

HUMAN CULTURE

VOL. 5.

CHICAGO, ILLINOIS, MAY 5, 1903.

No. 5

THIS NUMBER CONTAINS A REMARKABLE ARTICLE UPON
HOW TO HANDLE PEOPLE



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HUMAN CULTURE

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HOW TO HANDLE PEOPLE



A human being is built in sections. He is constitutionally six-sided—a true hexagon. The unstiffness of heredity permits him to commence life with one section stronger or larger than the others. Some ancestral or prenatal force has accenuated one department of his six-fold being. This stronger side chiefly leads him. Objective things that naturally correspond with this dominant section, attract him most strongly. He is vigorously stirred by them. Paradoxical as it may seem, his strong side is his “weakness.” Many thanks are due Grand Old Nature for so building him that

all the sections *face* the *front*. You don't know the location of these six sections? More's the pity. Where have you been living?

Well, the location of the *social* section is in the backhead. The *ambitious* section in the crown, the *selfish* in the sides, the *esthetic* in the temples, the *intellectual* in front and the *moral* on top. They are *always* there, too. You can always find one “at home” in one of his compartments. *The latch-string is always out somewhere.* Walk entirely around him before you attempt to enter. In this way you can tell where

he is most "at home." There is no need of experimenting with him. He will always cordially greet you if you enter at the right door. He is liable to kick you out if you don't. It's easy to tell where he holds forth most and enjoys himself best. It is as easy as telling the most prominent feature of his face.

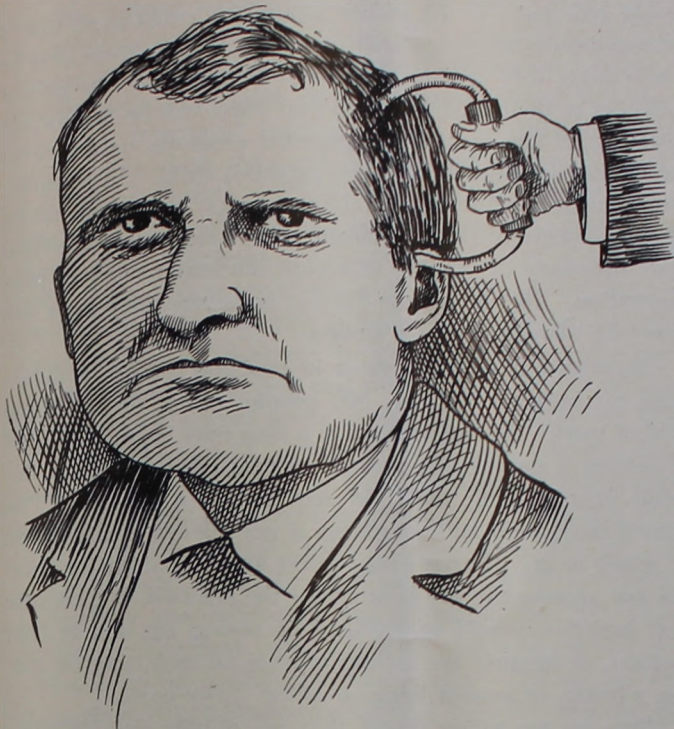
These six sections that constitute his being may be likened to handles. They are real handles in a *mental* sense. To take hold of the *mind* of one is to excite some section of the mind. To handle one is to take hold of the biggest handle. *Anyone* can be handled by his biggest handle. Suppose the biggest handle is the social. Then one will have more brain in the backhead than in any other section. The whole backhead will be full, round and project far back. The social faculties are all located there. When very strong, they constitute a handle by means of which any man, woman or child can be handled. They make one loving, affectionate, fraternal, and friendly. Such people like company. They crave companionship. They respond to the presence of both sexes and children. Be friendly with all such people. Use your own social faculties. Like excites like in association. Teachers can attract, hold and govern children by means of these affectionate feelings. Salesmen can "break the ice" and become acquainted easily with all business men who have very full backheads. Physicians can approach and handle all who have pronounced backheads by means of these



affections. Politicians can do the same. Ministers who are popular always have full backheads. Then they not only make good preachers, but pastors. A genuine mixer always has a round, full backhead.

If the backhead is flat, small and perpendicular, then you must go to some other section for a handle. Always take hold of the biggest handle first. The person wants you to. You can hold him longest and most easily by his biggest handle. Perhaps the strongest handle is the ambitious. If so, the head will be most pronounced in development in the crown or the back part of the tophead. Here are located the elements that give one pride, vanity, desire to excel, love of fame, power, self-reliance, self-respect, egotism, persistence, and love of command. Here is where the Presidential bee buzzes. Men, women and children are easily stirred to *try* who are highly developed here. They do not like to be mere nobodies. They like applause, success, victory, the footlights, platform and the public eye. They are full of envy, jealousy, sensitiveness and self-importance. Do not command them. *Put them on their mettle*. Appreciate them and theirs. They are very easily handled if it is done properly, and very hard if great tact is not used. As a class they are the most unreasonable of the six. Appeal to their pride, good name, love of success, vanity, self-importance and rank, position or station. If children, give them responsibility. Do not tell them that they can do better, *but ask them if that is the best they can do*. They either do things to be or get ahead of others or because some other *prominent* people have done so. Their sense of *rivalry* is strong. By means of this alone they can be stirred up considerably. They are "high strung." A word of praise said at the right time in the right way will do wonders. In a word, they can be handled very successfully by means of the *ambition* handle. If both backhead and crown are highly developed they will be proud of their pedigree, family, kindred and country. From this section of their minds comes the feeling of caste and aristocracy. A word to the wise is sufficient. You can demonstrate the certainty of this instruction by immediately applying it to those with heads very high in the crown. You can take right hold of them by the ambitious handle, and by the use of tact very successfully handle them.

When the side head section is the most pronounced of the six, the selfish handle is the one to take hold of. Such people look out for Number One. They love life, money and something to drink and eat. That which is practical, commercial, gustatory and has something in it that will preserve life they will respond to. They are cunning, cautious, suspicious, vindictive, self-defensive, quarrelsome and forceful. Do not antagonize them. Be very frank and cool with them. Don't get excited. They will get hot enough for two. Show them the financial value of something. They will listen to you eagerly if there is money in it. As children they are restless, rough, quarrelsome, cunning and selfish. Give them plenty of action. Let them work off their spontaneous force in han-



diwork, games, mechanical trades and business. Remember this is the selfish handle and should only be used as a last resort.

[Owing to sudden indisposition of the Editor only half of this article is given here. It will be completed next month.

The Right Way to Consider Anyone.

Don't consider *color*.

Don't consider *nationality*.

Don't consider *sex*.

There is not enough in either of the above for a minute's consideration.

Consider the degree of one's native faculties.

Then and then only will you consider anyone fairly and scientifically.

Get *down* to the bottom.

Get *in* to the mind.

Get *at* the *elements* of *being* and you will be *substantial*, *scientific* and *right* in your consideration.

All else is *superficial*, *extraneous*, *unreliable*, *misleading* and *positively unscientific*.

Mr. Meekly—"Our neighbor's son is always thrashing my boy. What shall I do about it?"

Lawyer—"Teach your boy how to fight. Ten dollars, please."—Chicago News.

The Key to Human Nature.

BY DR. I. L. DUNHAM.

It is more than one hundred years since Dr. Gall, the founder of phrenology, gave to the world his discoveries. The world was not then prepared to receive such truths; it was skeptical and incredulous. It lacked sufficient education to enable it to comprehend such marvelous revelations. His disclosures were too astounding to gain immediate acceptance by the people. The subject was one requiring thought, study and much investigation before it could be given credence. It was opposed by the so-called learned and scientific men. In many instances since then it has suffered much from having been represented by ignorant and incompetent men. Its exponents have often been quacks, and men without honor or principle; who have entered the field, not from a desire to advance and elevate the science, but prompted only by cupidity and avarice. Hence, phrenology has been censured, when the blame was intended for the phrenologists. We have men who term themselves phrenologists, they have talent, are gifted with the power of oratory, have a good address and a commanding presence; yet they impose upon public credulity and extort money from the people by appealing to their sensual nature. Thus do men operate under the cloak of phrenology, to prey upon the people. Men know that one of the most vulnerable and weak points at which to attack the people is through their sensual feelings. This spot is always responsive, whether touched by the scientist, novelist, poet or phrenologist.

But we have another class of phrenologists, men who are conscientious and strictly reliable, whose first aim is to do good, to instruct and improve the people. We have today men more capable in this line of work than any of their predecessors have been. They understand phrenology as a science, and as an art, and are doing an incalculable amount of good to their patrons. They are not as well known to the public, have not the national reputation possessed by the pioneers of American phrenology, who were so well known thirty to fifty years ago; but this is because they have done less traveling, having confined their labors to one or two cities. Formerly they were compelled to travel in order to secure business.

There are grave responsibilities connected with the practice of phrenology, when advice is given concerning matrimony, hygiene, dietetics, business partners and vocational adaptation, etc. It is now hard for the people to discriminate between the capable, reliable man and the pretentious quack; but we shall in the future have legislative action for the purpose of excluding incompetent phrenologists; the same as we now have for regulating the practice of medicine and dentistry. The phrenologist should take as much time to prepare and educate himself for his business, as the minister, lawyer or physician; but he does not do so as a rule. He appears to be content when he has a little superficial knowl-

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edge, a few technical phrases and plenty of assurance. It is not surprising that some of the people view phrenology with disfavor, for many have never seen a skillful phrenologist, and fewer still have ever made any effort to obtain information on the subject. Hence, the decisions have been rendered before the real evidence was submitted.

Phrenology introduces a man to himself; it shows him how he is mentally constructed, where he is strong, where he is weak, what he should cultivate, what he should restrain, in what direction his power lies, what his general tendencies are, how to overcome hereditary tendencies when it is desirable; and, in fact, gives him all the data and information requisite for him to adopt a scientific system of self-culture, in the way of physical, mental and moral improvement. If phrenology was generally understood, and served no purpose except to understand self, and read the character of others, it would still be of incalculable value to the world; but that particular feature is only a small portion of its utility. Every teacher should understand phrenology. It should be taught in every school in the land; especially in every Normal school. No two pupils are alike; nor should they all be instructed alike. Some are quick of comprehension, some are dull; some learn one study very readily, while they are doltish in others. Having pupils arranged in classes compels the bright and active pupils to be restrained and held back, for there can be no progress as a class beyond the ability of the slow and sluggish pupils. The bright and vivacious pupil in mathematics may be the stupid one in grammar, or vice versa. Here is where phrenology aids the teacher, by showing in which direction each pupil is quick and ready, and in which direction slow of action. A pupil that is slow and backward at the age of twelve years may in twelve years later far surpass those who showed youthful brilliancy. The explanation is, that some children mature at an early age, and some at a later period. The business man should understand phrenology so that he can better know the men he has to meet in business. It helps to determine who can be trusted, who are reliable, who should be watched with suspicion, who should be avoided, who would make good bookkeepers, who would make good mechanics or be adapted for other departments or vocations. It helps the business man to select the proper partner; one with whom he could work harmoniously; one who would strengthen the firm by possessing the particular business talent in which the other might be deficient. Some business men have already adopted the plan of considering no applicant for an employee unless he has a certificate from a phrenologist, which shows his natural vocational tendency, for what by nature he is the best fitted, and also shows how he is constituted regarding honesty and trustworthiness. Hence, the employer is less liable to engage incompetent, unreliable men, and makes fewer mistakes. All people contemplating matrimony should understand phrenology; at least they should know their own phrenological constitution, also that of the one with whom they intend to unite, so that they may

know that there is the proper adaptation existing to insure harmonious relationship after marriage; also to know that by their union they will be capable of transmitting the proper qualities to their offspring, and that there will be the correct blending of the mental and physical elements necessary in producing the healthy and well balanced child. In scientific propagation the breeders of horses, hogs, cattle and sheep usually observe certain fundamental laws regarding selection, laws necessary to observe to secure the best results in pro-generation. By the human family, however, these laws are generally disregarded and ignored.

Phrenology is of great value in enabling a man to determine his proper vocation. All people cannot do the same kind of work. At one occupation a man may be an idiot, and at another a genius. A person's success in life greatly depends upon making the right selection of a pursuit. The natural inclination and judgment is not always a safe guide by which to go. Parents may select an occupation for their son, not because the son is fitted for the position, but because their ambition would be gratified by seeing the son in that position, or because the calling affords an easy way of getting a living, or avoids doing so-called "dirty work."

There are too many people that are blindly and blunderingly groping their way through life, because of being in the wrong business. We have many ministers, lawyers, physicians, etc., who should have been mechanics or farmers. We spoil a good carpenter for the sake of making an inferior lawyer. These mistakes cannot occur when scientific phrenology is applied to determine the natural talent and mental capacity.

Phrenology points out that some persons are predisposed to become criminals. When a person is made conscious that he belongs to that class, he is then prepared to guard against this propensity; he knows his frailties, and can proceed to cultivate, strengthen and build up his higher faculties or mind elements; those which sway and influence, the lower faculties which are giving rise to the criminal tendency. Some men become criminals, not from inherited tendency or depravity, but by combination of environment and certain weaknesses. If a man knows his weakness he can avoid the environment that furnishes the too strong temptation. If all prisons and houses of correction had a reform system established on a phrenological basis, then each inmate could be analyzed and scientifically understood; and when a correct diagnosis of the cause of the crime had been reached, then the remedy, and the method of applying it, would be perfectly obvious. Ninety-five per cent of the criminals in prisons are only the slightest shade worse than the majority of the people at liberty; in fact, there are many at liberty that ought to be in prison, and many in prison that ought to be out. This ninety-five per cent referred to could be restored and become good citizens, if they could only receive scientific reformatory treatment such as phrenology would give.

Phrenology is also important in the treatment of insanity.

Certain definite localities of the brain have certain special functions to perform. When one of these localities, or brain centers as they are termed, becomes impaired by accident or disease, and the subject shows abnormal mental conditions, there are frequently present, certain manifestations which conclusively show the exact location of the brain which is diseased or affected. When the seat of the trouble can be diagnosed, it frequently has been relieved or cured, by the proper local treatment for removing pressure or inflammation. Some people are mentally constituted so that there is a predisposition to insanity; and phrenology would be invaluable in such cases, to sound the warning note, and thus enable one to be more guarded and perhaps prevent the affliction. Owing to the limited scope of this article I have but briefly alluded to the various methods in each class, whereby significant results are obtained by the application of phrenological principles. The resultant advantages are not confined or limited to the few special classes cited; but, in fact, the whole human family would be benefited, directly or indirectly, if phrenology was understood and in general use. Dr. B. Hollander, of England, who has done much to overcome the prejudice of the medical profession, says: "What Gall knew at the close of the eighteenth century is only just dawning upon the scientists of the present day. * * * No subject has ever been so thoroughly misrepresented, even by learned men of acknowledged authority, and no author has ever been so libeled and with such malice as Gall." It seems to me that the common fault among that class of medical men who are opposing phrenology is the universal feeling that they are thoroughly competent to judge of its merits or demerits, without study or investigation.

Phrenologists who have studied the science for twenty years say they do not know it all; yet some of the medical men, after thirty minutes' deliberation, can sum up the entire matter and render a learned decision. There are only two reasons for not accepting the truths of phrenology. One is intellectual limitation, which deprives one of the ability to understand any subject of such magnitude and complexity, and the other is a lack of knowledge from indifference or disinclination to investigate. Dr. Vimont, of Paris, was a disbeliever of the science; so he resolved to set to work and secure all possible data and evidence for the purpose of refuting the tenets and principles put forth by the phrenologists. When he had secured the necessary number of skulls, busts, casts, and information pertaining to the subject, instead of disproving it, as he had intended, he was overwhelmingly convinced of the truth of the phrenologist's claims; and from that time became an ardent advocate and worker for phrenology. If the people would overcome their apathy, and set aside their prejudices long enough to investigate, and withhold their judgments and decisions until such time, how much more progress would be made in new fields. If you will take the trouble to ascertain, you will learn that in the ranks of phrenological opposers, nine out of every ten will admit that

they know nothing about it, that their preconceived opinions were unfavorable, so they never bothered to look into the matter. Phrenology, in the future, is destined to become a great revolutionary power in the directions to which this paper has hastily referred, and is worthy the attention of all honest investigators of mental science. The progress of human development and improvement is largely dependent upon the dissemination and universal knowledge of its potent truths. Phrenology is the key which unlocks and reveals all secrets of human nature; and I can conceive of no greater blessing being conferred upon mankind than the establishment and endowment of schools for the purpose of teaching scientific phrenology.

The Joyous Spring.

The joyous Spring, a maiden fair,
Shakes out her wealth of sunny hair;
It floats and floats upon the breeze.
Bright sunshine 'mid the waving trees
She smiles and all the earth smiles, too,
Rejoicing with the spring-time new,
Who, ever young and ever gay,
Comes dancing long her merry way.

The hills and dales that long were bare
Of aught the vision could call fair,
Are clothed in robes of velvet green,
Through which the sunshine's gleams are seen
Like tiny lamps of burnished gold
Whose numbers never can be told.
'Tis thus the old earth honor gives
To her in whom youth ever lives.

The spring-time softly breathes a song,
That calls the blooms from slumbers long;
The mayflower and the crocus gay
Steal forth into the light of day;
The song birds shout their welcome clear,
In blithesome notes of heartfelt cheer
To Spring, who rules, a happy queen,
O'er all things clad in velvet green.

EFFIE STEVENS.

Westfield, Mass.

There is always a chance for a man to go higher if he has the ability to climb.

Heaven never helps men who have that tired feeling.

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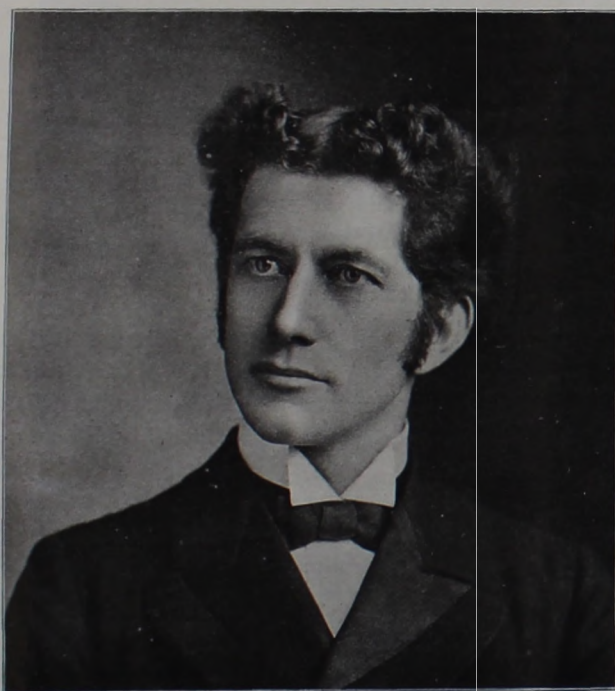
Phrenology and the Ministry.

BY REV. HENRY F. LUTZ, DUQUESNE, PA.

I was first led to the study of phrenology by having my head examined. The phrenologist gave me such a turning inside out that I knew he must have a key to unlock the innermost chambers of my character. I was then at a school where I had special facilities to take up the subject, as our library contained most of the standard works on phrenology and as one of our professors and one of my classmates were graduate phrenologists. Phrenology has been of more real

one of the greatest helps a minister can get from phrenology. Most of God's revelations in the Bible are through the character of the personalities it tells us about. I have feasted my soul and delighted my auditors by preaching biographical sermons with the help of phrenology on Bible characters. The patriarchal and other Old Testament characters are especially fruitful for this purpose. What a study in temperamental and mental make up we have in Abraham, Sarah, Isaac, Rebekah, Jacob, Esau, Laban, etc.

Again, I have found phrenology a great help to me in dealing with people as preacher and pastor. Understanding the language and functions of the different elements of the mind, I have been able to speak to them specifically and thus drive right home in my messages. Time and again



REV. HENRY F. LUTZ.

help to me in the ministry than any other study I have taken up aside from that of the Bible. I believe what a minister of the gospel needs above all else, to make him proficient in his work, is a thorough knowledge of *the Bible* and of *human nature*.

I have often wondered that none of the phrenological writers have laid more emphasis on phrenology as a key to history. To me phrenology has made the pages of history twice as luminous as they were before. All history has reference to persons and their doings. With the help of phrenology the characteristics of people revealed in history are simply doors that infallibly lead us to an ocean of information about these people and thus enable us to get a real insight into the movements of history. Herein is revealed

I have been told of the marvelous way in which I have hit the sins and needs of people in a strange audience. This is easy enough with the help of phrenology. If there were no relation between character and brain formation, as phrenology teaches, phrenology would still be one of the greatest helps that the preacher can get because of its splendid and comprehensive analysis of human nature. From this standpoint alone, as a system of psychology, it is worth a thousand times more to the preacher than all the old psychological writings combined. Phrenology has also been a great help to me in dealing with people in organized church work. The searchlight of phrenology works like magic in inducing people to restrain their selfish proclivities for the reason that it enables them to see that they are selfish proclivities and

not virtues as they are likely to suppose in their ignorance and delusion. For example, here is a brother who is born in the objective case and opposes every movement not suggested by himself. He is probably one of the most conscientious persons in the community and verily thinks he is doing God service. But phrenology reveals the fact that in many cases his actions are inspired by the pure love of opposing or by wounded pride because he cannot rule in everything. It also shows that his conscientious scruples are often the product of hereditary or preconceived ideas that do not involve principle but are largely the product of an unenlightened conscience.

Again, I have discovered that I can get into the confidence and good graces of my people better in a few months with the help of phrenology than I could in five years' time without this help. They soon learn that I understand their strong and weak points and that in my advice to them I am not influenced by prejudice and partiality but speak as a matter of science. I have often said that I preach my best sermons when I have people by the head as I can get right to the spot with my admonitions. I know of no one that can make better use of phrenology than a faithful, consecrated minister of the gospel and I know of no class of people that could do so much to introduce phrenology favorably among the people as ministers. Say what we will, phrenology has suffered tremendously in the house of its professed friends. Even aside from the unprincipled charlatans that have used it as a cloak to dupe the people, phrenologists have too often been persons that had a meager education on other subjects and have thus prejudiced the public against the science. I have been amazed to find how readily phrenology is accepted from the pulpit and platform when it comes from a minister who is simply using it as a means to do his work in a more effective way. Who can more appropriately advise the young people as to their choice of occupation than the minister? Or who is in a better position to advise the young people in selecting a matrimonial companion than the minister? Or who has as good an opportunity to counsel parents as to the education and discipline and health of their children? Let the services of phrenology come through the personage of a faithful minister of the gospel whom all in the community know and trust and who does not charge for this knowledge any more than he does for his knowledge along other lines, and it will soon be universally received as a great blessing to humanity and a true "handmaid of Christianity," as Horace Mann called it. This is not a fling at the apostles of phrenology who have done and sacrificed so much for the science and who were dependent upon it for a living. Their work was absolutely necessary to the cause of phrenology and similar work is still necessary and will continue to be, but I hope and pray for the day when all our schools and

colleges will disseminate this beautiful and useful science, and when all teachers, and doctors and ministers will freely use it in all their work as they do the science of physiology, hygiene, etc.

I am receiving a great deal of help from phrenology in the way of illustrated or chart sermons. For example, one of my most popular sermons in my evangelistic meetings is one on "Change of Heart," illustrated with a chart in which I have drawn the head and face in the form of a heart to dispel the popular delusion that the heart includes the feelings merely and to show that according to Scripture teaching the heart includes *intellect* (Mat. 13:15; Mk. 2:8; Rom. 10:10), the *emotions* (Mat. 22:37), the *will* (I Cor. 7:37; II Cor. 9:7), and the *conscience* (Heb. 10:22; I Jno. 3:20). With the help of a concordance it will be easy to find that all of the faculties of the mind are ascribed to the heart in the Bible. This shows that a change of heart or conversion, in the Bible sense, involves a change of the entire mind in its attitude and activities. It includes a change of the intellect by presenting proper reasons for such a change, a change of the emotions by presenting a proper object of love, a change of the will by presenting the proper motives to repentance and a satisfying of the conscience by right doing. I have another effective chart sermon on "The Three Kingdoms Within," suggested by Prof. Vaught's illustration of Heaven, Earth and Hell as located in different parts of the head, and still another on "The Old Man and the New Man," suggested by another illustration on the Carnal and Spiritual parts of man as located in different parts of the head. The purpose here is to show that the difference between the converted and the unconverted man is that in one case the animal and selfish propensities and sentiments are in the saddle, while in conversion the higher moral and spiritual sentiments are strengthened and enthroned in the character. This will suggest a multitude of ways in which phrenology can be used by a preacher to make his message definite and striking and therefore helpful and attractive.

In conclusion I would say that a minister can make phrenology very helpful in lecture work in his own church and on the lecture platform. What can be more interesting, instructive and profitable in a community than popular lectures on phrenology, illustrated with charts, skulls, examinations, etc. My lecture on "Love, Courtship and Marriage," from a phrenological standpoint, has enabled me to do much good in connection with my gospel work in scores of communities and I have an ever increasing demand from churches and schools to give illustrated lectures on phrenology. I feel more than ever like making a diligent study and constant use of phrenology in my work as a minister of the gospel and I feel confident that the day is coming when it will be taught in all the theological schools and be used in all the pulpits and church papers.

The Ministry and Phrenology.

BY REV. E. B. RANDLE, D. D.

The more perfect our knowledge is of the men and women with whom we have to deal, the more likely we are to succeed in accomplishing that which we desire. One of the first lessons every minister of the Gospel should learn is that human beings are not all alike. If there was no difference, one method would apply with equal success in each case. Diversity would be an absolute impossibility. All would want to follow the same occupation, and all could be influenced in the same manner. A knowledge of human nature on the part of the minister, would not be necessary, for only one method in leading souls to Christ could be successfully employed. All would be reached in precisely the same way. But as no two human beings are exactly alike, the minister of the Gospel must adapt his method to the constitutional peculiarities of each case. We would not think of calling a physician, to treat us when we are sick, who is ignorant of the various organs of the body and their functions. Why should we expect a man to successfully treat the various diseases of the human soul, who does not understand the different elements of which the soul is composed, and their functions and uses? Every minister of the Gospel should know that what the Bible calls sin results from the abuse or misuse of divinely given faculties. Our faculties are all right, but when they are perverted there is disharmony within, and discord without.

The way to obtain freedom from the commission of sin is to cultivate and harmonize the forty-two faculties of the soul so that they will regularly and harmoniously perform their functions in accordance with the will of their Creator. In order to develop harmony in the soul, some faculties must be restrained and others cultivated. This the minister should know, and if he does not he is incompetent to deal with so sacred a thing as the soul. He should know that all men are not equally depraved, but that they are what they are, good or bad, because certain faculties are in the lead. Man is as cruel as the most ferocious animal when those faculties which he has in common with the animals are in the lead, and he is like the Man of Gallilee when his higher faculties are in the lead. With weak faculties of Benevolence, Conscientiousness and Parental Love, and strong faculties of Combativeness, Destructiveness and Acquisitiveness, man will be as cruel as a hyena or a leopard. But with strong faculties of Benevolence, Conscientiousness and Parental

Love, and weak faculties of Combativeness, Destructiveness and Acquisitiveness, he will be as angelic as Florence Nightingale. Characters differ because the same faculties are not in the lead in any two individuals. Some men are geniuses because they have a very strong development of certain faculties in a relative sense. These faculties may be inherited. When a human being has bad moral character, it is because he is defective in his moral and religious faculties, the same as he is idiotic when he is defective in his intellectual faculties, or destitute of music when he is defective in the faculty of Tune. When a child is irreverent the cause is not found in defective reason or defective affection or conscience, but in defective Veneration. So, in like manner, defective moral character is found in the imperfect development of the moral and religious faculties. Human nature is the greatest study of man. It can be analyzed. As it is the function of the minister to influence human beings away from wrong and toward right, he should be a diligent student of human nature in its different elements. Hence, every minister who is unacquainted with true phrenology is working at a disadvantage. There is only one way to understand character and that is to understand the faculties which compose it. Every true system of psychology is based wholly upon the faculties of the soul. The laws of human life are all found within the human organism. Ministers are confronted every day by problems which can only be settled right by settling them according to laws of unchangeable human nature. Every minister of the Gospel ought to know that the majority of the human family as yet are under the dominion of faculties that ought not to be in the lead. People are unhappy and unsuccessful because faculties are on top which ought to be relegated to the rear and be made subordinate to higher faculties. When we face the world with the right faculties in the lead everything is easy. The way from failure to success is to get out from under the dominion of those faculties that should not lead and under the dominion of those faculties that should lead. Every minister of the Gospel should know that the quality of honesty is the direct result of a positive degree of the faculty of Conscientiousness. There are others that help this faculty, but of the forty-two which compose the human soul it is the only one that makes man reliable and enables him to love the truth for truth's sake. The principle of right never receives any consideration from one in whom this faculty is small.

A man can find either hell or heaven in the faculties of his own soul. We do not have to die to get into the kingdom of God. We are in the kingdom of God when we live under the dominion of the moral and religious faculties.

Neither do we have to die to go to hell. We are in hell when we live under the dominion of those faculties which we have in common with the lion and the tiger. There is more difference between one faculty and another than there is between a rattle-snake and an elephant, or a crow and an alligator. One faculty cannot perform the function of its opposite. It can only do that which it was made to do, being properly governed by other faculties. However good and earnest a minister of the Gospel may be in his efforts to cure the evils with which human nature is afflicted he will necessarily be hindered till he understands the fundamental elements of which human nature is composed. He must understand that the imperfect conditions of human life are the direct productions of unbalanced human nature. They are not so much the results of depravity as they are of mental and moral malformations. A savage, a genius, and a sensualist are all one-sided developments of human nature. Every kind of disposition and character emanates from elements and combinations of elements of human nature. All history shows that when man lives in his animal nature he is coarse, vulgar, brutal and cruel. Human nature is also intellectual, philosophical, spiritual and moral, and is capable of seeing the beautiful and pursuing it.

Every minister believes that human nature can be improved, but he does not know always that it can only be improved by restraining faculties that should not govern, and cultivating weak elements until a better balanced condition of the soul is reached.

When the minister of the Gospel understands phrenology, he will know that all human motives spring from human faculties. When the selfish faculties of a man are in the lead, he will invariably be prompted by selfish motives; and when the religious and moral faculties are in the lead he will be prompted by disinterested motives.

Of all the men on the face of the earth, the minister of the Gospel should understand human nature. He must know men and how to reach them, and a knowledge of phrenology will help him more in this respect than anything else. The only way to understand man and how to influence him is to understand the elements of which man is composed. He must know that the faculties are the sources of all that man has done. The science of man includes all the other sciences. Human nature, as presented by phrenology, is rational, easily understood and will be helpful to any minister who will master it. Personally, I know that I am a more successful minister of the Gospel because of my knowledge of human nature, which I obtained by studying phrenology. Some ministers fail in their work because they use one cast iron method in dealing with different people. We cannot pro-

ceed intelligently in reaching men and women with the Gospel until we learn that men and women differ in their constitutional peculiarities and look at all questions from their own individual standpoint. The need of every minister is a thorough knowledge of the faculties of which all minds are composed and also a thorough knowledge of the relative strength of the faculties of those he would help. Without this knowledge we may succeed to some extent, but our success will not begin to compare with that which a better knowledge of human nature will enable us to achieve.

Character Building.

BY NANNIE FERGUSON.

Character building may be likened unto building a new house. We may plan it ever so carefully, in our own minds, but unless we build on a substantial foundation and place brick, mortar, nail and plank square and true, we are likely to have our "castle" tumble down. So it is with human character. We may plan and build, striking out a bad element here and there until we imagine we have it at last complete; when behold, some faculties in our make-up will burst out, and ruin our castle-building.

Our environments have much to do toward building our characters. Our neighbors, ministers, school teachers, and sometimes our own family life have much to do toward the making of our characters. Again, our habits and what we eat favor the building of character, good or bad.

Character building implies more than some people imagine: Friendship, love, honesty, truth, virtue, kindness to the erring, a little help over the rough places of life, giving a loaf of bread to the hungry; all these qualities go toward building our character. Can one imagine a building more beautiful? The lamented William McKinley had just such a beautiful character. One may follow in the footsteps of Abraham Lincoln and be always sure that his efforts will be praiseworthy.

The study of character is vastly of more importance than any study of mankind. It leads to all the beauties of nature, human and divine. The house we live in should be a beautiful structure, not a dwarfed, misshapen thing.

Let us learn through the great science of phrenology the right way to build our character house and let it be *three stories high*.

Pain is the shadow that follows pleasure.

—Chicago Teachers' Federation Bulletin.

HUMAN CULTURE

DEVOTED TO

Human Nature
Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

L. A. VAUGHT, Editor and Publisher.
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ARTICLES NOT CREDITED ARE THE EDITOR'S.

Where Ignorance is a Crime.

Ignorance of the passions, appetites and elemental defects of children is a crime. Parents and teachers should know the *dangerous* elements in children. No certain training can be made until the exact dangers in a child are known.

From false modesty and sheer ignorance, parents permit their children to destroy themselves or become drunkards and criminals, when they *suppose* they are doing a great deal for them. As a rule they fail ninety per cent out of the hundred of doing enough. They should know every faculty of the human soul and be able to read these as they are developed in children.

Stupendous ignorance still exists concerning the elements of human nature and the dangers in some of these elements.

Reader, will you not do some missionary work with your neighbors and friends concerning the elements of their children and themselves? Get as many to read HUMAN CULTURE as you possibly can.

Dilly Dallying.

Cease your dilly dallying and go ahead. Always strike when the iron is hot. Cultivate decision. Egotism is not necessary. Sincerity and tact are. Be sincere, tactful, broad and kind, and then go ahead.

Concentration Culture.

Does your mind wander? If it does you need concentration. You can *cultivate* concentration. You can make it a *rule* to give your whole attention to one thing at a time. Make up your mind to make it a rule. What's the use of dilly dallying with yourself? Suppose it is hard. That's not the question. The question is: Is it the best thing for you to do? Whatever is best for one to do he *should do*. Do not consider anything else. Just determine if it is best for you to do it. That's all that is necessary. Whatever is best to do is best to do now, tomorrow, next week, next year and forever. Have a purpose. Have a personality. Be something. Assert yourself. Concentrate. Do your best today. Do better tomorrow. Read the best authors. Get *suggestions* from others and then *think*. Don't be so mentally lazy. Thought is a great force. It moves the world. Be a thinker. Produce something. Think strong, earnest, pure, cheerful thoughts. Make the world better by your thought. You can.

Concentration culture pays. It brings all of the faculties to a focus. It trains them to work *together*. It cultivates self-control and will. Self-control alone is a great attainment. One can do more, learn faster and better and fit himself for the best in himself by concentration.

Thought Culture.

Few think well. *Exceedingly few think as well as they can*. They have not been trained to think. Neither have they trained themselves. Many have not enough self-confidence. All such should be convicted for not doing their duty to themselves. One is responsible for the highest and best use of his talents. It is not merely your privilege to think, *but your positive duty*. Study the mental faculties. Study them until you know them thoroughly. Then commence to use them in *pointed, connected, systematic* thought. Concentrate. Think *connectedly*. Think *hard*. Think for a purpose. Think broadly. Think all around a subject.

It is never too late. Suppose you are fifty or more. Begin. Begin just so soon as you learn that you can concentrate. Make up your mind to keep at it daily *until you can concentrate just as well as you want to*. Anything that is right for one to do he should keep at till he can do it just as well as he desires.

Shakers.

Not the sect but the faculties. Certain faculties *are* shakers. They make your hands shake, your knees shake, your whole body shake. They shake up the nervous system. They shake many to death. The constitutional shakers are Conscientiousness, Cautiousness and Approbativeness. (We don't object to anyone being shaken by Conscientiousness).

Frederick W. Burry.

Editor and Publisher of Fred Burry's Journal, Toronto, Canada.

Look upon this face and head. They are interesting. The eyes are keen and analytic. Intensity, concentration, courage and ambition are seen there. The nose is *alive* and aggressive; mouth ambitions; chin and jaw firm, resolute and persistent. He is not a mere dreamer. His face means *achievement*.

His temperament is emphatically mental. His *intellect* is finely balanced. The perceptive faculties that fill out the



lower section of the forehead are strong. They give him observing power. That fullness right between the brows is the center or intellectual *point*. His mental actions have point. The center of the upper forehead is remarkably strong. Here is located the great faculty of Comparison—the chief mental instrument of illustration, analogy, figure of speech and criticism. He should make special use of this faculty, for it is one of two of his greatest natural endowments. The other is Constructiveness. Notice the remarkable fullness in the middle side temples. Here he gets a strong desire—a desire to put together, construct, compose. This is *instinctive* with him. He is not merely *ambitious* to construct but *spontaneously* so. He is *compelled* to do something *original*. His faculty of Human Nature is strong. This makes him highly intuitional. He looks into himself and others. If he has faculties that should be restrained they are Approbateness and Amativeness.

Such a man will advance. He will rise. He will learn quickly by experience—make stepping stones of his mistakes. His future is assured. He has not nearly reached mental maturity. We predict for him signal success. His *latent resources* are well-nigh unlimited. The *whole world* will yet feel the force of his personality through his writings and be higher and happier for it. Would there were more Fred Burrys.

The Matter with Us as a People.

We breathe too little.

We eat too much.

We drink too little water.

We drink too much tea, coffee and whiskey.

We key up too high.

We relax too little.

We are too ambitious for power and not slow enough for health and happiness.

We get into states of *stress* and produce great *distress*.

Human Nature Its Own Standard.

The constitution of human nature is the only reliable basis for the consideration of any human question. Human nature is its own law-maker. It is judge, jury and court. That which is good for it is *in accord* with it. No theory, plan or system can be of any use unless in harmony with human nature. What is the use of connecting a system of education, of government, of life that is not based upon the constitution of human nature? It's folly. Go to the elements of human nature and you will find a true basis for your teaching, preaching, reforming and perfecting. No ism or ology can live that is not in harmony with these elements. You cannot make a standard from your own one-sided, fractional mind that will fit the race; but you can study the elements that make the nature of all races and get a broad gauged, all around conception of human life and its needs.

Three Successful Guides.

Do you lack self-confidence?

Have you a poor memory?

Is your power of concentration weak?

I have prepared three Successful Guides, to-wit:

A Successful Self-Confidence Guide, price \$15.

A Successful Memory Guide, price \$10.

A Successful Concentration Guide, price \$5.

If you are in *earnest* and *really* want self-confidence, a good memory and the power of concentration, or *either*, send immediately. You can *positively* cure yourself of either of these defects or all if you are in *earnest*.

The constitution of human nature is the only reliable basis for the consideration of any human question.



CONCERNING CHILDREN



Enola Neel.

Little Rock, Ark.

This little girl has very striking characteristics. She should be educated. I would advise two kinds of education in particular, one solid literature, and the other musical. She will make a bright scholar. Her mind is of the inquisitive, investigative kind. She will learn in her own way and be decidedly original. Her head appears to be unusually broad. This will give her possible temper. This is one of her possible faults. Another fault she has is a little too much love of praise. Outside of these two faults she is well organized. She has an independent disposition in part, but at the same time not as much genuine self-esteem as she should have to balance her active Approbativeness.

Her face is an interesting one; there is a great deal of determination expressed in it. If properly trained and educated she will make a rather brilliant woman. She will have two strong tendencies, one toward education and the other toward social success. I would advise the educational side. Educate her in solid literature and music. She will have executive force enough to carry out anything she undertakes.

Not Enough.

Suggestion is not enough.

Affirmation is not enough.

A good environment is not enough.

All general influences are not enough.

We remember a family of our school days. The parents were very good people. The children were surrounded by positive moral influences. The family was a large one. The children were generally good. One boy, however, was an exception. We did not know then what made him so. He had exactly the same general instruction as the others and grew up in the same environment. But his mind was very differently constituted. His moral faculties were weak. His alimentiveness, destructiveness, secretiveness and amativeness were all very positive. The parents knew nothing of phrenology. His amativeness gave him a strong sexual tendency. His secretiveness made him sly and reserved. At 15 years of age he was well versed in immorality. The parents knew nothing of it. Neither did his brothers.

Here was a case where all the positive influences of good were *not nearly enough*. Every child needs to be *understood, faculty by faculty*, from top to bottom. There is only one way to understand children *as they are*, and that is by means of phrenology. The *best* general methods used to-day are *fully ninety per cent* out of a hundred too little to *reach and correct* the defects in many children. Oh, superficial world! How blind and unsafe you are! How little you do for children! How far you fall short in training and development! How disappointing you are and all because you do not *know and read* the elements of human nature *as they are* in children and young men and women.

We think almost everyone realizes the fallacy of haphazard training of children—treating them all alike and expecting to get the best out of all. What is the best training for one child is the very worst for another. To make successful men and women of your children you must educate and train them for what they are especially fitted to succeed in.

**"The Thoughts a Man Thinks Are Mirrored
in His Eyes That Those Who
Run May Read."**

"Mamma, I don't want to go to the party."

"Why, my dear?"

"'Cause maybe I won't like somebody's face."

Probably this little girl's self-esteem was not very positive. She was afraid of adverse criticism in the minds of others, which her faculty of human nature would enable her to instantly detect.

And yet we suppose that children cannot read character. They are very impressionable. Their minds are as sensitive as the camera's lens. They receive impressions. They read the moods of their parents and teachers (and sometimes take advantage of these moods). They are quick to see admiration or indifference in the glance of a stranger.

We may think, "What matter what our inward thoughts and principles really are—he is only a child and cannot know." And so we inform him what is wrong and what is right in the little world of his play and playfellows; but do we live up to those same principles in our world of work and workfellows? It is character that tells and we cannot deceive even a child. The *inside* must be perfected before we can make the outside ring true.

The child with a good faculty of human nature instinctively understands, appreciates and respects true inward worth.

Parents, perfect your own characters; this is the most important part; the rest will be easy.

Before the birth of your children, after the birth and always—grow and grow better and ten to one the children will grow with you.

E. V.

Murderous Ignorance.

Edna Rotramel, aged 14, of Springfield, Ill., Fearing Her Parents Would Be Told of Her Misconduct, Kills Herself.

Admonished by her school teacher and then informed that her conduct would be reported to her parents, Edna Rotramel, aged 14 years, hurried out of the schoolroom this afternoon and ran home and killed herself with strychnine.

The child, who is a daughter of the custodian of the state fair grounds, Robert Rotramel, attended the Ridgely school. While the class was engaged in its studies it is said the child became unruly. Principal Oliver Taylor chastised her and said he was going to tell her parents.

The principal preceded her home, and when the girl arrived he was talking with her father in front of the house. The child ran up the steps into the house and secured the strychnine, which her father had used for killing sparrows, and swallowed it.—Chicago Tribune, April 23.

Another instance of deathly ignorance of the faculties of the human mind. Had this teacher been acquainted with phrenology he would have understood the danger of humiliating a pupil with large approbateness—the sensitive faculty. He caused this faculty to kill the girl. Let this spur all of our readers to still more powerful efforts to get all teachers and school boards acquainted with the constitution of human nature.—Editor.

Auntie's Babies.

There are three of them; bless the darlings

There's Laurence and Edith May,

And the dear little baby—Walter,

Just six months old to-day.

And I think, as I rock the wee one

To sleep in his tiny nest,

And kiss the smiles and dimples,

"It is you I love—the best."

But Edith, with eyes so solemn,

Climbs up on my knee to say,

"May I hold 'oor fwotch?" and listens

As it measures our lives away.

I stroke the brown locks sunny,

The sweet young brow caressed,

And I think, "Your auntie loves you,

Dear little niece—the best."

But little arms clasp softly

My neck in a close embrace,

And a boyish cheek all rosy

Is pressed against my face.

"I's Auntie's 'ittle sweetheart;

An' I love oo lots, I do;

Whole hun'erd bushels, Auntie,

Is 'at enough for oo?"

Then I kiss my ardent lover,

And fold him to my breast,

And I think, "Of all the babies,

I surely love you—best."

But at night, as the tiny toddlers

Reluctantly go to rest,

I know, as I tuck them under,

That I love them all—the best.

—Emma F. Swingle.

Two little girls, aged, respectively, six and eight years, were discussing religious matters. The elder one said to her sister: "Which would you rather do, live, or die and go to heaven?"

"Why," the young one said, "I would rather live." Whereupon the elder one burst out with the emphatic question: "Sarah B., what does your religion amount to?"—The Christian Register.



PHYSICAL CULTURE



Physical Culture.

DR. ALBERT WHITEHOUSE, SECY. THE HUNDRED YEAR CLUB.

EXERCISE.

What is known as exercise is the bringing into action of the voluntary muscles of the body with a view to benefiting the health or improving the physique; or it may be taken in the form of some sport or game or pastime merely for the pleasure to be obtained.

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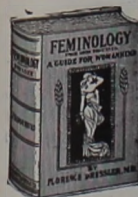
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(Concluded next month.)

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* * * * *

Thomas Edwards was a born naturalist, and he might have been even greater than Agassiz had not the ignorance and stupidity of both his parents and teachers crippled and dwarfed his life. Though con-

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activity of the voluntary muscles there must be a greater generation of nerve energy and an improved functioning power of the various organs.

I shall resist the temptation to go deeper into the physiological effects of exercise because I think I have shown sufficiently how exercise influences various activities and organs of the body and at the same time enables anyone to understand how it is necessary to judiciously select the right kind, and strength and duration of exercise when its influences are so far-reaching.

I might bring testimony to bear that a due amount of voluntary muscular activity is necessary to the maintenance of the bodily welfare by calling to notice that young children and wild animals instinctively make free use of their voluntary muscles. When the young child is denied play he will seek mischief, and the cat and dog are always ready for a romp until they begin to reach the limit of their lives. Primitive man was instinctively active. Self preservation, the first law of nature, brought to bear that instinct which worked to the interest of the bodily welfare.

I expected to present a set of early morning exercises this month, but I have dilated more than I at first intended on the meaning and theory of exercise and to good purpose I hope, and as my allotted space is taken up I shall reserve the practical exercises until the next issue.

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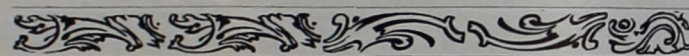
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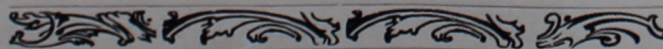
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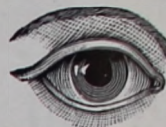
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Do you want to earn twice as much?



If you will take time to drop me a line I will send you without charge a book which I promise you will give you a genuine surprise by opening your eyes to something new about your own work. You practice the art of selling. Do you understand the science which underlies that art? It makes no difference what your work is—whether it is selling merchandise or promoting big enterprises, I have something of real and tangible value to offer you, help that is help, that will add dollars—hundreds of them—to your income, that will make you twice the business getter you are. This sounds like assurance, doesn't it? It is. I have the best reason in the world for assurance and that is my success in making inexperienced salesmen good ones and good salesmen better. I have made men and women worth hundreds where they have been worth tens. Do you believe you know all there is to learn about the science of selling? I can teach you something about it that will make you admit that this claim of mine is modest. Are you skeptical? If you will just write me a line my reply will tell you whether I can aid you, individually, or not. Won't you write to me just on the chance that you might learn one thing? I want a word from you now, if you are progressive and believe in growing in knowledge and power in your work. It is not only worth your while, but the two cents you put into the stamp will be the best investment you ever made. Write and test me now, today.

A. F. SHELDON, Director,
Sheldon School of Scientific Salesmanship,
922 McCLURG BLDG., CHICAGO