

HUMAN CULTURE

DEVOTED TO THE CHARACTER READING ART

Vol. 6.

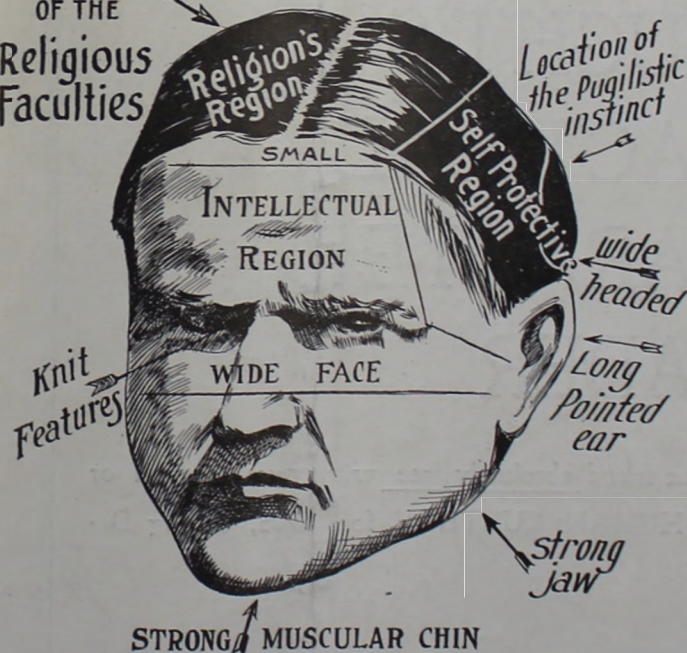
CHICAGO, ILLINOIS, DECEMBER 5, 1904.

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No. 11

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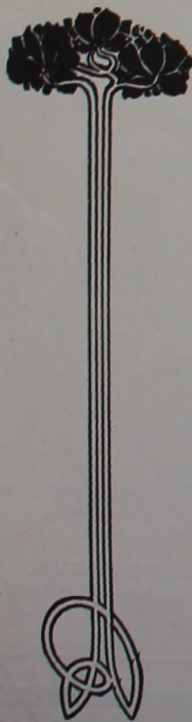
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HUMAN CULTURE

Vol. 6

CHICAGO, DECEMBER 5, 1904.

No. 11

A SERIES OF LESSONS IN THE CHARACTER-READING ART---Continued

By V. G. LUNDQUIST.

EARS.

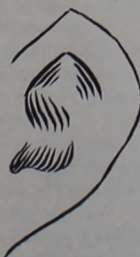
When we study physiognomy in detail, we cannot help observing the differences in the shape of features and head formations. This holds good also regarding ears. There is a vast difference between the ears of an honest man and a dishonest. The ear of an honest man is square at the top; it is well formed and long, while the ear of the selfish and cunning man is pointed at the top, wide and thick. All animals of a selfish nature have ears heavy at the base and pointed at the top, as can be seen in the cat, dog and almost all the species of the carnivora.

This can be seen in the following drawings, which are true representations of ears seen in living beings:



In the fox the ear is pointed, which is also the case with dishonest people and greatly also in selfish people.

SELFISH



HONEST EAR



An uncultured man has an uncultured ear, but as man evolves and the mental temperament becomes more and more pronounced, the ear changes in its outlines, giving us an outline

EAR OF THE UNCULTIVATED



FOXY



CANDID



more symmetrical, and indicating refinement and culture. The ear of the uncultured is badly formed, wide, coarse, thick and rough in outline, as can be seen in these pictures. Notice the

MENTAL TEMP. EAR



curving of the ear in the Mental Temperament Ear, and observe the difference between these two ears in the lower and upper portions of the same. The mental temperament ear is generally seen in women who have cultured tastes, who are poetic and refined, while the ear in men, as a rule, is larger, coarser, thicker and more angular. A large, thick, stiff, angular ear, broad and

MASCULINE



FEMININE



thick in its lower anatomy, indicates that its possessor is moved by the appetites of the flesh, while a person having a well-formed, well-rounded, bell-shaped, thin and translucent ear, with a large concha, is refined, poetic, musical and emotional.

MUSICAL



PHYSICAL



A person who has a wide ear, well developed in the lower lobe, strong, stiff and rather pointed at the top, has a solid organization and very selfish instincts, but a person, on the other hand, who has a long, shapely, narrow and slender ear is ambitious, restless, uneasy and liable to do too much mental and physical work for his vitality. The former person is long lived, wiry and lasting, but the latter one is short lived and less able to sustain himself in a physical sense.

SELFISH AND
TENACIOUS OF LIFE

When we study man from temperamental standpoints, we can see differences in the ears, also. The ear in the vital temperament is wide and vital. The lobe of the ear is large and full,

AMBITIOUS
EAR

and there is less squareness to the ear. But the ear in the motive temperament is longer, less wide and more angular. It is stronger, harder and more stiff.

VITAL TEMPERAMENT
EAR

The criminal has ill-formed ears. Bat ears, for instance, and ears with small lobes, or with very thick and ill-shaped lobes,

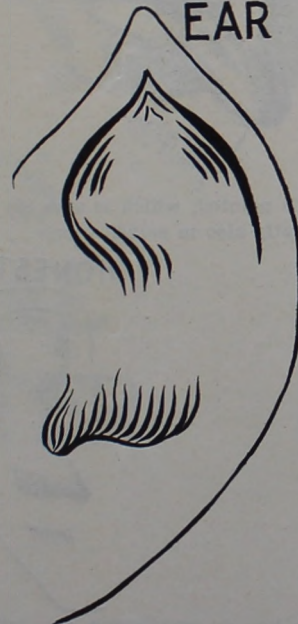
MOTIVE TEMP.
EAR

denote degeneracy. When a person is well-formed in mind he is well-formed in body, in face, in figure, in nose, mouth, ears and brain, but when his mind is unbalanced his ears, his brain, his face and his figure is unbalanced, also.

BALANCED



The higher aspirations and ambitions are represented in the upper portion of the ear and the physical and self-preservative

DECEITFUL
EAR

instincts are represented in the middle and lower portions of the ear.

(To be continued.)

MONEY-MAKING.

V. G. Lundquist, D. Sc.

Money-making depends upon conditions. When conditions are right, the person can and does make money. Money-making is possible when a person understands himself. There are many things to take into consideration when it is a question of making life a success.

Health is essential for money-making, for when the health

fails, all of the vital and mental functions are running at a low degree of power. The person cannot think, plan, execute, reason, argue, talk and act as he can do when his health is robust. A man requires considerable of life-power, health and vitality in order to make money. To increase health is to increase in wealth.

The industrial faculties must be well developed in a first-class money-maker. Hence, when these faculties are weak, it becomes necessary to develop them in order to make money. In proportion as the business instincts are called into action in that proportion will a person perceive where money can be made. He will conceive of plans which, when carried out, will yield him results. Therefore one who wishes financial success should call the business instincts into action.

Social magnetism is another consideration in the money-maker. He must gain friends, assistance and patronization. Public influence is a result of the social sentiments; therefore, a person wishing to make money must cultivate the social sentiments. Then he will become more and more acquainted; his patronage will increase from year to year, and he will obtain perstige from time to time.

Will-power is a third consideration in the money-maker. He must act when he has an opportunity. He must be charged with daring and resolution. He must have a strong will and a courageous heart. He must not say that he is going to do certain things, but he must DO whatever is his duty; he must act NOW.

A fourth thing worthy to consider in the money-maker is talent. When a person does a work for which he has no talent, he cannot succeed. Here phrenology can do the person good in the sense that it can place him where he belongs, and in the sense that it can keep him out of such fields in which he cannot succeed.

The money-maker must have unlimited confidence in himself and in his own success. A man who believes in failure cannot succeed.

He must associate himself with people who have business sagacity, financial and commercial influence, as well as business experience, for they know where money can be made. They will stimulate him to effort and analyze his plans.

He must qualify himself for his work, otherwise he will commit blunders.

It is necessary that he centralizes his efforts.

He should accustom himself to conservative habits.

He should study the sources of wealth and the statistics of finance.

He should guard his reputation as a business man.

He should save his money at all times and watch for opportunities. Thus he should be ready to act when an opportunity presents itself.

He should keep out of unpopular fields.

He should manufacture and handle that which the people want, and endeavor to create a demand for his own productions.

He should study the demands of certain countries, states and localities.

He should protect the money, property, work and industries of other people, and, if he be a workman, work for the interests of the one who employs him, for this leads to promotion.

He should always do his work well.

He should marry one who is industrious, saving, prudent, conservative, sociable and wise.

He should speak well of people and never make one single enemy.

A man who will go according to these rules will become rich, in time.

We have examined thousands of successful money-makers and we can say without hesitation that the money-maker is indus-

trious, conservative, vital, sociable, prudent, daring, speculative, practical and progressive. Or speaking from phrenological standpoints, he has strong Acquisitiveness, Secretiveness, Self-esteem, Combativeness, Continuity, Hope, Friendship, Human Nature, Constructiveness, Causality, Energy, Spirituality, Calculation and Language. The base of his brain is generally always large.

We never yet saw a man poor who had these faculties in the lead.

SELF-CONFIDENCE.

V. G. Lundquist.

It is a sad fact that almost all the American and the European people are lacking in self-confidence.

A person who lacks self-confidence cannot make himself much of a success in the world. Want of self-confidence hinders a person in almost all the various walks of life.



The two principal faculties of self-confidence are Self-Esteem and "Courage," which brain-centers are located in the parietal region of the brain, or at those parts of the brain named center of self reliance and center of courage, as seen in the cut which we insert for the purpose of giving our readers an idea of where these important faculties are located.

Those two brain-centers are the heart and soul of that which is called self-confidence. A person weak in those brain-centers is positively deficient in self-confidence, and should for that reason cultivate the same. There has never been anything written regarding the development of self-confidence that has given such perfect satisfaction as Prof. Vaught's Self-confidence Guide, written specially for those who wish to improve themselves, so that they can attend to the duties in life in a more successful manner.

A person who increases the forces of life, who develops vitality, who takes physical culture exercises, who becomes more calm and conservative, who develops daring and resolution, who cultivates Self-esteem, who increases his muscular capacity, who cultivates the faculties of reason and consecutive thinking and who cultivates presence of mind, that person will gain self-confidence in proportion to his developmental efforts.

A FACTOR IN SUCCESS.

Mrs. L. A. Vought.

Combateness gives strength of mind to carry out whatever the intellect or feelings prompt; it produces the necessary physical courage. It gives physical self-control. It is the competitive faculty. In accordance with the resistance it meets, it marshals all the forces of the individual to do battle. It resists.

As a rule, people with a positive faculty of Combateness meet all difficulties promptly, as they come up, and in a vigorous manner, so that the difficulties are surmounted at once; while those who are weak in this faculty feel inclined to put off the settling of a difficulty or of a puzzling question until complications have grown out of what at first was simple, and after a while the person has a mountain on his shoulders.

A man without Combateness is soft and non-resistive. He wants to sit down and just lounge about. It is an effort for him to get up and hustle. He is inclined to be indolent; work does not agree with him.

On the other hand, Combateness gives tone; it gives tension to the whole organization. It strengthens the mind. There never was a feeble-minded or weak-minded person with a strong degree of this faculty. It keyes one up. We should be keyed up every day and every minute of the day. We should never, never relax until we get into our own room and have closed the door; then we may relax and must relax for rest. But one weak in this faculty of Combateness is always relaxed. He leans against tables and walls; he lounges in chairs; he huddles down in his clothes and depends upon the clothes to hold him up as much as possible.

Combateness gives resistance to the mind. Of what use is one who does not resist internal and external conditions? We are surrounded on all sides by conditions, thoughts and feelings which it is our duty to resist. They are there to be resisted, and if we do not do it, we are not making the most of our "opportunities."

Water flowing through a hose falls in a pool of mud and water. Place a valve on this hose, and what do you have? You have a stream of tremendous force, a stream that may reach to the highest building and extinguish a raging fire. There is force, there is accomplishment, and it comes through the power of resistance.

This is exactly what the faculty of Combateness does for the human mind; it sharpens the mind, it invigorates the whole organization. It renders the individual positive, plucky, daring, elastic and heroic. The more the person who has it strong is resisted the stronger he feels. He never feels intimidated. On the contrary, he feels strong and competent to undertake whatever comes. It is a positively necessary factor in a successful career.

There are those who believe that environment is everything and that human will and courage amount to comparatively nothing; that man is controlled by planets, by climates, by the social and political conditions, etc. It is true these things work against him. It seems as though the whole universe is combined in opposition against man. Even his own inherent nature, his own faculties are constantly waging war against each other. Primitive man had to begin the warfare against the elements, the climatic conditions, wild animals and everything else, and had he not resisted these conditions he would have perished without a question. And now, when man has mastered the elements, the wild animals and climatic conditions, he still has the social conditions and many other things to resist and master. And when he has mastered these there still will be others. Why is this so? Simply because it is the only way whereby man can pro-

gress, and progression is the only way whereby he may be saved.

There are those who advocate non-resistance. A simple review of the history of man shows that this is not the way he has progressed. It has been almost entirely through resistance. Man has and does master conditions and circumstances by exerting his individuality, his will and his courage. Opportunity is before us.

Let us concern ourselves with ourselves and our own development and everything else will take care of itself. And by all means, if we are weak in this important faculty of Combateness, let us lose no time in developing it.

THE HOUSE BY THE SIDE OF THE ROAD.

"He was a friend to man, and lived in a house by the side of the road."—Homer.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road,
And be a friend to man.

Let me live in my house by the side of the road,
Where the race of men go by;
The men that are good and the men that are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press on with the ardor of hope,
The men who are faint with the strife,
But I turn not away from their smiles nor their tears,
Both parts of an infinite plan;
Let me live in my house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height,
And the road passes on through the long afternoon,
And stretches away to the night.
But still I rejoice when travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road,
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by;
They are good, they are bad, they are weak, they are strong,
Wise, foolish, and so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

(Name of author wanted.)

"EACH AFTER ITS OWN KIND."

It would not take much of a phrenologist to notice the differences in head formation, physiognomy, expression, etc., of these two men. These two men are religious, intellectual and social antipodes. Reader, study the brain formation, the contours of the face, the expression of intelligence, the eyes, nose, mouth, neck, etc., and note the difference in these two men.

God put His sign on Cain for Cain's evil actions, but nature, acting according to the eternal dictum of the Creator, also puts her signs in the forehead of men and women. These signs are there to be read, and the man who understands nature's hieroglyphics can easily tell a bad man from a good man. Study

these two men and then say if there is nothing in the sciences of phrenology and physiognomy.

Rev. Cain is making a reputation in Gospel lines, but Jimmy Britt is making a reputation in pugilistic lines. Do not their heads and faces tell the story of their work?

Rev. Cain is a natural born minister of the Gospel; Jimmy Britt is a natural born fighter in a fistic sense. The one will attract people who love religious culture and soul development; the other will attract people of beer, blood and fights.

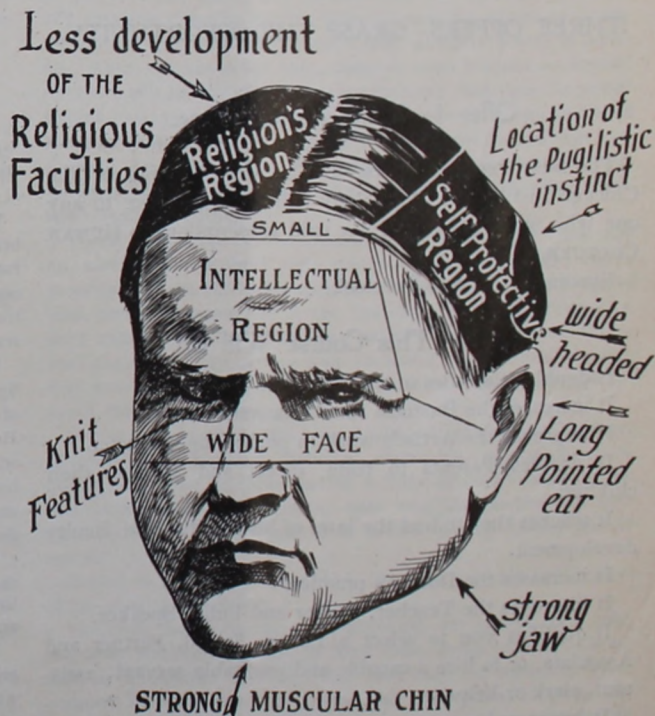
In his fight with Joe Gans, Jimmy Britt fought Mr. Gans in five rounds. He was so infuriated in this fight that he went for Mr. Gans with the fury of a tiger, and when the fight was at an end he was so enraged that he went for the referee, looking more like a demon than a human being. How many souls do you think Jimmy Britt will bring to Jesus? His brain formation will answer this question.



REV. LOUIS P. CAIN.

Pastor of the Edgewater Presbyterian Church.

Rev. Crain is a very successful Minister of the Gospel. Notice his high head in contrast to that of Jimmy Britt.



HUMAN CULTURE

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Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

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EDITORIAL.

A new era in phrenological science is rapidly coming. The world is almost ready to accept the science of phrenology and its great principles of cell-building in the brain.

The great inventor, Prof. Elmer Gates has actually demonstrated that brain cells can be built and that the brain has special areas for special functions. Indeed, the thirty years of experimentation, observation and researches in the university of nature, made by Elmer Gates, prove the truth of Dr. Gall's science, and soon every man, woman and child will study the great principles of phrenological science.

For more than 100 years phrenological scientists, such as Dr. Gall, Dr. Spurzheim, Dr. Combe, Dr. Vimont of France, with his large collection of brains and skulls. Dr. Berzilius of Sweden, Prof. L. A. Vaught, Dr. Hollander, Dr. Caldwell, and many other important men in the lore of science, have taught the world the possibility of cell development, brain building, change of character through cell growth, development of talent, etc., although flippant editors and orthodox scientists have ridiculed such doctrines.

Now, however, another human genius has AGAIN demonstrated the fact that the brain of dogs, animals, maniacs, etc., can be built up, and that, through such development, the character, habits, etc., of such animals and people do change.

The world is ready for a phrenological era, and while Prof. Gates is a great man in the investigation of brain and mind, yet Dr. Gall discovered what Prof. Gates now proves, more than one hundred years ago.

A BRAINY MAN.

The heaviest brain on record is that of McNary, a Kentuckian, who died in the Northern Indiana Hospital for the Insane. He died suddenly of heart affection, and his brain, which was not diseased, weighed seventy-seven ounces, or heavier, by many ounces, than the brain of Bismark, the great German statesman. Mr. McNary wore an eight and three-quarter size hat; he was

powerfully built and well developed mentally and physically, though he was no genius, for the simple reason that his brain was not of the finest texture, and because it was not specially developed in the intellectual region.

"A person was pointed out to me as possessing the forehead of an idiot, who yet had conducted himself with remarkable prudence and success in trade, and by his outward qualities had gained the esteem of the little circle in which he moved. On examination I found a fine nervous and sanguine temperament; a forehead greatly retreating indeed, but with a full development of the knowing organs; and in turning to the region of the propensities and of the sentiments, the former was found in fair proportion, with an excellent development of the latter. Conscientiousness, Veneration, Benevolence, Love of Approbation, Adhesiveness and Cautiousness were all large; and the sources of his prudence, good sense and amiable qualities, were at once apparent. To show that Phrenology and the head were not at variance, I inquired into his powers of logical or profound argumentation; when his friend said although he was fond of reading, his acquaintances were surprised that he never learnt the meaning of a number of very plain words; and on asking what these were, they turned out to be abstract terms and expressions, referable for their signification to Causality and Comparison. The individual in question, not only could not reason consecutively, but in ordinary discourse misapplied, and seemed not to understand, the terms now adverted to. This is exactly what a phrenologist would have predicted.

"DR. COMBE."

We have to announce that among the number who answered the question asked in the Series of Lessons in Character Reading last month, as to whose throat and chin was represented in Cut 214, two guessed correctly, viz.:

H. E. Olson, Chicago.

C. H. Spencer, M. D., Carthage, Mo.

We have added one year to their subscriptions.

The throat and chin in question was taken from a cut of Julius Ceasar

THE COOK.

V. G. Lundquist.

As so much depends upon the qualities of the cook, her culinary training, her knowledge of foods and drinks, her knowledge of the human system and its condition in health and in disease, it is of the greatest importance that she be instructed in all her domestic, hygienic and dietetic duties; and it is also necessary that she understands her own mission in life, for she, of all other mental and physical workers, is the MOST important.

When the cook, whether in masculine or feminine garb, understands the chemical elements of the human system; when she understands the chemical value of food; when she can feed the trembling neurons of thought in the brain of the lawyer, preacher, professor and student; when she, by her wise culinary method, can reinvigorate the muscles of the tired laborer; when she knows what kind of food is needed for fat people, for lean people, for sickly people, for young and growing people, and for old and feeble people; when she knows what kind of food is needed in winter, when man is losing heat at every turn; when she understands why eliminative and cooling foods and drinks are needed in the sultry heat of the summer; when she understands that certain foods and drinks are needed by a man addicted to alcoholic habits; when she knows that a person burning from carnal de-



sires needs a special kind of food to cool his mind and body; when she knows what kind of food is needed by one suffering from rheumatism, and when she knows the dietetic needs of man during the various stages of life, during health and disease, during times of anabolic and catabolic changes, during different seasons, during temperamental changes, during pessimistic and optimistic states of mind, etc., when she knows all this, then we need doctors no longer, for there will be no disease and we dare say that then the undertaker's business will decrease to such an extent that he will need some by-profit to sustain himself, for the simple reason that people will live longer than Peter Zarten, who, according to statistics, died at the ripe age of one hundred and eighty-five years, near Temesvar, Hungary.

There is no need of the people suffering the way that they do, neither do we think that man's life is necessarily limited to seventy years, for is it not a fact that scientists have asserted that, under favorable conditions, the lungs may last fifteen hundred years; that the heart may endure three hundred years; that the bones may endure four thousand years; that the skin may last for nine hundred years; that the stomach may last for about three hundred years, etc.?

But as long as we do not have cooks educated in the sciences of physiology, hygiene, dietetics, chemistry, sanitation, phrenology and other sciences having a bearing on life and health, that long people will be sick; that long the people will give their money to doctors and their bodies to undertakers and to worms.

Indeed, it is high time for ALL the people to study the laws of life, health and diet!

The cook should be the most educated, yet she is, as a rule, the most ignorant. Indeed, in most cases some ignorant Chinaman or uncultured negress cooks that slop for us called food, without knowing anything about the properties of food, the chemical elements of the human constitution, the needs of the human system at different stages of life, or anything else of that which improves health and prolongs life.

When it is a question of health and long life, then it is also a question of EDUCATED cooks, of pure and vital foods, of healthy drinks, of development of the vital faculties, of fresh air, of regular and systematic exercises, of magnetic culture, of scientific investigation along the lines of hygiene, dietetics, sanitation, etc.

Prevention of disease lies not so much in the direction of pharmacy and medicine as it lies within the humble sphere of the cook.



MY EXPERIENCE IN A SCHOOL-ROOM.

V. G. Lundquist.

"Pick out," said the teacher, when she heard that I was a phrenologist, "the best boy in grammar." Looking over the pupils, I saw a young boy who had well developed faculties of Language, Time, Individuality, Form, Order, Calculation, Constructiveness, Eventuality, Comparison, Causality, Human Nature and mental-motive temperament, with fine quality of organization, whereupon I turned to the teacher and said: "There is the best grammarian in the school." "That's correct," said the teacher. Then she said: "There is one boy here that cannot learn the plural and the singular in the use of verbs, nouns and numerals; he always makes mistakes—see if you can point him out." I began to make examinations for about five minutes, until I came to an abstract-minded boy, who had deficient Combativeness, Calculation, Time and Eventuality, but very strong cognitive faculties. I then turned to the teacher and said: "This boy has no idea of verbs, plural and singular conditions in words, nor can he learn the tenses." "That's well done," said the teacher. After that I pointed out peculiarities about the children regarding the proper management of them, and that there were three boys there that were difficult to manage, which all were verified by the teacher. The teacher was satisfied that phrenology would be of the utmost importance in the school-room, and said that she intended to study the science for the purpose of acquiring the art of PRACTICAL pedagogy. "But," said the teacher, "how could you tell that these boys cannot be managed very successfully?" "They are motive, uneasy, rebellious, disobedient and disrespectful, because they are strong in the motor faculties and weak in Friendship, Conscientiousness and Veneration," said I. The teacher said that they disturbed the entire school.

Phrenology teaches HOW to classify children and HOW to manage all kinds of pupils. It tells what a pupil can and will do, and how to lead him on into the right direction. A "bad" boy is not bad when properly placed. A teacher not acquainted with phrenology is at a great disadvantage in the management of a school. One teacher is, moreover, not qualified to teach all kinds of children.

INHERITANCE.

By V. G. Lundquist, Doctor of Science.

A human being should be born under the most favorable conditions, at a time when the parents are favorably situated, when nature is clothed in her garment of green foliage and verdure,

when the parents' minds are optimistic and full of holy love for each other, for the people and for all creation, when their vitality is perfect, and when their creative elements are full of life and vigor. For is it not a fact that parents transmit their physical qualities and spiritual attributes to the extent of their sex power possessed at the time of the syngenetic period? The parents should be strongly sexed, full of life and love, healthy, happy and holy before and after the birth of a human being. Climate, season, health conditions, sex capacity, social, religious and financial environments, light and sunshine, peace of mind, love states, and a thousand other conditions should be taken into consideration when it is a question of the introduction of a human being into the world.

Feeble-minded, high-tempered, erratic, idiotic, epileptic, sickly, feeble, consumptive and semi-insane people should improve themselves, or else be placed in some institution where they can improve under the wise guidance of superior minds, until the time comes when they can do justice to their offspring in a creative sense.

The asylum in Indiana, established for feeble-minded women to prevent the multiplication of their kind, is a step in the right direction. Last year there were four hundred and four women in this institution.

One of these women had borne a number of children, all of whom had been maintained at a great public expense.

Why should weak-minded people, inveterate drunkards, thieves and all sorts of criminals be permitted to propagate their kind before they have been cured and improved? Are future generations of no value?

How much can be done for the coming generation, in noble directions, the following quotation will show:

"During the year preceding my birth," said Rev. George D. Herron, Professor of Applied Christianity in Iowa College, "my mother lived in an atmosphere of prayer, studying good books and brooding over her Bible. She asked God to give her a child who should be His servant, and she besought God to keep me upon the altar of a perfect sacrifice in the service of His Christ and her Redeemer. She never again, nor had she before, reached the spiritual height upon which she walked with God during the year of my birth. . . . And she never doubted that I should be a messenger of God to my fellow men. Of all this I knew nothing until after I had been preaching the Gospel."

Col. William F. Cody, or, Buffalo Bill, who is well known as a buffalo hunter, government scout, pony express manager, Indian fighter and Wild West showman, resembles his mother, who was a lady of dauntless courage. He was born in the troublesome days of Missouri, at a time when his heroic mother waded through hardship and difficulty, through the assassination of his father and many other conditions that called her spirit of resolution and bravery into action.

TRADES PAY BETTER THAN PROFESSIONS.

Statistics of Incomes in Professional Life Are Full of Surprises.

Ella Wheeler Wilcox.

Public opinion in general in its ideas of the average incomes of the minister, the lawyer, the teacher, and those of similar callings is all wrong, or nearly so. Contrary to popular belief, the average mechanic or skilled workman in many cases is better paid than a considerable proportion of professional men. While much mystery surrounds the incomes of the leading professions, still it is possible to obtain actual figures which may be accepted as authoritative.

Although it is true that in every profession a few names will occur at once which are associated with enormous salaries or fees, it is beyond question that the great majority of professional men, even after years of costly and careful preparation, are wretchedly underpaid. In gathering statistics in reference to this recompense, the incompetents have been passed by and only those who have been practicing for years and who may be said to have established reputations and practices in their communities have been taken into consideration.

The rewards of the medical profession probably vary to a greater degree than do those of any other, but the average physician in the larger cities is commonly supposed to be moderately wealthy, while few of them are actually poor. Yet, as a matter of fact, they rarely have much property at the time of their death, and a considerable proportion are actually buried at the expense of their friends. Stories of enormous fees paid by wealthy patients are, of course, familiar, for, taken as a class, the American millionaires are the most liberal patients in the world with their physicians. All the doctors in the United States who earn professional more than \$100,000 annually could probably be counted on the fingers, however, and it is likewise probable that not more than the digits of one hand would be necessary to enumerate those in Chicago who earn more than \$50,000 each year. Perhaps a score take in one-half the latter amount and upward of 100 enjoy incomes of more than \$10,000.

These figures, however, refer to the men who are obviously at the head of their profession. The average income of a Chicago physician is far under these figures. From statistics gathered recently, after considerable correspondence, a prominent physician gives it as his opinion that the average income is not in excess of \$2,000 a year. There are many, of course, who collect much less, so that the figure is, if anything, a liberal average.

Clergymen are even less liberally remembered in the matter of monetary compensations than are the physicians. It is more difficult, too, to strike an average, since the men of the cloth are so often the recipients of fees and presents of various kinds that the salaries paid do not represent their exact incomes. The clergyman, of course, usually receives his house rent in addition to his salary, if he does not occupy a regular parsonage, and, again, fees from grateful bridegrooms and other sources may constitute a considerable source of income. These latter are so variable, however, that they may be disregarded in the estimate of the incomes in the ministry.

With one notable exception, where a salary of \$25,000 a year is paid and the fees from an ultra-fashionable congregation are said to be as much more, the highest salaries paid by city churches rarely exceed \$10,000. But this is no criterion, for, on the other hand, the minimum salary regularly paid for a country appointment is but \$300 a year. Usually, however, a clergyman on such an assignment receives more than this, since he often covers two of these appointments with a combined salary of

\$500 a year. The average income of the country clergyman may be safely placed at \$600 a year, with the addition, of course, of his house rent, probably the use of a small farm and various other perquisites.

It is extremely difficult to calculate any general income for lawyers for obvious reasons, as the day of the individual seems to be passing. Disregarding the incomes of the most lucrative positions in the legal fraternity—that of the comparatively few corporation or trust lawyers, who frequently receive an enormous income—and taking into consideration the practitioners of the country and smaller towns, it is probable that an annual income of a trifle more than \$1,500 will be the average.

A still lower range of income will be found among teachers. In the lower grades of some public schools the salary is as low as \$300 a year. In the country school houses the average salary is but \$40 a month during the school term of eight months. In the public schools of large cities a salary of \$1,200 a year is usually the maximum. It will probably be safe to place the average salary of public school teachers at \$700 a year.

In calculating the incomes of architects names might be given of several famous ones whose annual incomes are fortunes in themselves; but there are many others who must work hard for a living income. Considering the salaries of expert workmen in the large offices and the incomes of architects of small towns, the average would seem to be \$1,200 a year.

The civil engineer is well paid, but from the nature of his work is often idle. An average income of \$1,700 annually is about his share. The mining engineer is a trifle better paid, the average being \$1,800.

The income of the average mechanic, it is safe to say, is higher than that of the less fortunate members of the professions. The various trades unions, of course, fix an absolute minimum, while skilled men in the various trades may receive extra compensation.

As a result, the general average of incomes is actually higher in the trades than in the professions. A few statistics will readily prove that this is the case. The best minimum rate paid to regular mechanics is \$5.20 a day, which is paid to bricklayers. It must be remembered, of course, that this is the lowest rate. There are many bricklayers who receive as high as \$8 and \$9 a day.

The average income of bricklayers, therefore, is something more than \$6 a day, or at the rate of \$40 a week, \$2,000 a year. It is but fair to state that this is not a yearly income, and is interrupted at times by bad weather or the state of the building market. On the other hand the lowest wages paid to mechanics is more than \$2 a day. The average may safely be placed at \$3.50 a day, or a rate of a little more than \$1,000 a year, which is higher than that of many of the highest professions.—Selected.

Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thy evil actions.—Buddha.

What some men think has more effect than what others say.—Lord Chesterfield.

Thought is the speech of the Spirit, the universal language into which man comes after death.—Emanuel Swedenborg.

Men need religion now as never in the world before—need it as the premises of logic, the conclusion they involve. The religious attitude is the supreme necessity to which all knowledge, science and experience run as rivers to the sea.—John W. Chadwick.

HEAT-PRODUCERS.

By V. G. Lundquist.

The winter is coming with its snow and cold, therefore it is well to know what to eat and drink when it is cold, stormy and damp.

Half way between the navel and the pubis are several plexuses that centralize in the medulla oblongata and in the cerebellum with their nerve filaments, and this part between the navel and pubis develops great heat in times of fevers, showing that this region is the thermic region of the body and that the medulla oblongata and the cerebellum are the thermic or heat batteries in man. Subsidiary heat-producers also project at the region of the occiput, neck and cervical region, sending thermic currents along the spinal cord, along the dorsal ganglia to the abdomen and thence to the ileum.

It is for such reasons that people are very sensitive to heat and cold between the os pubis and umbilicus, at the back of the neck, at the chin, at the lumbo-sacral junction and along the entire region of the spinal cord.

The production of heat in the human body depends upon the strength and development of the medulla oblongata, the cerebellum and the thermic subsidiary ganglia; the heat being generated from the heat batteries, the medulla and the cerebellum through the spinal cord to the ganglionic nerves, filaments and plexuses located in the abdominal region.

This is the reason that all the above-mentioned parts are vital, and hence the philosophy of protecting those parts.

This can best be done by wearing pieces of silk on those vital parts, especially around the neck, along the spine and over the abdominal region, between the os pubis and the umbilicus. These parts should always be protected in the winter, snow, cold and dampness.

Vital exercise and magnetic culture call these brain batteries of heat into action and for that reason increase the heat in the system.

Heat in the body is produced by vigorous exercises.

Free action of Amativeness has a tendency to develop heat in the body.

Respiratory exercises develop heat, especially if a person has iron in his blood to as great an extent as is needed. Much breathing draws oxygen into the blood and this favors heat production.

Such food as fats, butter, sugar, cream, honey, buckwheat food, food of yellow corn, chocolate, buckwheat pancakes, rye food, rice, white bread, oils, etc., are heat producers.

Cultivation of will, impulse, resolution, courage, etc., acts against cold. All people weak in Combativeness are tender in organization and sensitive to cold.

Go according to these advices and you will not suffer from cold very much.

HINTS.

By V. G. Lundquist, D. Sc.

Do not forget that fresh air, sunshine, animal heat, rest, sleep, proper food, the right kinds of liquids and suitable exercises are the natural promoters of health, strength and beauty.

Do not forget that there are many different exercises, and that these exercises stir the blood. Slow, easy and regular exercises are vital in themselves, and promote, therefore, the vital functions. Physical culture exercises also stir the blood, but drawing, as they do, the blood to the muscles mainly, they only build up muscle. Mental exercises are very numerous, and consist of thought action and sense action, but these exercises are very important in promoting the circulatory action of the blood. There is nothing that stirs the blood as mental enthusiasm, sense

action and hearty stretches do. Optimistic enthusiasm is the very best means of distributing the blood and eliminating impurities from the system. Optimistic enthusiasm is the best blood purifier in the world; optimism is better than Sarsaparilla as a purifier of the blood. In fact poison never purifies the blood.

Remember that sleep is a restorer of nervous energy, and hence of beauty; therefore, sleep as much as you can, especially before 12 o'clock at night. The first part of the night is the best for sleep and mental rest. The whole nature is more negative at that time. All nature is then asleep. Then the nervous energies should be at rest.

Never eat when you are tired, and never work when you are tired, unless, indeed, you have an indolent nature, in which case you will always feel tired, whether you work or not. Then, you should work as much as you can and put yourself in vigorous motion.

When you come from work do not eat immediately. Take some very light exercise first, or rest and become enthusiastic about something, for enthusiasm calls the physical functions into activity.

Do not bathe in hard water, nor in very cold, nor in very hot. Remember that water can be softened with powdered borax, or with a handful of oatmeal, or white cornmeal.

Wake up—criticise yourself! Are you progressing in a soul sense?

Never mind criticising your neighbor. The fault is with you.

What is your chief aim in life? Is it simply to keep alive and avoid pain?

Do not waste time in scheming how to prolong life; spend your time in learning what life means.

Above all things—Have an object in living.

Concentrate your life in some form; Mould an ideal for yourself and then work, work, work.

Settle down to the steady but sure process of socialism, the process of self-development.

Add something, no matter how little, to the good that is being done. If we cannot create, we can at least spread the knowledge that will benefit—Talk Phrenology.

MRS. L. A. VAUGHT.

WORDS OF WISDOM.

We must climb before we can have our visions.—Dr. L. S. McCollister.

* * *

The fool who knows his foolishness, is wise at least so far; but a fool who thinks himself wise, he is a fool indeed.—Buddha.

* * *

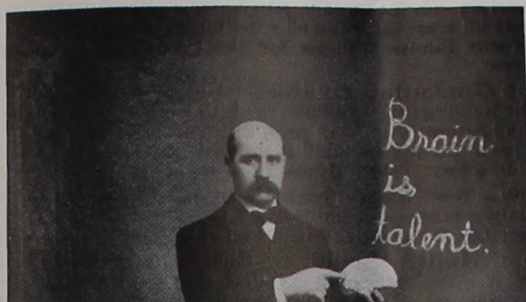
No soul that aspires can ever fail to rise; no heart that loves can ever be abandoned.—Annie Besant.

* * *

All the world is the temple of God. Its worship is ministrations. The commonest service is Divine service.—George MacDonald.

* * *

Goodness is the only happiness. Selfishness is short-sighted.—J. F. D'Arcy.



THE CHARACTER READER.

By V. G. Lundquist, D. Sc.

The true character reader is a scientist at the same time as he is a mental philosopher. He studies a man in all his relations. He must be acquainted with anatomy, or the science of the human structure.

He must understand the physiology of man, or the science of the physical functions. He must be acquainted with neurology and cell-science, so that he can understand the nature of cell-life, cell-development, the laws that govern the development of the brain, the training of the body, the nature of the brain and nerves and the diseases peculiar to the brain and nerves.

He must study phrenology in all its branches. He should have a perfect knowledge of physiognomy, palmistry, graphology, attitudes, gestures, voice, manners, walk, etc., so that he can read and interpret everything of that which refers to man in a character reading sense.

He should be acquainted with psychology, or the science of the mind.

He should be acquainted with the past history of man and the evolutionary changes of man. He should be acquainted with history, sociology and ethnology, with the social systems of the past, with race characteristics, cranial measurements and with the characteristics of old races, as well as with the characteristics of now living people.

He should study embryology, or the developmental stages of man before birth.

He should study heredity, stirpiculture, hygiene and dietetics.

He should be acquainted with systems of culture, such as child-culture, physical culture, magnetic training, health-culture, vocal culture, etc., so that he can give practical advices along developmental lines.

He must be acquainted with the industries, trades and money-making statistics of the occupations, time and money required to learn certain trades and professions, and to what extent the various trades are patronized, so that he can give practical advices to men and women.

He should know pathological physiognomy, so that he may be able to interpret diseased conditions and thus caution the people and give them practical advices.

He should study criminology and insanity, and thus know types of men subject to criminal tendencies, to insanity and to diseases of the mind.

The value of a reading made by a first-class character reader cannot be overestimated.

All people should study the character reading sciences and arts, if for no other purpose than that of self-improvement and self-protection.

The ability to read the character of men, women, children, trades, diseases, systems, health, nations, handwriting, walk, voice, gesture, animals and everything else is the greatest ability that a person can wish for.

HONOR FOR DR. GALL AND HIS SCIENCE.

In a medical journal published at Stockholm, Sweden, by Dr. Kjellberg, assisted by eight professors and thirteen of the most prominent doctors in Sweden, is published a lecture held by Gadellius, the 16th of March, 1904, at the Carolinian Institute, which lecture shows that phrenology is gaining ground among learned men.

We quote part of this lecture:

"Frances Joseph Gall should without doubt be considered as a pioneer, when it is a question of a more perfect understanding of the physiology of the brain.

"He was the first man who appreciated the meaning of the hemispheres of the brain, especially the meaning of the cerebral convolutions in the higher physiology of life. Even as a psychologist he took a step in advance. He disproved the metaphysical opinion regarding the oneness of the psychical functions, and taught that the fundamental forces (forces fondamentales), the various talents and propensities had their special functions in certain brain centers of the cerebral cortex.

"In his comprehension of mental diseases, he was ahead of his time. He argued and demonstrated this to his contemporary, Mr. Pinel, and disproved the then common opinion that mental diseases have their seat in the stomach, the liver and other parts of the internal organs.

"To explain here the physiology of the brain, as taught by Dr. Gall, which now is called phrenology, falls outside of this lecture; but I shall only mention that a neurologist as great as Prof. Mobius is now enthusiastically in favor of that we give Dr. Gall and his teachings the honorable respect that has so unjustly been denied him and his doctrines."

Specially sent to Human Culture by J. O. Viking.

Translated by V. G. Lundquist, D. Sc.

INTUITION.

V. G. Lundquist, D. Sc.

It is important that mental functions be understood, otherwise blunders are made in character reading.

We have before us a little pamphlet, in which it states that the faculty Human Nature is the central faculty of character reading and intuition, and also that Dr. Gall had this organ large and that he read character intuitively.

This, however, is not so, for Dr. Gall did not read character intuitively; he read character by means of his science. Intuition enables a person, according to this pamphlet, to perceive without being able to tell the reason. If this be so, then Dr. Gall was not an intuitive character reader, for he gave reason for his interpretations of character each and every time. To read character intuitively is to guess. We should read character according to the teachings of our science and not intuitively. Intuition is not a safe guide in character reading. Moreover, intuition is not entirely a result of Human Nature, for Spirituality as a faculty is more nearly the central faculty of intuition and inspiration. Mediums, clairvoyants and psychometrists are well developed in Spirituality, and they have also a plastic and sensitive organization. Intuition is a result of that kind of an organization. The mediums can feel and sense conditions of the people; they can perceive the states of mind peculiar to the person to whom they give a reading. This, however, is not scientific character reading. The phrenologist does not read people intuitively; he reads people by means of his science and his intellectual faculties. He can always give reasons for his assertions. He does not depend upon intuition but upon his science.

QUESTION DEPARTMENT.

Send all your puzzling questions to V. G. Lundquist, D. Sc., who has this department in charge. They will be answered in turn.

Question by Miss P. H., Oakland, Cal.—Is there anything in astrology?

Ans.—Astrology deals with celestial influences; there are influences, figures, planets and horoscopes in it; but we think that, when we wish to study the destiny, talents, tendencies and character of man, it is better to study man himself than it is to study the planetary bodies in space.

Question—Is our destiny made out for us?

Ans.—Our faculties are destiny-makers and map out our destinies as we go along.

Question—I am weak in concentration and self-confidence. How can I improve myself?

Ans.—Take the Magnetic Culture Course, written by The Human Science Co., 130 Dearborn St., Chicago, Ill. Go according to this Course and it will improve you without fail. It is the best Course written for such mental weaknesses.

Question—Is there any cure for rheumatism?

Ans.—This is a question that cannot be answered without a close examination. A liberal use of tomatoes, as a food, heated irons to the affected parts, and hot tomato poultices have helped in many instances. Try it.

Question by O. P. R., Chicago—If a person has a balanced mind and he has a drinking habit, is the habit the cause of it.

Ans.—A person who drinks does not have a balanced mind, or is Bibativeness the immediate cause? neither can a drinking habit be the cause of itself; there is something in the person's make-up that desires strong drinks. Very strong Destructiveness often gives a desire for strong drinks. Destructiveness, Bibativeness and Amativeness are the central faculties of an alcoholic desire. We once examined thirteen drunkards at the Keeley Institute and all of them had Destructiveness and Amativeness in the lead. These faculties in the lead give peculiar cravings to the mind, a desire for spices, coffee, tea, alcoholic drinks and poison.

Question by J. E. Nelson, Chicago—Is character a result of faculties or are faculties a result of character?

Ans.—To answer this question I shall ask another question: Is music a result of the piano or is the piano the result of music? Faculties produce character the same as the piano produces music.

Question by G. C. P., Aurora, Ind.—Mention the clairvoyant faculties of true intuition.

Ans.—There is no such thing as TRUE clairvoyant intuition. The visions of the clairvoyant may be true and they may not be true. As long as man is imperfect in physical and mental development, prophecies, visions, predictions, etc., are imperfect also. That there is clairvoyant talent cannot be denied, but it is difficult to say when a prediction, or an impression is true or not. The clairvoyant is an impressionist by reason of a plastic organism and because of strong psychic perceptions, cautiousness, emotions, etc. She has a receptive organism and an impulsive mind. The faculty spirituality is the psychic faculty.

Some of Our Exchanges, with Combination Offers.

Human Nature, the great little Phrenological Journal, which you all know so well and which needs no introduction, will be sent you with Human Culture for 1905 for \$1.25. Human Nature \$1.00 a year.

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Soundview fairly teems with bright ideas. It is one of the most interesting, entertaining and helpful of little magazines. \$1.00 a year. With Human Culture for 1905, \$1.50.

Mind, the leading New Thought Journal. This is a journal of Science, Philosophy, Religion, Psychology and Metaphysics. If you are a thinker, you should read Mind. \$2.50 a year. With Human Culture for 1905, \$3.00.

Suggestion, another Psychology Magazine for those who think; Herbert A. Parkyn, M. D., editor. \$1.00 a year. With Human Culture for 1905, \$1.50.

We notice that **Medical Talk for the Home** is to be advanced in price the first of the year from 50 cents to \$1.00. We are surprised that this advance has not been made long ago, as this journal is too much of a bargain for 50 cents a year. We will take your subscriptions during this month, with Human Culture for 1905 for \$1.25.

The Sunflower, published at Lily Dale, N. Y., the home of Spiritualism, comes to you every week for \$1.00 a year. With Human Culture for 1905, \$1.50.

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- " 19. How Does Food, Ordinarily Consumed, Effect Man?
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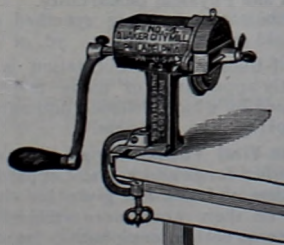
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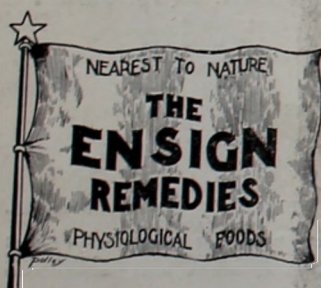
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