on the relative strength of their faculties. It is this that constitutes the wide difference between the simpering idiot who has inordinate vanity but neither intellect nor self-respect; the egotistic, pompous ignoramus; the intellectual, aspiring weakling, and the indomitably ambitious, self-reliant man or woman, endowed with a powerful intellect and a strong moral character. The first has no higher, no nobler, aim than to spend the time in insane pleasures and be flattered and envied; the last has an ambition worthy of an immortal soul.

## South Africa.

It gives us much pleasure to insert part of an article written by F. W. Fitzsimmons, F. Z. A., F. S. A., of Maritzburg, written for the Natal (South Africa) *Mercury*. We would like to give it all, but space forbids. It is encouraging to note that our efforts are bearing fruits, even to this distance, and that phrenology is being introduced to all people.

The science of phrenology is intimately connected with both physical and spiritual health, revealing and making plain the reasons of our virtues, faults and vices. A knowledge and practical application of the principles of phrenology upon children would result in a nobler and purer race being evolved. If a parent has a knowledge of the reasons why his children act in just the way they do, and the knowledge of how to counteract bad traits, would it not immensely aid him in their moral, spiritual and general training? The human brain is divided into 42 faculties, each faculty being a complete battery in itself, having a distinct influence upon the moulding of face and body. The face is the index of the condition of the spirit or soul of the individual, for the most dominant faculties mould and build the shape of the face. Everyone understands more or less of phrenology, being judges to a certain extent of faces and mannerisms, although they are ignorant of the underlying causes of these outward expressions.

If phrenology is all nonsense, as many assert, how comes it the human race has such a diversity of shapes of head, always with features corresponding. Who would you rather meet on a lonely country road—a man with a face with a kindly expression all over it, or a man of the type of a hooligan? You naturally prefer to encounter the former. Why? Oh, you say, because he looks honest and good. It is because he is dominated by the higher faculties; the spiritual faculties are in the lead; while in the latter instance it is the low, cunning, devilish faculties which are uppermost, making the man vicious, evil, and quite untrustworthy.

Children are born with inherited tendencies for good and evil.

and the leading and strongest faculties soon make themselves known in the conduct and general behavior of the child. Children's brains are easily moulded, and if parents understood and knew how to apply phrenology they could soon alter the whole character of the child, by taking the right means to subdue and nip in the bud the tendency to overdevelopment of undesirable faculties, and to stimulate and call out the higher ones, such as unselfishness, benevolence, veneration, spirituality, love of home, love of children and animals, intellect, reason, etc., etc.

It is impossible to give much idea of this subject in a short article like this, but I can assure you it is a subject intimately connected with health, both mental and physical, and is of infinite value in knowing just how best to mould your own and your children's characters, for you all desire your little ones to grow up as free as possible from undesirable traits of character. There is a book entitled "Vaught's Practical Character Reader," published by L. A. Vaught, 130 Dearborn street, Chicago, U. S. A., price one dollar (4s 2d). This book is illustrated on every page, the illustrations conveying whole volumes of information, and it is written in a way a child could comprehend and understand. I would strongly advise you all to order a copy, as I consider it the best and cheapest work on phrenology ever produced.

#### From Vaught's Mail Course.

Some of the questions taken at random from Vaught's mail course in the Science and Art of Character Reading:

- What faculty attends to the nutritive needs of the body?
- What are the signs of poor digestion?
- Why should a person be apt to forget the needs of his associates in a food sense?
- What causes gluttony?
- Can a person be a glutton and yet not a drunkard?
- The blood is composed of plasma, red corpuscles, white corpuscles and blood-plaques, and such being the case, what faculty superintends the absorption of plasma (fluid) and what faculty manufactures the white corpuscles (feeders)?
- What gives rise to the lymphatic system?
- What faculty perceives the value of things?
- What enables a person to learn to become shrewd in bargains?
- What renders the cat sly, the fox foxy, and some persons artful?
- What is the meaning of slow and gliding footsteps?
- Why are some persons imprudent?
- What causes gloom?
- Fears arise in what special faculty?
- Saving industry springs from what faculty?
- What renders a person patriotic?
- What faculty pays attention to sex and gender?
- What would prevent a person from becoming a wanderer, an idler and a tramp?
- What faculties would render a person a nation hater?
- What mental units would render a person steady, domestic and permanent?
- Appetite of procreation springs from what faculty?
- Why do people like dancing and magnetic intermixture with sex opposite their own?
- How can a predominating impulse of amativeness be controlled?
- Phallic (sex) worship was practiced in the earlier stages of the human race. What was the reason of this?
- What causes sensuality?
- What causes jealousy?
- Why do some people flirt?
- What faculty seeks for affinity of soul?
- Where do criminals come from?
- Is conjugality capable of poetic emotions?
- What is a concrete object?
- Does every faculty have an object in nature?
- Why do some people like nursing?
- Why do people love their own relations best?
- What causes hatred of children?
- Why do animals flock together?
- Why do people associate in a more universal sense than merely a conjugal, reproductive and relational?
- What would make a person a man hater?
- What faculty renders a person democratic or people loving?

Mention some professional man greatly in need of combativeness. What faculty gives a man war thought? Why are some persons "soft"—"chicken-hearted"? What special faculty enables a person to become a hero? Why do some persons love a wild and stormy life?

DALLAS, TEX., Aug. 4, 1903.

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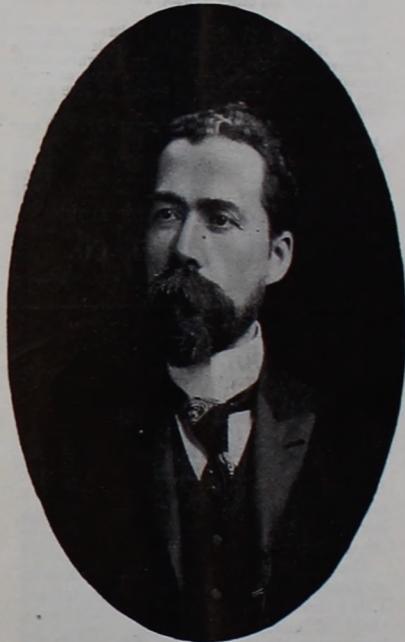
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