

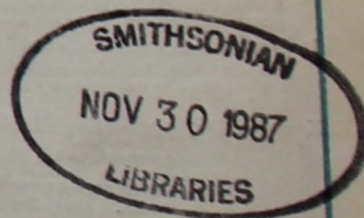
HUMAN CULTURE

Vol. 6.

CHICAGO, ILLINOIS, JANUARY 5, 1904.

No. 1

A HAPPY NEW YEAR



1904

What Will You Do With Me?

10c.
A COPY

ISSUED MONTHLY

130 Dearborn Street, Chicago, Ill.

\$1.00
A YEAR

Up-to-Date Phrenological Charts for use of Lecturers



IN compliance with a number of requests from field phrenologists, we expect to prepare some of Prof. Vaught's original drawings for the use of Lecturers on Phrenology and Charteter Reading.

HOW TO HANDLE PEOPLE.

This consists of the seven illustrations of how to handle the seven distinct types of people, as they were shown in HUMAN CULTURE beginning with the May issue. We will have each one of these heads, enlarged to life size, and all durably mounted on one Wall Chart about 4x5 feet, with rollers top and bottom. \$5.00 each.

These will be so far ahead of the regulation old-fashioned Phrenological Wall Charts that there will be no comparison. Send in your orders.

CHICAGO INSTITUTE OF PHRENOLOGY 130 DEARBORN STREET
CHICAGO

\$5.00 Gold Pieces FOR 50 CENTS

would be no more of a bargain than is THE GOOD HEALTH CLINIC at only fifty cents a year. One subscriber writes:—"One number saved me ten times more than the cost of The Clinic for the whole year.

To be healthy ought to be just as natural as to be sick half of the time. It is your duty to be well.

Read THE CLINIC and find out how disease may be prevented. We have nothing to sell, no medicine to offer, no sure cure to advocate. Our whole attention is given to showing our readers what to do to keep well.

It is just as easy to keep well as to keep ill.

Do you know that nine-tenths of all diseases may be prevented? Do you know that it is unnecessary for your children to have all the diseases you had?

Keep well by preventing disease.

Now, just as a coxer, to aid you in deciding this minute, we will make each one mentioning "Human Culture," a member for one year of the INTERNATIONAL HEALTH LEAGUE, price 50c. Stamps accepted but do not send checks. This offer is limited. If you are interested now is the time.

Good Health Clinic, 452 Salina St., Syracuse, N. Y.

HEALTH ■ STRENGTH ■ BEAUTY

ON THE PLATFORM

A small quarterly of the best recent utterance suitable for public reading or recital. After dinner stories and suggestions to those wishing to improve. Nothing that has appeared in any other book. Whole evening

in one issue. Fifty cents a year. 15 cents a copy.

THE SCHOOL WEEKLY
40 RANDOLPH STREET CHICAGO, ILL.

Human Faculty

Back Numbers Running Low.

These four years of Human Faculty contain the cream of the late Prof. L. A. Vaught's writings. They are an encyclopedia of valuable information upon phrenology and are invaluable to the student who wants to become a practical character reader.

Vol. 1, year 1899, bound in half leather	\$1 50
Vol. 2, year 1900, " " " "	1 50
Vol. 3, year 1901, " " " "	1 50
Vol. 4, year 1902, " " " "	1 50
Vols. 1 and 2, " " " "	2 50
Vols. 1, 2 and 3, " " " "	3 50
Vols. 1, 2, 3 and 4, " " " "	4 50

You can have any of the volumes you choose bound together.

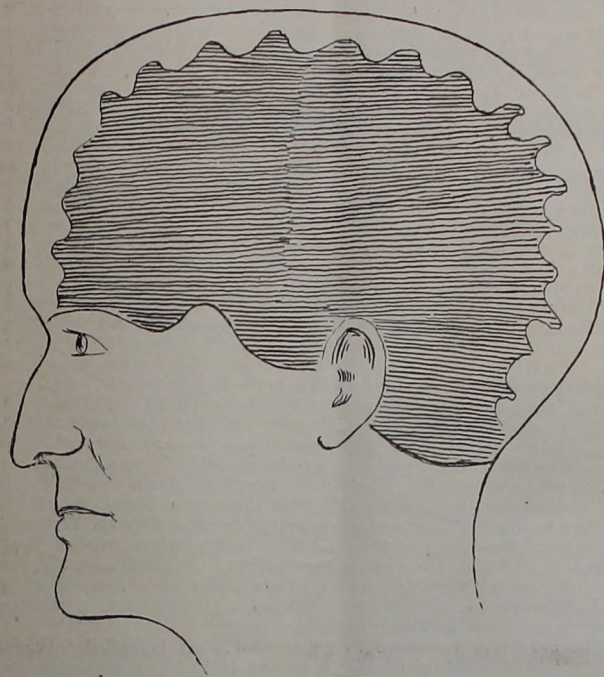
When answering advertisements please mention HUMAN CULTURE.

HUMAN CULTURE

Vol. 6

CHICAGO, JANUARY 5, 1904.

No. 1



This shows a fine and complex weaving of the fibrous part of the brain. (It is not intended to show the position of these in the brain.)

The Best Quality of Brain and How to Make It.

BY L. A. VAUGHT.

The brain is decidedly the most important part of the human body. It is incomparably so. It is headquarters. In other words, it is the center of the whole body. A human being physically grows from his brain. He is therefore diametrically opposite to the tree. He has turned round physically as compared with the tree. In other words, he has his head up. He carries the most important part of him on top.

At the same time the brain is not the originator of the body. In fact, it is not original itself. It is a product. It is a result in formation and quality of many agents. We say that the mind molds the brain. This is a very indefinite statement. It is true that the mind does make the brain. It makes it in the most fundamental sense of shape, of quality and of culture; but to understand brain-making is to understand the constitution of the human mind. No one can understand the making of a brain in any definite structural and qualitative sense without understanding the elements that constitute the human mind. These elements build the brain. They not only build the brain in shape but they make its very quality. Brain is not inherited. Mind is inherited. It is inherited in some kind of a latent condition. This mind must build an instrument by means of which it can fully express itself. It therefore goes to work and builds a brain according to its needs. If this mind is very imperfectly developed in its elements it will build a very imperfect brain both in structure and quality.

The part, however, that we wish to fundamentally consider, is brain making. We want to get at the nature of brain quality. If there is anything misunderstood, it is certainly this.

In the first place, the brain itself, when formed is a marvelous



This shows coarse fibers and fewer of them.

organism. It is made up principally of cells and fibers. There are millions, perhaps billions of these in the brain. These constitute the brain proper. They are associated closely, however, with arteries and veins by means of which the brain is supplied with blood and from which it gets its nutrition. The cells of the brain are the most important parts. They constitute what is called the grey matter. This is the all-important part of the brain. The other three principal elements—fibers, arteries and veins—are of but secondary importance.

The brain might be said to be in one sense woven. It is composed of tissue when looked at in a general sense. The making of a brain, then, in the sense of quality is a remarkable work. The first thing to do is to make good brain cells. This is the most important part, but these must be made from good blood, and hence the very beginning of brain quality is in good blood. To commence to make a good brain, therefore, is to begin with the faculty of Alimentiveness. This is the center of the vital laboratory of the body. In other words, it is the center of nutritive power. To take in food and vitally change this into good blood is the first requisite. An abundance of good blood, then, is the proper foundation on which to build. There are thousands of otherwise good brains in quality that are not sustained vitally. To put it more exactly it is impossible to build a first-class quality of brain without good blood. This is the fundamental desideratum.

Any child that has a strong healthy digestive system has the foundation of an excellent brain. With plenty of blood the faculties can go to work in building their instrument. Out of this blood they can extract those qualities that are necessary in making good cells and fibers. They begin to do this very early in life. There are forty-two of these faculties. They are dynamic in their nature. That is, they are positive agents in the sense of making brain. They are thus for two inevitable reasons, to-wit: They must build their own brain centers through which they manifest and then by their inherent nature they unavoidably determine the quality of their own brain centers in the very building of them. Faculties are so wholly different in nature that they proceed very differently in making brain tissue. Intellectual, sentimental, executive, moral and all other kinds of efforts are made by means of faculties. Faculties are inherently psychical. They simply build brain to operate through. These faculties being distinctly different in nature try as far as they have power to make different kinds of brain texture.

If certain faculties, for instance, are strongest in the mental constitution they will build a distinct kind of brain quality. If other faculties are dominant in another mental constitution the quality made will be decidedly different. Brain quality, therefore, does not grow of its own accord. It is formed. It is formed by faculties and dominant faculties decide the peculiar kind in the sense of quality. In other words, certain faculties make the brain *fine*. Other faculties

make it *dense*. Other faculties make it *vital*. Still other faculties make it *tender*. Some faculties make it *soft*. Other faculties make it *tough*. There is, therefore, going on in the brain building a marvelously complex work. There are so many weavers at work that the warp and woof of it is almost infinitely mixed, delicate and complex.

To simplify the subject and make it clear to the most ordinary intellect is to say that it may be likened to coils of wire. In the undeveloped, uncultivated, coarse quality of brain there will be few and coarser coils. In the highly developed brain there will be a far larger number of coils and of very much smaller size. This might be put into a comparative sense by putting 100 coils in comparison with 1,000,000. There are some brains that might be as undeveloped as the one hundred and others as complex and unfolded as the million. This is simply a general illustration. To get at it more physiologically and fundamentally is to take a brain cell.

A simple brain cell is a small body of matter with a distinct nucleus in the center. It is in some way the center of force. These cells are very small. They throw out prolongations which connect with other cells. These cells connect in the same manner with still other cells. This is true of the grey matter itself. Now, in the best quality of brain these cells are made in the most complete manner. In other words, they are somewhat larger, they are more complex—that is, they have a larger number of branches. These branches connect with other cells and therefore afford a closer relation between cell and cell. Cells must necessarily act largely together and these connections are necessary relations.

To form good brain quality, then, is to necessarily make good cells and this can only be done by the healthy action of certain faculties. With good blood as a foundation, the faculties can act fully in making this quality. For instance, if the faculties need to act in concert, they will necessarily establish communication between their own centers in the brain. This is done by making fibers. To use one's faculties positively is to help build the brain—in other words to make the brain, to weave the brain. One not only makes cells but connects these cells with other cells, which is a veritable weaving of the brain.

Now, it is a question of what faculties one uses that determines the texture of this brain cloth or tissue. For instance, if one labors under the faculties of Alimentiveness, Destructiveness, Combateness, Vitativeness and Amativeness, he will have a very strong, coarse, but healthy texture of brain. He could not have a fine texture of brain with these faculties predominant. There is no fineness in these five faculties. There is vitality in them and coarse strength, but no delicacy, refinement, taste, idealism, or thought. It would be an impossibility, then, for anyone to have a fine quality of brain who was dominated by these five faculties. One must use some other faculties before the brain can be made fine in tissue. For instance, if the faculties of Ideality, Spirituality and Causality were positively negative in any man, woman or child, there would be no way in which to build the very finest quality of brain. There could be no fine taste, no fine thought, no fine ideal and spiritual imagination. Hence it would be an impossibility for any brain to be fine in tissue without a good degree of one or more of these three faculties.

There are other faculties that might make the brain somewhat tender, but it could not be fine, strictly speaking, without these faculties in a good degree of strength. If Causality alone is very defective in a tribe or country there cannot be that degree of civilization in which the fine arts are developed. It is impossible with this faculty defective to reach any high degree of civilization. This alone would prevent the refinement of a human brain in the sense of texture. If the faculty of Ideality was not developed in a people the fine arts like painting, sculpture, architecture and music could not be cultivated. They would not be cultivated. Therefore there could not be made in a single human being a fine brain. All of the other qualities might exist but a fine brain in the sense of texture would be an impossibility. These two faculties alone undeveloped in any single individual or any nation or race will absolutely prevent the making of a fine brain in quality. The other faculty—Spirituality—has a great deal to do also with fine texture. It is that faculty that gives one a quiet, refined, susceptible, spiritual tendency. To be susceptible and impressionable is certainly not to have coarse quality. The very opposite is true. This, everything considered, is the most sensitive faculty in the sense of intuitional impressibility that the human mind is endowed with. It therefore in itself helps to make fine quality to a great degree when it is strong. These three faculties are therefore makers of fine brain quality.

They are not faculties of will. They cannot make any will effort of their own accord. If they were positively dominant in one and Firmness, Combateness and Destructiveness very negative the individual would have a fine quality of brain but be exceedingly soft and tender.

To make it exceedingly clear, no one can have a *dense* quality of brain without a good degree of the faculties of Destructiveness, Com-

bateness and Firmness. This we assert in the most emphatic manner. It is simply a self-evident impossibility for a human brain to be built in a condensed, compact, tough kind of way, so far as quality is concerned, without a strong degree of these faculties. A child born with a small degree of these faculties has a very weak will. In the first place it could not make the necessary physical action to build a quality of body that is dense. The muscle and bone of the child would be very soft and tender. Unless these faculties were cultivated the child would grow up that way. These are the essential elements of will. They are those faculties that are used at least in making all will efforts, all determinations. All efforts of strength, all executions are made either with or in combination with these three faculties. Therefore, to put one's self in a positive condition of brain in which effort is made is to have enough of these faculties to do so. For instance, the child when born with large Destructiveness, Firmness and Combateness will be very forceful in will. It will make the most vigorous action physically. It will use every muscle that it has in trying its strength. It will attempt to move very early physically. All of this indicates executive will in action. This itself, is the cause of building the condensed, compact brain. If one takes a sponge and holds it lightly in his hand it may represent considerable quantity so far as size is concerned. By the exercise of his will he may reduce this quantity to a very small space. In other words, he compresses it. He may reduce its size 90 per cent by will effort. He solidifies it as it were. He could not do this without the faculties of Destructiveness, Firmness and Combateness. In the same sense one is able to condense his muscles. All know that a muscle when contracted is much harder than when it is in the opposite condition. Now the brain can be used in a similar way. It is the instrument of the mind. It is used by the faculties and it can be used in a hard effort or a soft effort. This vigorous, executive will effort, repeated over and over will not only make the brain fibers and cells more firm in their very texture but will press them more closely together—in other words, build them closer together because they are formed in that way by the efforts of the child when making these mental efforts. Hence one can absolutely assert that no brain in quality can be firm, dense, compact, tough and strong in the sense of endurance if the child has weak faculties of Destructiveness, Firmness and Combateness and has never had them cultivated.

The only way therefore to understand what is called "organic quality" or the texture of the brain and body is to understand the original cause of it—the various faculties. Quality corresponds with the mind; in other words it corresponds with a particular mind. A particular mind is made particular by means of certain dominant faculties. For instance, if one has a social mind he must have the social sentiments dominant. The social sentiments dominant in any man or woman will make the brain warm, soft and tender, as the leading qualitative characteristics. Another particular mind is willful. This means that the faculties of Firmness, Combateness, Destructiveness and, probably, Self-esteem, are dominant. The quality of his brain will be decidedly different from that of the others. It will be comparatively cold, tough, wiry, firm and compact. These faculties have made it this way chiefly; in other words, they have determined the particular kind of brain quality. They have also determined the particular kind of bodily quality. As is the brain quality in every normal case so is the bodily quality. If the faculties of Ideality, Sublimity, Spirituality, Conscientiousness, Benevolence, Causality, Comparison and Human Nature, are dominant in another individual, his quality will be decidedly unlike either of the two. It will be fine, susceptible and tender without being dense, wiry or very warm in a responsive sense. Again if one is dominant in the faculties of Amativeness, Vitativeness and Alimentiveness, and these are in a healthy condition, he will have a very positive, vital quality of brain. It may not be fine nor exactly susceptible, but it will be full of vitality or vital magnetism.

In this way one can get at the building of the quality of a brain. In this way one can proceed to build his own brain quality. He can condense it, refine it, warm it up or vitalize it just as he pleases, by means of certain faculties. The two great vitalizers are Alimentiveness and Amativeness. The faculties that warm up the brain are Friendship, Parental Love, Amativeness, Conjugality, Benevolence and Hope. The principal refiners of brain quality are Ideality, Spirituality and Causality. The principal condensers are Firmness, Combateness and Destructiveness. All the faculties, however, have to do with the making of brain quality. The way to understand it in its fullest extent is to understand the nature of each one of the fundamental faculties and, therefore, what kind of quality it wants and what kind of quality it will, necessarily, by virtue of its very nature, make. Then, and then only, can we understand brain quality and how to attain it. To make this absolutely positive, we will say that no one can vitalize a brain otherwise than through strong faculties of

Alimentiveness and Amativeness. No one can *condense* a brain otherwise than through the faculties of Firmness, Combaticiveness and Destructiveness. These statements are made in the most absolute manner. It is high time that the world understand brain building and especially the making of brain quality.

In conclusion we wish to say to all of our readers that they can largely improve their brains in a qualitative way. They can *make them over*. They can make them more fine, or dense, or vital, just as

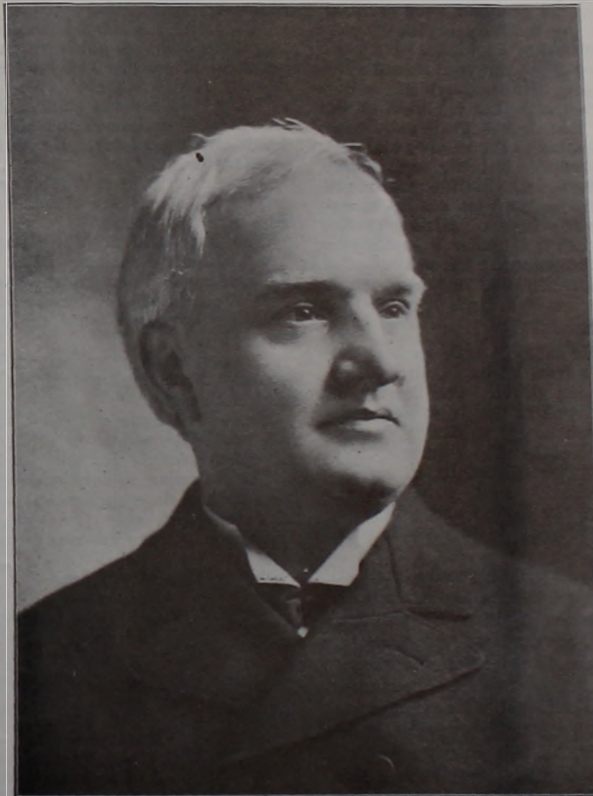
they please. One can vitalize his own brain. He can positively improve it, in every sense of texture. In fact, *in two years he can build a new brain in every cell and fiber*. Therefore, all ought to, who have poor brain quality, begin immediately to *make their brains over*, and, by virtue of active effort and the decomposition that ensues from this physiologically, *one may tear down his old brain and form an absolutely new one made of much better material in less than two years*.

Occupations—Professions, Trades, Businesses

We are commencing a series of articles on Professions and Trades, meant to cover the mental and physical requirements for the greatest success in each profession, trade or business.

In the November number we gave the requirements of the positively successful salesman. This month we will take the Physician and give as illustration the photograph of one of Chicago's successful practitioners, Dr. J. A. Tomhagen.

Next month we will give the mental and physical requirements of the Lawyer, in order to achieve the greatest success.



J. A. TOMHAGEN, M. D.

The Mental and Physical Requirements of the Physician in Order to Achieve the Greatest Success.

BY CHAS. F. BOGER

HEALTH.

Good physical health lies at the very foundation of success and happiness. To it more than to all other conditions can we trace our success or failure. It is the corner-stone upon which is reared the human edifice. It is the most highly prized of all our possessions. It is the easiest to lose and the most difficult to regain. What is health? It is simply the normal or the proper action of all the functions of the human body. Any deviation, however slight, is disease. Health ought to be the first and most important consideration in the constitutional make-up of a physician. The above is not only true from a

phrenological standpoint but from a common-sense one as well. If you were ill and in need of a physician, would you call in one who was suffering from the same complaint? Suppose that you were a sufferer from chronic indigestion, would you select as your medical advisor one equally unfortunate? Suppose your ailment was catarrh. You would not care to consult one who suffered himself to be afflicted with the same disease that he intended to eradicate from your system. Your natural query would be: Why don't he cure himself if his knowledge and remedies are worth anything? Then again, what influence could a physician reasonably hope to exercise over a patient if

he entered the sick-room with an expression that clearly indicated that the disease he came to combat was making his own life miserable? No matter how large the brain may be, no matter how profound the talent, the minute you lose health you are to be compared to a large engine with a deficient boiler. The latter is inadequate to supply the energy necessary to properly run the former. So it is with your brain; it requires "steam," which is but another name for vital energy, and plenty of it—the more the better, to nourish and run the brain or "engine" without friction.

TEMPERAMENTS.

It is by far the best if the physician has a balanced temperament. That is, if the Vital, Mental and Motive Temperaments are of equal strength. They give him not only a harmonious organization, but one that will as a rule wear well. But a perfect equilibrium of temperaments is hard to find. True, there are men and women so endowed, but compared to the other varieties and combinations they are few indeed. At any rate the physician should have a strong, vital temperament, so that he can easily recuperate from fatigue, and repair abundantly the loss and wear of his system. A good degree of the vital temperament gives him natural social enthusiasm, and owing to his robust constitution, he can carry health into the room of the sick, and exert great influence over people who are depressed and in need of encouragement. He should also have a strong mental temperament. He should not only be of an inventive, philosophical turn of mind, but of a practical one as well. He must not only be a good reasoner, but must be able to demonstrate the practicability of the theories his mind involves. He requires a great deal of knowledge of a practical nature, and an ample development of the lower forehead gives him that. He requires sufficient of the motive temperament to preserve the equilibrium of the former two. If he has too much of the motive temperament he will lack in that innate gentleness, taste and refinement so essential and indispensable to the nervous and delicate. An excess of either of the temperments is to be deplored, an excess of one being as baneful as another. If he has too much Vital he will have a tendency to overeat and live too well, and in consequence, by his excesses, produce a muddy state of mind. If the Mental Temperament is too strong he is apt to suffer a breakdown through overwork. So we can readily recognize the importance of a well balanced temperament in the constitutional make-up of a physician.

FACULTIES.

He should have a good memory. He must be able to hold for instant use all the knowledge he acquires from his books, observation and experience. He needs good reasoning power. The faculty of comparison should be especially well developed, so that he can compare and analyze the different cases with which he has to deal. He also requires good Human Nature and Agreeableness. The former enables him to judge people correctly and assists him materially in making correct diagnosis. With a good organization and good organic grain, the faculty of Agreeableness gives him suavity and politeness, and the two faculties mentioned would cause him to be what is commonly known as a good mixer.

It is essential that he manifest a subjective and objective intellect. A physician with a large upper forehead is a theorist and a reasoner, and when the perceptive faculties are deficient, fails in his practice, because he does not observe the symptoms, conditions and peculiarities of the patient. Again, if he has but moderate reflectives and strong perceptive he is apt to apply former treatment of other patients, whose conditions and circumstances are different. He must have strong social feelings. No matter what his other talents are, if he does not love children, home and family, he fails to make lasting friends of his patients. He should possess strong Self-Esteem and Firmness. The former will give him confidence in his own ability and the latter decision and tenacity of will. If he lacks self-confidence he will be doubtful and uncertain—will feel his way, as it were. He does not feel safe in relying upon his own judgment. He needs a good degree of Combativeness and Destructiveness. They enable him to inflict and witness pain, in order to employ the means necessary to relieve. He wants enough Constructiveness to understand the mechanism of the human body. In surgery it will enable him to properly set a broken bone. He needs Hope, and plenty of it. If he is hopeful he can cheer others. He should always be an optimist, never a pessimist. Never give up a patient until God does, then let go. He should have enough Cautiousness to give him prudence, Secretiveness not to tell tales out of school. In order to be successful, a physician must have a strong moral character. He must be conscientious and he ought to have sufficient Benevolence to give him sympathy.

Character vs. Props.

EMILY H. VAUGHT.

Look around you, dear reader! Are there any props upon which you are unconsciously leaning?

Young man, are you leaning upon your money?

Young woman, are you leaning upon your father's social position?

Wife, are you leaning upon the strong right arm of your husband? Husband, are you depending upon the sweetness and integrity of your wife?

Wake up! Do you not know there will come a time when all these will fail you? Learn the lesson now, ere it is too late. There is nothing—no, nothing upon which you can safely depend, except your own character. Those who make life easy for you, are, unconsciously, your worst enemies; for while they strive to shield you from dangers and crosses, they only weaken you for the time when you must go down into the shadowy valleys. And such time will surely come, when neither father nor mother nor husband nor wife nor brother can help you—you must stand alone—alone, and what have you then? Nothing but what you have builded, *nothing but your character.*

I remember a story I heard, or read, of a lady who dreamed she was in heaven. A guide was showing her about. They came to a beautiful mansion. The lady exclaimed: "O, how beautiful! Is this my future home?"

"No," replied the guide, "This was built for John Smith."

"Why," exclaimed the lady, "there must be a mistake. John Smith is my gardener. He never could live in a mansion like this; he is too crude."

"The houses here," explained the guide, "are built of the material that is sent us. John Smith sent us this material and so we built him this house."

The lady said nothing; they moved on until they came to a very plain little cottage, which looked sorry indeed compared with the mansion of John Smith, the gardener.

"Whose is this?" asked the lady.

"This is yours," said the guide. "It is built of the material you sent us."

Do not shirk your responsibilities. Face them manfully and womanly, remembering that the whole purpose of life is simply to *build character.*

There will come a time, dear reader, when those who love you best will be powerless to stretch a finger to help you. Therefore, strengthen yourself for that time. Learn to depend upon yourself.

The following is only one picture showing a phase of life where two who had depended each upon the other, were compelled to face the future with only their own inherent strength of character to stand upon. There are many, many such pictures.

One of us, dear—

But one—

Will sit by a bed with a marvelous fear

And clasp a hand

Growing cold as it feels for the spirit land—

Darling, which one?

One of us, dear—

But one—

Will stand by the other's coffin bier,

And look and weep,

While those marble lips strange silence keep—

Darling, which one?

One of us, dear—

But one—

By an open grave will drop a tear

And homeward go,

The anguish of an unshared grief to know—

Darling, which one?

It is a weakness that you should overcome, if you have the habit of asking yourself continually: "What will So-and-so say," "Have I done this before," "Is there a precedent for my idea." It may be all right to ask yourself such questions: but your actions should not be limited by them. Be fearless. Be self-reliant. Dare to be free.
—F. W. Burry.



The Mental Realm



Edited by Albert Whitehouse, Ps. D.

Another step towards practical mental telepathy. It is now practicable to telephone without any intervening wires. The medium that enables this to be done is the same which carries thought emanations from brain to brain. The right conditions to be provided are with the sender and receiver, and not comparable altogether with the instruments of wireless telegraph and telephone being much more complicated, will demand a longer time to perfect. The illimitable powers of mind will before long become fully recognized.

Most conducive to health and good spirits is a state of mind that is kept engaged with the affairs of every-day life, the more varied the better. Those who lead a humdrum existence or have no particular businesses to engage them are the most subject to periods of moroseness and dissatisfaction with life, whether they are in good or poor circumstances. The main thing to do where one has many and varied affairs to occupy the mind is to leave them aside at meal times and when retiring for sleep. The habit of taking one's affairs to bed is a bad one and easily formed and most difficult to break. Like everything else the mind has a tendency to follow the course in lines of least resistance, and the same cause gone over a number of times is more readily gone over each succeeding time. This is how mental habits are formed. One action becomes in varying degree automatic. Keep occupied with mind or body, but hold the key of relaxation and control.

Here is an interesting experiment to try among three or four friends or members of the family. Let one be blindfolded and with back to the others make his or her mind as blank as possible—try to think about nothing. Then the others will select a card from a pack or some other familiar object and endeavor by mental effort to convey to the mind of the blindfolded receiver what it is. The latter should not attempt to guess, but take time and whatever impression comes strongly enough into his mind to state it. It may not be a direct impression of the object or card, but something plainly symbolic of or closely relating to it. Some persons will readily name the object correctly, perhaps two out of four attempts after a few trials. Others will require to be more patient and persistent. It is good mental exercise for all concerned, the recipient of the impression in voluntary passivity and the transmitters in concentration.

There are times when one is depressed in mind for one or more of various reasons and very often for no apparent reason. At such times it will be found that the best way to counteract this undesirable condition is to relax and become if not exactly indifferent at least neutral rather than to endeavor to combat the condition. This advice may not be in accord with what many others would give, but I have gathered sufficient from my own experience and from that collected from many others who have acted under my directions. Such periods are usually of short duration unless from some decided pathological conditions when they require more complex treatment to counteract them and to affect the predisposing causes.

A lady who is very intuitive told me the other day that she had one of her treasured pieces of chinaware broken and that when she took it out to use for the purpose the thought came to her that it would be broken, the impression of a broken bowl came into her mind. My reply to her was, "Well, why did you not make practical application of your powers and use another bowl?" Her answer was, "Well, I ought to have done so." There are people gifted with these intuitional powers. I say *gifted*, though some of those persons might take exception to such an interpretation as they often are confused, whether to follow their intuition in a matter or to act according to their reasoning powers. Such persons, too, are unable at times to distinguish whether an impression received is spontaneously so or whether it is from their own volitional mental effort. The faculty, if we may so call it, belongs to the higher realm of mind and should be regarded accordingly. We are in the dark yet as to the cultivation of such mind powers. There seems to be no relation between mental powers as is commonly meant by the term and intuition. Those

possessing the latter seem to be peculiarly constructed so as to provide right conditions for the operation of the power. Who of us are not exceedingly perplexed at times as to what course of action to take in some of our affairs even when our best judgment has been brought to bear. What a blessing if we could know surely and safely what to do for the ultimate best. I know a few people who always follow their first impulses, as they call them, and they never have to regret having done so. I have heard others remark, "If I had followed my first impressions I would have been all right; I felt I was doing the wrong thing." I believe it is one of the possibilities of the future, that the individual mind will receive reliable impressions from the universal mind, as a common faculty. The dawn of a "mental" epoch has begun and is advancing with the scientific investigation that is being devoted to the "illimitable powers of mind."

The passing of Herbert Spencer should not be left unnoticed by us. Here is a name that will live and his was an influence that will be felt, perhaps more in the future than in the past or present. Like most great personalities he had to strive for recognition. His mental perception was in advance of his times. A study of his life will show him to us as individual. It is one of our contentions that to achieve greatness one must develop individuality if the inherent tendencies are not there. If Spencer had not had his faculties so balanced as to assert his individuality he might have been an average clever engineer, which occupation he was forced to follow at one time. His will-power enabled him by consistent care of his health to attain that longevity which is often denied to a stronger man. He had always been delicate. How much that will power alone apart from his care of health was responsible for his long and useful life we cannot say. Spencer's biography should be of both interest and benefit to our readers and we would recommend a study of his books.

The Hundred Year Club Banquet.

The Hundred Year Club of New York City held a banquet at the Hotel Majestic in the evening of December 7. It was a most successful affair. A lady who had reached the age of one hundred and one had been invited as a special guest, but at the last moment, when fully prepared to come, her physician advised against making the trip of some thirty miles. She is quite active and was disappointed not to be present, sending a letter of explanation and regret in a most happy vein by her nephew, a spry youth of eighty-six. The lady, in addition to setting down her constant activity and cheerful disposition as main factors in reaching the vigorous old age, stated that she never could be persuaded throughout her life to eat any particle more food than she thought was enough for her and she was always temperate. This latter factor was no doubt the means of preserving the working capacity of her organs of digestion.

There were many present over seventy years, and several well over eighty, but not a one but was hale and hearty, and far from being decrepit as is most common with old people today. One of the vice presidents of the club, Dr. John B. Rich, is in his ninety-third year and is rarely absent from either board or club meetings in all weathers.

After the dinner the subject of vitality was discussed very ably by Dr. Robert Walters, of the famous Walters Sanitarium, on "What is Vitality?" Dr. W. R. C. Latson on "The Conservatism of Vitality;" Mrs. Almon Hensley on "Vitality and Domestic Life," and by Mr. Bolton Hall on "Vitality and Business Life." The toastmaster was Mr. Albert Turner, a vice president of the club.

The club was organized in 1879 for the purpose of studying subjects relating to health and longevity. Meetings are held monthly and papers are presented by acknowledged authorities and afterwards discussed. As the membership is of a character to ably discuss the subjects many interesting and valuable points are obtained at the meetings. Besides resident members there are others in different sections of the country and who are kept posted as to the club's proceedings. The president is Mr. G. W. Smith, the organizer of the club.

ALBERT WHITEHOUSE,
Secretary, Hundred Year Club.

HUMAN CULTURE

DEVOTED TO

Human Nature
Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

Mrs. L. A. VAUGHT, Editor and Publisher.

\$1.00 Per Year.

Foreign Countries in the Postal Union 50c.

Advertising Rates on Application.

Entered at the Postoffice at Chicago, Ill., as second-class matter

REMITTANCES should be made in the form of Money Orders, Express Money Orders or Drafts on Chicago.

Subscriptions to reliable persons will not be discontinued at their expiration. Subscribers wishing to stop their paper must notify us, otherwise they are responsible for payment as long as paper is sent.

When this paragraph is marked with a BLUE PENCIL it indicates that your subscription has expired—Please renew.

Another year of this twentieth century of which so much is expected has gone by. Nineteen hundred and three has been a remarkable year in many ways, and we are expecting its successor to be even more so. This is an age of expectancy. We are ready for anything. The newspapers will recount the notable events and point out the marked advances in the world's welfare during the past twelve months. We will not attempt to add our recapitulation. That an advance in human progress has been made we are fully satisfied. The wheels of revolution move slowly but ever onward. There are pessimists who could produce abundant evidence that conditions of humanity are worse than ever in many directions, but that is not proof that a general advance has not been made. Strong forces are at work for good, for the betterment of individual and society and tending toward human progress in the aggregate, as we might put it. Our magazine, HUMAN CULTURE, has lofty ideals and adopts a practical means of reaching them. It makes a bold endeavor to make its forces felt for good, in the directions it has elected to follow. Its founder, the late Prof. L. A. Vaught, had set a high mark for attainment, and his influence still lives in the work being carried on. We feel that each month has seen an improved issue and our slogan is "Onward." We desire to make our endeavors for human progress stronger and more far-reaching. We have every reason to feel that our efforts have been appreciated by our staunch supporters—our subscribers, and we feel assured of their co-operation in speaking a good word for us. There is no reason why the subscription list to HUMAN CULTURE should not be doubled before the end of this year 1904. We have that object in view.

One of the notable marks of 1904 will be the St. Louis Exposition. We predict that it will be distinctive in many ways and that the world's progress will be advanced considerably as an after-effect. The directing master mind is a man in the right place. When the right man in the right place has virtually a free hand some master strokes are to be looked for. The greatest lifts to humanity in history have been achieved by a one-man power rather than by bodies of men.

Begin the New Year Right.

First of all, dear readers, I want to wish you a happy and prosperous New Year. It is not only meet and proper, but our bounden duty to do all we can at all times to alleviate suffering and want. The desire to do so ought to be doubled during the glad some yuletide period. No matter how poor we may be in earthly possessions, no one is so poor but what he or she can make some one happier by an act of kindness. A kind word, backed by the proper spirit behind it, has accomplished wonders. A word or two of encouragement to the unfortunate who is bowed down with a real or an imaginary load or woe has often been the cause of a new start with renewed energy. We all like to say in a cheery, and some of us in a careless manner, "I wish you a happy New Year." Of course, we all wish it. We all, I dare say

the majority at least, desire to see others happy, contented and prosperous. But wishing alone will not make them or us so. You know the old adage, "That if wishes were horses, beggars would ride." It requires something more real, something more substantial than mere wishes to accomplish things in life. Let us at the beginning of the new year take inventory, as it were. Let us reason with ourselves. Are we doing the best with our talents and opportunities? Are we occupying the particular niche in life that God intended us for? Do we love our work? A mere liking will not do. The fallacious argument that it is best to hang on until something better turns up has been the beacon light that has wrecked many a career on life's pathway. Such sentiments will do for the drone, the idler—for the man or woman who is simply filling space. But it will not do for one who has aspirations to succeed, who desires to be *some one*, not *any one*. Let us, then, upon the threshold of the new year, a year fraught with golden opportunities for us all, resolve to know our weakness, to improve ourselves physically as well as mentally, and through and by the means of the science of Phrenology and Human Culture strive earnestly to be not any one, but *Some One*.

The Philosophy of Teaching.

We have just been wading through the "philosophy" of "The Philosophy of Teaching," a text book on psychology, used in the normal schools.

Some of the theory is beautiful and true, but the trouble is it has no "handle." It is like a good hatchet, as Prof. Vaught would say, with a very poor handle in it. For instance:

"Skill in giving directions and in asking questions arises out of the readiness with which the teacher, by insight and sympathy, finds his way into the mind of the pupil in his effort to learn. Books on questioning avail little; it is the quick and true insight of the teacher into the essential movement of the learner's mind that enables him to hit on the right turn of question or neat adjustment of device."

What does general psychology do for the teacher in giving him "the insight into the mind of the pupil?" What he needs is a science that is definite and tangible, so that he may correctly gauge the mind of the pupil, and then he may use his tact and intuition in "enabling him to hit on the right turn of question or neat adjustment of device." The teacher certainly does need sympathy and insight into the mind of the pupil, but he first needs the knowledge to give him the insight. He may have natural intuition, which, of course, would help him somewhat without the definite knowledge. All teachers have not got natural intuition and sympathy, however, and psychology does not teach them how to get it. Phrenology would give them the knowledge—it would give them the "handle."

This book goes on to give general rules in the psychological movement of the mind, just as though all minds were an exact duplicate of every other, and the pupils should be treated as so many automatic machines.

If the teacher had a knowledge of the mind elements or faculties and how to detect these different faculties in their degrees of strength or weakness in each individual pupil, would this not give him a basis to work on?

For instance, suppose the teacher is giving a lesson in physiology—digestion. Suppose he treats the subject in this order:

Purpose of digestion.

Causes of digestion.

Place or places of digestion.

Time required to complete the process.

Willie, we will say, is a boy with large reasoning faculties. He will quickly grasp and remember that the purpose of digestion is to turn solids into liquid food so that it can enter the blood and nourish the body; and that the causes of the changes are mechanical and chemical action. He will pay comparatively little attention to where the different agents of these changes are located or what constitutes the alimentary canal and how long the process of digestion requires.

On the other hand, Harry (with perceptive in the lead) will be especially interested in the locations of the different agents of digestion, the time it takes to digest different foods, etc., etc. His strong faculties of time and locality will register these in his memory; but five years later he will not know what changes takes place in the food he eats nor why nor how.

If the teacher, knowing the fundamental principles of phrenology, would divide the Willie type of his class from the Harry type, and give each class a separate drill or exercise, one on the logic and the other on the practical consideration of time, size, weight, location, etc., could he not do much toward balancing the mentality of the children, when the brain organs are easily cultivated? Think what he would be doing for the future usefulness and happiness of each boy and girl—for a balanced condition of the brain organs means harmony and harmony means happiness.

Psychological Interweaving.

"The tissues of life we weave
With colors all our own,
And in the field of destiny
We reap as we have sown."

The above we consider one of the greatest truths ever written by man.

L. A. VAUGHT

The "I Will" Resolution for 1904.

J. C. CARRIER.

Every man's first duty is to improve, educate and elevate himself, helping forward his brothers at the same time by all reasonable methods. Each has within himself the capability of free will and free action to a large extent, and this is proved by the multitude of men who have successfully battled with and overcome the adverse circumstances of life in which they have been placed, and who have risen from the lowest depths of poverty, and social debasement, as if to prove what an energetic man, resolute of purpose, can do for his own education, progress and advancement in the world.

Is it not a fact that the greatness of humanity, the glory of communities, the power of nations, are the result of trials and difficulties, encountered and overcome? Let a man determine that he will advance and the first step of advancement is already made. The first step is half the battle. If there were no difficulties there would be nothing to be achieved. Difficulty is like rain; we must have rain to bring out the good elements of the earth. Resolve that you will be what Nature intended you to be. We grow stronger every day by using our will. The reason the right arm is stronger than the left is because it is used more. Will is life. Just say to yourself, I will advance, with a determination that you will, and notice how the blood rushes through the brain and the body straightens up, which shows that the mind rules the body. We can accomplish so much if we but try. Few try their best until they have to. Learning to try is the road that leads to success. The cultivation of this quality is of the greatest importance; resolute determination in the pursuit of worthy objects being the foundation of all true greatness of character. Energy enables a man to force his way through irksome drudgery and dry details and carries him onward and upward in every station in life. It accomplishes more than genius. It is not eminent talent that is required to insure success in any pursuit, so much as purpose—not merely the power to achieve, but the will to labor energetically and perseveringly. Hence energy of will may be defined to be the very central power of character in a man—in a word, it is the man himself. It gives impulse to his every action and soul to every effort. True hope is based on it—and it is hope that gives the real perfume to life.

Caught Onto Myself.

Chicago Institute of Phrenology.

Gentlemen: Before taking your Mail Course in the Science and Art of Character Reading, I was flighty, changeable and under the control of faculties that were detrimental to my progress, both mentally and physically. In fact, so much was I under the control of these faculties that it was necessary for me to spend a portion of my life as an inmate of an asylum. Thanks to your Mail Course in Phrenology, I am now able to subdue all abnormal faculties and feel like I had been born again. I feel that life is worth living. I have simply "caught on to myself." I had been letting the wrong elements lead me and did not know how to remedy it until I took the Mail Course in Phrenology. It has helped me financially, also, as I am in business where it not only stands me in hand to know and understand my own mental manifestations, but to know the characteristics of the people whom I meet. I paid you \$25.00 for the Mail Course in Phrenology. You nor no one else could buy the Course back from me for \$5,000 and have me do without the knowledge I derived from it. Phrenology is everything, that's all.

Yours truly,

JIMMY WARDE.

We have decided to renew for one month longer our offer of Human Culture with Fred Barry's Journal for \$1.00. Good until Feb. 1st.

We also give during January with each subscription to Human Culture Henry Rice's book, "How to Read Character by Handwriting."

If you have already subscribed for 1904, you can add one year to it, or get a subscription from some of your friends.

We regret to announce that owing to the severe illness of Mr. John F. Gilbert's brother, he will not be able to give his cartoon this month in the "Paddling His Own Canoe" series. Next month we expect he will give us "Facing Temptation."

Prize Offer.

Readers, watch this column. Professor Boger will run a series of poems, written by himself, representing some of the human faculties in the lead. Send in your opinion and your reason why. The person sending in the best answer will receive free one year's subscription to HUMAN CULTURE. Prize Editor, Chicago Institute of Phrenology, Chicago.

THE ENGINE.

I saw a locomotive in the railroad yard one day,
It was standing in the roundhouse, where locomotives stay;
It was panting for the journey; it was coaled and fully manned,
And it had a box, the fireman was filling full of sand.

It appears that locomotives cannot always get a grip
On the slender iron pavement 'cause the wheels are apt to slip;
So when they reach a slippery spot, their tactics they command,
And to get a grip upon the rail, they sprinkle it with sand.

It's about this way in traveling along life's slippery track,
If your load is rather heavy, and you're always sliding back.
Then if a common locomotive you completely understand—
You'll provide yourself in starting with a liberal use of sand.

If you strike some frigid weather and discover to your cost
That you're liable to slip on a heavy coat of frost,
Then some prompt, decided action will be called into demand,
And you'll slip 'way to the bottom, if you haven't any sand.

If you strike some frosty weather and you have an upper grade,
And if those who've gone before you have the rails quite slippery made,

If you expect to reach the summit of the upper table land,
You'll find you'll have to do it with a liberal use of sand.

You can reach almost any station that's on life's schedule seen,
If there's fire beneath the boiler of Ambition's strong machine,
And you'll reach a place called Flushtown at a rate of speed that's grand,

If for all the slippery places you've got a good supply of sand.

Hereafter we will publish the answer of the winner each month. The prize this month was won by Mrs. Jack C. King of Saratoga, Texas.

The Parson, whom this month we meet in Professor Boger's poem
Is one we oftentimes meet in truth, so quickly did I know him.
His head is low and broad and flat, his eyes are kept half closed,
For Acquisitiveness's his strongest trait, as everybody knows.

His call divine, the god he loves, is "the Almighty Dollar,"
And for the love of it he'll sing and pray and "holler."
He'll lie and cheat and even sell his immortal soul,
If he can gain a little more wealth in which to roll.

For Conscientiousness is small and Veneration lacking.
While Approbativeness, my friends, is shown in his mode of tacking.
He wants to keep his flock's good will, the while he takes their money,
So weeps and sighs and wipes his eyes, and tips his words with honey.

Secretiveness is also strong, for his real thoughts he'd hide.
Pretending that for love of them and God, he still will bide.
But all the while he is a wolf in good sheep's clothing dressed,
As all phrenologists would know, and not one of the blest.

Mrs. JACK C. KING, Saratoga, Texas.

Announcement is made of the re-organization of the old Human Nature Club under the name of the Vaught Human Culture Club, which meets every Friday evening at 7:45 p. m. at the rooms of the Chicago Institute of Phrenology, 314, 130 Dearborn street. All the old members are cordially invited. Also ALL who are interested in self-culture. Cost of membership nominal. Object is mutual helpfulness. All invited to come and take part in the discussions. Friday evening, Jan. 8, subject, "Cultivation." Jan. 15, "Concentration." Jan. 22, "Success."



CONCERNING CHILDREN

THE PET LAMB.

A STORY FOR CHILDREN.

BY HOSEA P. MYERS.

One cold and stormy evening in March, Arthur and Stephen's father came into the house from the barnyard, carrying a large basket which was covered. As he stood in the doorway the two boys exclaimed: "Father, what have you there?"

"It is something that is alive—wait a minute—I must give it to the boy who will love it the best and take good care of it."

"But, father," said Arthur, "how are you going to tell which one of us will love it the best?"

"I will tell you, boys: it is by the shape of your heads. Now, Stephen, feel of the back of your head!"

Stephen did so, and exclaimed, "It is almost straight up and down."

"Now, Arthur, feel of your back head."

After Arthur had felt of his back head he said, "Why, father, my head is large in the back."

"Boys," replied father, "the shape of your heads tells me which one of you will love best what I have in this basket. A person with a large back head will love pets, animals and children. People with heads almost straight up and down behind do not care to be bothered with them. So I will give this lamb to Arthur, because he has the largest back head and I know that he will love it."

"O, thank you, father," exclaimed Arthur.

"It's only a lamb," said Stephen, "I don't want it."

"Now," said Father, "you see what I said just now is true about the back of the head. Arthur's head is large in the back, and he loves the lamb; and Stephen's back head is small and he doesn't care for it."

Arthur soon hunted up an old coat and placed the lamb upon it near the stove. The lamb at first appeared to be almost dead and did not move, but Arthur gently gave it warm milk with a spoon until it began to move its legs and open its eyes, and in one hour more with Arthur's help it was able to stand up. Arthur continued to take such good care of his pet that after two days it could run all over the house, and within a week it would follow him anywhere in the barn yard. As it did not care to stay with the other sheep, Arthur helped his father build a nice little house for it near the kitchen door, where it slept at night and was ready when morning came to follow Arthur every place he went.

There was a beautiful little lake near Arthur's home, and his father had told him that on the 10th of June, when he would be twelve years old, he could take a row-boat and go out on the lake to fish. When his birthday came Arthur arose very early, and after eating his breakfast, began with much joy to prepare his fishing outfit. After all was ready, he went to the lake and there found a nice little red boat for him, tied to the pier. After placing his fishing pole and bait in the boat and letting it loose from the pier, he jumped in, and lifted the oars to pull away from the shore, when all of a sudden he heard "Ba, ba," and in two seconds more the lamb rushed down the bank out of some bushes and leaped into the boat. Arthur for a moment was puzzled to know what to do, and then decided that it would be fun to take the lamb out in the boat and see how it would act. At first it walked back and forth in an excited manner, but when Arthur anchored the boat and began to cast his line for fish, the lamb became quiet. After several minutes waiting, Arthur noticed that a fish was playing with his hook, and in a few moments he gave the line a quick jerk and caught the fish and began to pull it in. As it came above the water Arthur saw that it was very large, and in his great delight he leaned heavily over to the side of the boat. Just then the lamb became interested in what was taking place, and made a quick little jump to Arthur's side, which caused the boat to dip deep into the water, and before Arthur could balance it back again, it had turned over, bottom side up, and Arthur and the lamb were struggling in the water. As Ar-

thur fell out of the boat he grabbed the anchor rope and held on to it. By this time the lamb had swam up to Arthur, and by giving it a lift, he managed to have it climb on the bottom of the boat, which was now bottom side up. Arthur did not know what to do. He was too far from land to try to swim ashore with his clothes on, and he was afraid that he would drown the lamb if he attempted to turn the boat right side up. Just as Arthur was getting very anxious, he looked toward the shore and saw two of his school mates, Jennie Lee and her sister Lucy, out for a morning ride on their two white ponies. Arthur shouted loudly to them for help, and as they heard his voice, they waved their hands to him in reply and started the ponies on a fast run, and did not stop them until they were at the place on the shore nearest to the upturned boat. There the ponies were turned into the water and as they swam, the brave girls guided them straight to the boat. Arthur held on until the girls reached him. Jennie had her pony swim to the side of the boat, and reaching out picked the lamb up from the boat and placed it in front of her on the saddle. Arthur, now that his lamb was safe, made a quick movement, which with the help of Lucy, who had guided her pony near enough to the boat so that she could reach it, turned it right side up. Lucy held it as steady as she could and Arthur hastily jumped in, and seeing that the oars had been lost, raised the anchor rope and cut it from the anchor and threw the loose end to Lucy, who caught it and tied it to her saddle and, turning her pony's head, started toward the shore, pulling the boat with Arthur in it, while Jennie, holding the lamb in front of her on her saddle, swam her pony a short distance ahead of her.

The time in which it took to make the rescue was short, but in that time a large number of people who had heard Arthur's call for help but were unable to travel as fast as Jennie and Lucy could on their ponies, had gathered on the shore, and as the girls reached land in safety with their rescued burdens, a shout of joy rang through the surrounding forests, and an echo came back from across the lake.

The Duty of the Home.

CHARLOTTE MORRIS.

I saw a little child on the street. I knew from its appearance that it received good care at home and those who had charge of it were interested in its well being. It was a happy child. What is more pitiable than to see a little creature with pinched face, unloved and misunderstood? Fortunate being that comes into a world where it is welcomed! Respect the individuality of a little child. It adds to the foundation of character, making it firmer or less substantial. Let us respect the individuality of youth as we find it, to cultivate, but not to blot out. Take care of the children, while the foundation is being laid.

I saw a young girl, flattered, petted, because of her beauty, her position and an attractive manner. Charming attractive she was to meet, but Heaven pity those who should depend upon her charity! The many chances for self-improvement she had been given were thrown away, as far as inner growth was concerned. The light caprice of the moment was her pleasure, without thought of further interest. Hers was a light nature, but capable, at one time, of finer feeling. There came a time when there was nothing left to lean upon; selfishness, pride and unkindness had done their work. While the course was smooth there was little complaint, although envy was never satisfied; but when trouble came and there came to her the natural consequences of her inconsideration—it was the dark after time.

Youth has the protection of home and should find there material for the building of character. If it serves only to cultivate, to round off the rough edges, where shall we look for the deeper lessons necessary to each and every human soul? The hard knocks of the world may serve a better purpose than a home that simply protects.

It is not easy for a child to bring out its own individuality if

those who have charge of it are indifferent. Do you know what it is to live among people who misconstrue your every action?

Manhood, the crown of youth, brings out expression. Now, if the individuality of youth has been respected, we have a grand result. Simply, and as one stone is laid upon another, we see the effect.

The wish to improve carries one a long way; the effort to improve, though among uncongenial surroundings, is worth everything. Unless too much harm is done in youth, unless the individuality is crushed and blotted out, there is hope for a man, since he may make for himself the right place.

Where Are the Children Tonight?

BY H. ELIZABETH JONES.

Out on the streets we know not where
Nobody seems to know or care;
Spending the time, we know not how,
Hasten someone and find them now.

Share in their pleasure, join in their play,
Help them in passing the time away;
Make the home cheerful and warm and bright,
Hold them by love from the streets tonight.

Boys and girls must have something to do,
Find them something, take part in it, too,
Make them feel they are welcome at home,
That you miss them when out on the streets they roam.

Show an interest in what they say
About their lessons, or work or play,
Have a loving heart and cheerful face,
And kindly words in the dear home place.

Don't say too much about the noise,
Let girls be girls, and boys be boys,
The time may come when much you would give
To have them at home once more to live.

Read to them something nice and new,
Let the words of reproof be few,
Give sometimes a word of praise,
Remember, you once had "younger days."

Chide them kindly when they do wrong,
Don't "harp away" on the same old song.
Try to think of some better scheme,
Than always making their faults the theme.

It is well to house, and clothe and feed,
But the mind and heart also have need;
And to freeze the heart and starve the mind
For the want of care is most unkind.

You may not have riches; it matters not,
For home is home be it palace or cot;
So keep your heart warm and make the home bright,
And hold the dear children with you tonight.

—*The American Mother.*

Frank Crane, pastor of Union Church, Worcester, Mass., in a recent talk on "The Poor Fool and the Fool Rich," said:

"From a good deal of religious teaching we gather that if you are good you'll be rich, and if you get rich 'twill be a great pity."

"The whole trouble lies in our definition of riches. Riches consist not in money, but in two things, character and friendships."

"Dives was a fool because he thought, when he had become rich, that he was through, whereas to be rich is to be just begun."

"There are two kinds of fools about money—the father who burns up his life in getting it, and the son who burns up his life in getting rid of it."

"Why should little Willie be taught in Sabbath school to be good, so that he may get on, and the Hon. William in his old age be exhorted to tremble because he has got on?"

If you had our game of Character Reading, you could teach the children to read character at the same time they are being amused.



Twenty-five Reasons Why He Is Not a Success.

CHARLES F. BOGER.

1. He is in the wrong business.
2. He is willing but unfitted.
3. He dislikes his work.
4. He can't put his heart in his work.
5. He tries to make "luck" take the place of ability.
6. He is consequently a second-rate man.
7. He is making a mere living instead of a life.
8. He takes the easiest job he can find.
9. He watches the clock instead of his work.
10. He is always looking for pay day.
11. He does not realize that the best part of his salary is not in his pay envelope.
12. He is always behindhand.
13. He prefers amusement to work.
14. He won't make a self-sacrifice.
15. The \$10 a week now looks bigger than the possible \$50 at the end of a tedious apprenticeship.
16. He chooses his friends among his inferiors.
17. He dares not act on his own judgment.
18. He lacks in self-confidence, combativeness and continuity.
19. He can improve but doesn't know how.
20. He is waiting for something to turn up.
21. He knows he is but a second-rate man.
22. He is always grumbling.
23. He learned nothing from his blunders.
24. He isn't ready for advancement.
25. He has not been phrenologized.

How to Read Character by Handwriting.

BY HENRY RICE, GRAPHOLOGIST.

Handwriting reveals the character of the individual as surely as do the lines of the face, to those who understand. Is it not reasonable to suppose that the upward or downward slant of the written line would indicate the mood of the writer the same as the upward or downward curve of a weeping or laughing mouth? Henry Rice professes to be the man who understands and gives us in this book the elementary signs of graphology and illustrates several types of handwriting from original samples. Price 50 cents. Given free with one new subscription to HUMAN CULTURE.



PHYSICAL CULTURE



DR. ALBERT WHITEHOUSE

FREE CONSULTATION: Subscribers have the privilege of asking questions or consulting Dr. Whitehouse on matters of Health. Questions of general interest will be answered under the head of "Queries" and initials only will be printed. Those wishing personal answers or advice will please enclose 2c for postage. Address 304 W. 116th Street, New York City.

Walking for Exercise.

I have often heard people remark that they get exercise by walking so much or so far each day. This may be true, but I hold that it is only so to a limited extent with few exceptions. There are few people who walk correctly and very few who know how to walk for exercise, in the real meaning of the term. In a previous article I have called attention to the fact that whilst exercise means exertion, all exertion is not exercise, it may be merely exertion; exercise and exertion are not synonymous. Let us now consider the act of bodily locomotion called walking. It is performed by the lower limbs, the body muscles not being employed directly. In incorrect gaits, various trunk muscles are used needlessly. In passing it may be well stated here that in the cultivation of the muscular powers conservation of energy is of prime consideration. In placing the foot on the ground in the act of taking a step forward, the heel should meet the ground lightly and immediately the weight of the body would be imposed on what is called the ball of the foot by the action of the large muscles of the lower leg, known as the calf. This gives a slight spring and while the body is poised the other foot should be swung from the hip, to the front and meet the ground before the foot that made the first step is lifted. The heel of one foot and the toes of the other should be on the ground at the same time. The correct use of the strong calf muscles gives the springy step to the walk, though the spring is hardly noticeable, so smoothly are the different parts of the movements made. The non-use of the calf muscles in walking accounts for the rareness of a well proportioned lower limb. The girth of the calf should be larger than that of the knee. If you notice a boy or girl with shapely limbs you will observe that they use the proper muscles when walking, that their step is light and springy. The chief faults observed in walking gaits are the bringing of the heel too heavily to the ground, the absence of any rise or spring to the step, the whole foot being lifted at once, the wrong use of the hip and trunk muscles which give a wobbling or lumbering gait and movements of the shoulders. When the heels are brought heavily to the ground with each step there is more or less jar to the spine. Whilst this jar is so slight as to pass unnoticed or to feel uncomfortable yet its effect is felt on that important part of the anatomy, the spinal column with its enclosed nerve centers in the spinal cord, a continuation of the brain. The continual jar to a weak spine has in many instances helped to develop spinal troubles and forms of nervous derangements, and the primary or secondary cause has been overlooked. For such persons who have acquired such a wrong habit in walking I would advise the use of rubber heels, or, better still, the changing of the faulty action. There should be no hip or shoulder movement in walking nor should the head bob up and down. The leg should swing from the hip. A person who walks correctly should be able to carry a vessel of water on the head without spilling any and walk quite rapidly, too.

A good way to practice correct action is to walk about a large room with a good sized book on the head. It is a good device, too, to improve the carriage of the body. The peasant women of some countries who are accustomed to carry loads on their heads have erect and graceful figures. In walking the head should be well set back, the chest well forward and the whole trunk well poised. The arms may swing loosely from the shoulders but not fixed so as to move the shoulders. Another fault in walking and a very common one, too, is the locking of the knee joint each time the foot is brought to the ground. The joint should not be pressed backwards, as it not only hinders a correct action of the muscles but affects the ligaments of the joint in an undesirable way and prevents perfect knee movements. Many persons have a habit of standing with the knees firmly braced back. This is faulty. The muscles concerned are thus kept under unnecessary contraction. To walk for exercise it should be done quickly enough to increase the respiration con-

siderably and to tax the heart sufficiently to promote a good circulation of the blood. The extra amount of oxygen taken into the system by the deeper and quicker breathing is of great benefit to the lungs and to the general health. Of course no tight clothing should be worn that would interfere with the chest action. Another important matter in connection with walking is that of suitable footwear. Shoes should be well fitting, not too tight nor too heavy. Ill-fitting shoes are a great cause of so much incorrect walking that we see. It is a mistake to wear very thinly-soled shoes in hot weather. They tend to irritate the feet by overheating and too close contact with hot, hard, and uneven pavements and ground. The feet have a closer relation to the general health than is generally supposed. They require more care than is usually given them. If a whole bath is not taken before retiring at night the feet at least should be well bathed. I once heard a noted health lecturer dilate on the care of the feet and the importance. He wound up his lecture by the admonition, "Wash your feet." A healthy old man once told me that he had made a point of bathing his feet every night with soap and warm water since he was a young man, and that was why he had always had good health. So, my readers, attend to your feet. A person with tender feet and well corned cannot be expected to walk gracefully. We know what care the trainers of trotters and race horses give to the feet of their charges. One cannot well do walking for exercise on the busy streets of our cities. Sometimes at nights when out on quiet thoroughfares the opportunity offers, but it is on the country roads that it can best be indulged in. There is at present quite a fad for walking in England and France. It was started a few months ago by a number of members of the London Stock Exchange competing in a walk from London to Brighton, a distance of about forty miles. Now competitive walks have extended to all classes, including actresses and dressmakers and milliners in Paris.

Walking is becoming a past art in large cities, the means for conveyance being so convenient and time being so much equivalent to money in these times of competition and rush, that a person will take a car to go but a few blocks. It is not likely that the walking craze will strike our American cities unless a reaction sets in to the present one of automobiling. Americans are of a different temperament to the Londoner or the Parisian.

Walking is a good thing, and like other good things it may easily be overdone. For persons who are obliged to be on their feet a good part of the day at their business in stores it is not a suitable form of exercise. Walking, as I have treated it, is not to be confounded with competitive walking which used to form part of athletic programs. In the last ten years walking races have fallen into disfavor. The gait adopted by the athlete in a walking event was a different affair to an ordinary walking gait. The whole body was brought into action, arms, trunks and legs being used in the manner most conducive to making speed. The motions were very ungainly, but the speed attained quite surprising. A mile could be covered by the champions in less than six and a half minutes. Few persons not in any training could run a mile under six minutes.

Walking for exercise I would strongly recommend to my readers. Endeavor to acquire a correct gait by the directions I have given. Before concluding I might say something about walking upstairs. I am often asked what is the best way. For those who are strong of limb and wind I would recommend going up on the fore part of the foot, using the strong calf muscles for getting the lift. For others set the whole foot on the stair and climb slowly, always holding the body erect. Every day one meets people in distress after they have ascended a flight of perhaps only a score of steps. This shows their poor physical condition and should warn them to beware of overtaxing their hearts and should be a hint to them to start a mild course of training in which walking may be of good service.

Queries.

Question. What is advisable where varicose veins are developing?

R. A. S., Chicago.

Answer. Presumably in the lower limbs, and caused by being on the feet a great deal. There are other causes. Rest as often as possible in the horizontal position or with legs raised. The walls of the veins have become weakened by too much and continued pressure. At least twice a day rub moderately and firmly upwards following the course of the veins. By persistent and right treatment the tone may be restored.

Q. I have pains in the small of the back and believe I have kidney trouble. How can I tell?

Miss L. E., Cleveland.

A. Pains in the lower part of the spine may denote various conditions. The kidneys are higher up the back than most people suppose, and any pains in that region are likely to be set down to kidney trouble. The kidneys are about the most abused organs of the body and the result brings after a while different complications of kidney disease. The ailment is an insidious one and makes considerable headway before it is recognized. I would have to have more symptoms to state whether your kidneys are at fault. Probably the trouble is one registered by the sacral plexus of nerves which supply the pelvic organs and the pains felt near the end of the spine.

Q. What is advisable treatment for neuralgia of the face?

L. F., Detroit.

A. Neuralgia is a condition of inflammation of the nerves, caused by colds and often when the trouble is in the face or head by bad teeth. Look to your teeth and keep from changing temperature of rooms, and from draughts. Hot water applications will relieve most cases, but that is not a cure. Seek the cause and attend to remedial measures.

Custom and Prejudice.

BY WILLIAM BACHOP.

What a bugaboo is the word custom! Still we cannot afford to sneer, as it represents in some instances the thought force of ages. When we have been doing a thing in a certain way or thinking along a certain line we cannot change with ease at a moment's notice. How little there really is in custom, though, has been manifested to all of us by a change in our environment. We find ourselves not only regarding, but actually doing with complacency what we at one time considered as reprehensible. To some custom means more than to others. Many are naturally conservative. They dislike change. They not only advise to "let well enough alone," but are continually saying, "you will only make matters worse." "Vaught's Practical Character Reader" says on this point: "The mental elements that make conservatism are Cautiousness, Approbativeness, Veneration, Acquisitiveness, Vitativeness and Secretiveness. Find these predominant in the mind and head of any one and you will find an actual, living, certain conservative." It has been said that the optimist enjoys the supreme distinction of not being open to conviction, but he does not enjoy it alone: the ultra-conservative man occupies a contiguous seat.

In this day of continuous progression and consequent change in all things it is at least politic to withhold judgment no matter how ridiculous the theories advanced may sound to the conservative ear. It is certainly advisable not to shout "cranks," "fanatics," "faddists," etc., too loud. But cautious as is the unprogressive man in most things he is not prudent in this. He does not learn from history that to-day's fad may be to-morrow's custom. In spite of the fact that what was looked upon as radical a few years ago is now regarded as conservative, he denounces all innovations as impracticable theories. The demonstration of their practicability does not affect him in the least, except to make him more obstinate.

The advantages to be derived from right living ought to be patent to all, but comparatively how few live the simple life! The topics—health, strength and longevity are popular enough; we all seek these things, but as yet most people pin their faith to the doctor's prescription instead of to a few common-sense rules for daily use. The discussion of these subjects with one's neighbors, though begun with the best possible intentions by all concerned, is not always conducive to a continuance of friendly relations. If there were entire agreement there could of course be no spirited argument; but when, on the other hand, some one is excessively antagonistic, the argument becomes a little too spirited. We advocates of "natural" methods are frequently silenced in this fashion: "What!" exclaims our opponent, with a contemptuous grimace, "Do you think that you know more than the learned men of the land? There's Doctor Oldfoggy, who was a practicing physician before your baby-clothes were bought, he holds no such views. You make me laugh!" Now, I for one must confess that ridicule never does touch my funny-bone. It does not appeal to that

side of my nature; quite the opposite. To keep from laying myself liable to the charge of assault and battery, I need the self-control of that fiery little champion of Christianity who in a tone of suppressed wrath said to a scoffer, "If it wasn't for the grace of God I have in my heart I'd bob my fist into you right up to the elbow!" I comfort myself with the reflection, however, that any one who resorts to ridicule is either lacking in good taste, courtesy and brains, or has so much of the last that he does not need the first two. To continue the argument in either case would be a waste of time.

Hopeless, or nearly so, as is the attempt to convince the scoffer and the conservative man, it is perhaps even harder to make any impression on one who is superstitious. A great many still hold to the singular belief that health and disease are fortuitous. Instead of applying that most logical of all sayings, "Whatsoever a man soweth, that shall he also reap," to their daily life, they think with the author that wrote, "It is no more in one's power to love or not to love than to be in health or out of order." If this author were alive to-day surely he would use a different comparison! Love still refuses to have anything to do with rules and regulations, but health is now an exact science. Only a little observation is required to learn that those who live the simple life are in excellent health and buoyant spirits the year round, whereas others—including physicians, ministers, and their families—are afflicted with what the superstitious call "visitations of Providence." Now, it is not to be presumed that the latter are in any greater need of "purification by fire," in the sense in which this phrase is commonly taken, than are the former; though, undoubtedly, morality and health are closely allied. If, however, "purification by fire" be understood simply to mean cleansing, and a "visitation of Providence" to be the natural effect of a definite cause, it may safely be said that there is, in such cases, need of the refining process.

We all have our prejudices—and when I use the plural pronoun of the first person it is with no self-righteous mental reservation—but we should not allow them to gain the upper hand. We should at all times be fair and open-minded. We should not be chained to precedents. They carry great weight, of course; but simply to point to them is not sufficient: it must be shown that they are applicable to present conditions.

Good Advice.

Necessity drives a good many young fellows into places for which Nature did not fit them. They must work, and very quickly they become mere machines. These young men who are working at the wrong thing seldom rise. They become time-servers if they continue to hold their positions, and the shop, the store or the office is a prison. They are not good employees, and it is the most natural thing in the world that they should be small-salaried failures. Then times pinch a little, or work becomes slack, or competition grows keener. Out into the street go a lot of these men who didn't fit, and the chances are that they search for employment in the very field in which they scored failure. And right here lies the duty of the employer. He knows that there isn't much ceremony about business. It is easy to discharge a man one day and forget all about him the next. It isn't so easy to secure employment. A discharge always acts against a man. There is at least always humiliation in failing. The employer should tell the man what is the matter. He should say to the ousted one: "You have failed because you are in the wrong place. I do not believe you can succeed in this line of work. To continue along the line of employment you have selected means life-long mediocrity. Find out to what particular line of work you are best qualified. Get into it as soon as you can." *Good advice.* It has saved many a young man for a useful existence. If every employer would do something of the kind, isn't it possible that there would be fewer misfits and more competent, ambitious, progressive toilers?

CHAS. F. BOGER.

Gems of Ella Wheeler Wilcox's Writings.

If trouble has come into your life and you are resentful and angry at having to bear your burden, you are not only weakening your powers of endurance, but you are opening the door to future suffering and lessening your force of resistance.

You are spoiling your character, which would grow stronger and nobler under the strain of the inevitable.

If you are constantly pitying yourself you will always need a consoler.

He who makes light of his own woes soon finds trouble seeking more attentive customers.

Care is like a peddler—if you jest and laugh at the mass of things she brings to you, she will pass your door on her next trip without calling.

I know this to be so—you can provide for yourself.

Opportunity.

CHAS. F. BOGER.

You say you have no chance to succeed—that there is no opportunity. What is opportunity but another name for conscientious, determined and continuous effort. America is another name for opportunity. This is a land where every man is an individual and capable of choice. Choose wisely. If you walk with the lame you may learn to limp. No one can be trusted until tried, nor tried until trusted. Don't blame God for your mistakes. He has a good deal on his hands, but he has never gone back on a man who was true to himself. Have confidence, courage, hope. Be an optimist. Optimism is daylight and common sense. Pessimism is the gospel of gloom. No man is strong that knows not his own weakness. Reason with yourself. Suppose that today you were offered a position at double your present salary—are you capable of holding, as well as filling it? Are you sure that your present work is what you are by Nature best qualified to perform? Don't hazard your future on a guess. Be positive, confident. Start right and you'll stay right.

MORAL—Get a practical delineation of character at the Chicago Institute of Phrenology.

Book Reviews.

Soul Return, by Fred Max, of Boston.

This is a Primer of soul-science. It sets forth that man is a soul rather than that he has a soul. Its reasoning is very logical and will serve to strengthen the uncertain and wavering belief of many who are inclined to accept the fact of spirit or soul return. It is claimed that it is written by a few disembodied souls through a mortal hand, and that peace, happiness and prosperity await the nation that shall root its laws, institutions and government in the wisdom and superior intelligence of departed souls. Anyway the book is worth perusal by all broadminded people. E. H. Bacon & Co., 8 Beacon street, Boston, are the publishers and the price is \$1.25.

Game of Character Reading.

Highly Amusing and Instructive. An Easy and Pleasant Way to Learn Phrenology and Character Reading.

This game consists of a set of ninety cards, each card illustrating a lesson in phrenology and physiognomy. They are arranged in groups or books, and are played the same as "Authors." There is a book of noses, chins, lips and eyes, also the different groups of faculties and the facial pole of each individual faculty. By playing the game a few times the locations of the faculties and their facial poles become firmly fixed in the memory.

Combine amusement with learning.

The game can be simplified so as to be played and understood by a young child, and also made intricate enough to tax the highest intellect.

The drawings were all made by Prof. Vaught, also the book of explanation that goes with the game.

The game of Character Reading is gotten up in the best and most durable style. Each set put up in a box with explanations, directions and a hand book on phrenology. Cost only 50 cents each.

For sale by the Chicago Institute of Phrenology.

From Our Letter Box During December.

SAGINAW, Mich., Dec. 19, 1903.

Chicago Institute of Phrenology.

Gentlemen: Enclosed please find my check for \$1 for one year's subscription to HUMAN CULTURE and *Bury's Journal*. I am pleased to get all I can for my money, but would not discontinue your paper if it were five times as much. Kindly remember this and never cancel my subscription until ordered to do so. Yours very truly,

C. E. PEYOR.

SCOTFIELD, Mich., Dec. 23, 1903.

HUMAN CULTURE.

Gentlemen: I received a sample copy of HUMAN CULTURE some time ago but did not read much in it until this morning. I like it so well that I concluded to have it come regular. Respectfully,

F. S. HINDS.

BUTLER, Ohio, Dec. 17, 1903.

HUMAN CULTURE.

Gentlemen: Please find enclosed M. O. for another year's subscription to HUMAN CULTURE. I am delighted with your publication. Respectfully,

MRS. L. BALL.

TOPEKA, Kans., Dec. 18, 1903.

Mrs. L. A. Vaught.

Dear Madam: I think your journal is improving at each issue and therefore do not like to miss it, especially when it contains any of Mr. Vaught's leading articles. Wishing you continued success, I am, yours respectfully,

G. W. FAIRCHILD.

EPHRATA, Pa., Dec. 14, 1903.

Mrs. L. A. Vaught.

Dear Madam: I see by the blue mark that my year is up, and as the last copy of HUMAN CULTURE is always the best, I hasten to remit. Respectfully,

WM. HALLIGAN.

BRISTOL, Ind., Dec. 23, 1903.

Mrs. L. A. Vaught.

Madam: I regard your paper as the best of its class; but in fact it stands in a class by itself. Very respectfully,

L. H. GIBSON.

CEDAR RAPIDS, Iowa, Dec. 18, 1903.

Mrs. L. A. Vaught.

Dear Madam: My subscription to HUMAN CULTURE expired a short time ago. Consider me a permanent subscriber until notice is given to the contrary. Sincerely yours,

CHAS. W. DONALDSON,
Asst. Secy. Y. M. C. A.

DAWSON, Ill., Dec. 10, 1903.

Mrs. L. A. Vaught.

Dear Madam: I have failed to receive my December HUMAN CULTURE. Please see to it that I receive same, as they are too valuable to lose any. Respectfully,

MRS. LUCY E. BURNS.

THREE RIVERS, Mich., Dec. 21, 1903.

Mrs. L. A. Vaught.

Dear Madam: As my subscription to the HUMAN CULTURE expires this month, I wish to ask you to continue it for another year. I like the magazine very much. Yours truly,

W. B. HOISINGTON.

MINNEAPOLIS, Minn., Dec. 26, 1903.

Mrs. L. A. Vaught.

Some time ago I received HUMAN CULTURE from you and have found it instructive, and so I send for one year's subscription. Yours truly,

S. A. GALDONIK.

NEWARK, N. J., Dec. 24, 1903.

HUMAN CULTURE.

Dear Sirs: Replying to your favor with reference to continuance of subscription of the Prudential Insurance Company for HUMAN CULTURE, would say that we hereby place the company's order for renewal for another year at \$1 per year. Kindly see that publication is addressed to Mr. Joseph Atkinson, Home Office, The Prudential Insurance Company, Newark, N. J. Very truly yours,

GEO. F. BARIGHT, Advertising Manager.

Lack of Self-ConfidencePositively Cured by Yourself at home
by means of L. A.**Vaught's Successful Self-Confidence Guide.****THE FIRST STEP TO SUCCESS IS A
BELIEF IN YOURSELF**

The Successful Self-Confidence Guide is brief. Not an unnecessary word in it. It is put up wholly for pointed use. It is composed of about fifteen pages of typewritten matter. You can understand it easily and even memorize it all. All you have to do is to put it into use. Just as surely as you do it will cure you. If you are in earnest, send for it. The price is \$5.00.

HUMAN CULTURE COMPANY

130 DEARBORN STREET, CHICAGO, ILL.

Concentration.

Prof. L. A. Vaught's Successful Concentration Guide will teach you how to concentrate, thereby making the most of your natural ability.

Good Memory.

Prof. L. A. Vaught's Successful Good Memory Guide will absolutely cure you of a weak or defective memory.

The above companion Guides of Prof. Vaught's Successful Self Confidence Guide, which is giving universal satisfaction, are sold at \$3.00 each.

These Guides are the result of twenty-five years of special study of the human mind and how to build it up in any defective spot. They are pure gold.

Chicago Institute of Phrenology

130 DEARBORN STREET, CHICAGO.

HOME TREATMENT FOR CHRONIC AILMENTS Physical Culture Course for Development

For a very reasonable fee I will prescribe a home course for chronic ailments, or a course in Physical Culture for development of physique. That these courses are effective I have proved in a large number of cases treated in this way—by entirely natural and rational means, without drug medication.

If you are not enjoying good health, send me particular of your condition and I will give you a diagnosis without charge. Enclose stamped, addressed envelope.

DR. ALBERT WHITEHOUSE

304 W. 116th Street, NEW YORK

MAKE MONEY AS AN AD WRITER OR SHOW-CARD WRITER

There's No Magic About Ad Writing

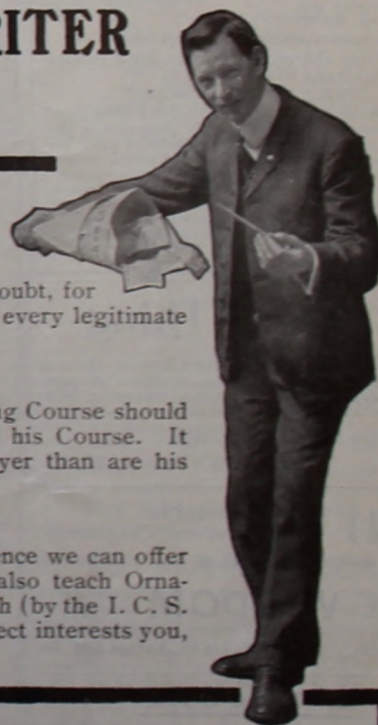
The expert ad writer easily produces a storeful of business from the newspapers, if he has been trained to write good ads by some one who knows how. That we know how, is beyond all doubt, for the I. C. S. is a conspicuous advertising success. We have used every legitimate form or plan of local, general, and mail-order advertising.

Show-Card Writing Is Also Profitable

A student who earnestly applies himself to our Show-Card Writing Course should be able to add considerably to his income even before completing his Course. It will enable a clerk to make himself more valuable to his employer than are his fellows—thus assuring him of advancement.

We Know How To Teach By Mail

The success of our many thousands of students is the best evidence we can offer in support of our methods of correspondence instruction. We also teach Ornamental Designing; Commercial Law; French, German, and Spanish (by the I. C. S. phonograph method). Write for free booklet, stating which subject interests you, and mention this paper.



International Correspondence Schools

SCRANTON, PENNSYLVANIA

**A Bath
for
Beauty
and
Health.**



Allen's Fountain Brush and Bath Outfit

Friction, Shower and Massage Combined.
The only Sanitary Bath Brush that at one operation thoroughly cleanses the skin, imparting a healthy tone and glow, and puts one in a condition to resist colds, la-grippe and all contagious and infectious diseases. Furnished either for bath tub connection, or with our fountain and Safety Portable Floor Mat. Enabling one to take a perfect spray and frictional bath in any room. With this outfit one is independent of the bath room, as a better bath can be taken with two quarts of water, than with a tub-full the old way. Insures a clear complexion, bright eyes, rosy cheeks, cheerful spirits, sound sleep. Should be in every home and every traveler's trunk or grip. Full outfit No. 2, consisting of Fountain Brush; combination rubber hot water bag; bath fountain and syringe and safety mat. Price \$5.50.

Agents are making from \$25 to \$75 per week selling these outfits. Send for FREE booklet, "The Science of the Bath," prices and terms.

THE ALLEN MANUFACTURING CO., 423 Erie St., Toledo, O.



The American Echo

A Magazine of Originality and Cleverness, appearing every month.
A Publication of Gems of Interest and Fine Illustrations.
A Model Entertainer.

SUBSCRIPTION 50 CENTS A YEAR—

Send your address and 10 cents for 3 months subscription as a trial.

THE "AMERICAN ECHO"
REACHES THE AMERICAN HOME.

One year's subscription of this Magazine is the most appropriate birthday and holiday gift. We offer the "Best" for the "Lowest" price. High-class Material of Art, Science, Literature, Business, Politics, Medicine, Hygiene and Humor, etc. You will always want the "Echo" if you once subscribe for it. Write at once to

THE AMERICAN ECHO PUBLISHING CO.
Germania Bldg., Milwaukee, Wis.

It's a Good Thing

to belong to Tribe of the Ghourki. It costs but 25 cents to join, get a certificate of membership and that peculiar magazine, "The Ghourki" one year. Join today.

Address the Chief of the Tribe,
MORGANTOWN, W. VA.

UNITY devoted to
Practical Christianity.
A 64-page monthly magazine, \$1 a yr. Sample free.

WEE WISDOM the only metaphysical journal published for children. 16 pages, monthly, 50c a year. 1315 McGee St., Kansas City, Mo.

BY MAIL ONLY

To Introduce Astrology

We give Type-written Delineations for \$1.00. Send year, date of month, hour and birthplace. Have your children's horoscopes and train them in the line of their genius. To take advantage of this offer you must send your order by mail. We cannot give our personal attention to callers at the office.

CHICAGO INSTITUTE OF ASTROLOGY,
70 Dearborn Street.

LOVER'S WORLD

By Alice B. Stockham, M. D.

Author of Tokology
and Karezza.

*Reveals the Secret of
happiness*

In a delicate but masterful manner, love, marriage and the innermost experiences of men and women are handled.

Through knowledge, passion and creative energy are conserved and transmuted into health, strength and power.

While Dr. Stockham's famous work, *Tokology*, teaches painless child-birth the *Lover's World* gives a normal and satisfactory sex life.

Rev. H. W. Thomas: "Civilization, humanity, the generations to come, owe a great debt to Dr. Alice B. Stockham for entering the delicate and difficult field of sex life with such wonderful skill. Good as were her other works, *The Lover's World* is the best."

Prof. Oscar L. Triggs: "I have read *The Lover's World* with great interest. At length there is a chance that the world will take a right attitude toward sex now that so many voices, such as yours and Carpenter's, are raised in behalf of love and a true interpretation of sex."

Order direct from publisher or through our Agent.

500 pages, bound in silk-cloth, maroon and gold, prepaid..... \$2.25
Full leather, prepaid..... 2.75

SEND FOR FREE SAMPLE PAGES.

STOCKHAM PUB. CO.

70 Dearborn Street, Suite 50, Chicago.

SEND 10c

STAMPS for 3 back numbers, or 50c. for 12 months subscription to

Human Nature.

It is a monthly magazine, now in the fourteenth year of publication. It is Unique, Eclectic and Scientific. It treats of Phrenology, Physiognomy, Psychology, Health, Sociology, and all subjects which pertain to the welfare of humanity.

The character of men and animals is in accordance with their physical organization. This is determined by size of body and brain, shape of head, texture, temperament, and facial expression.

HUMAN NATURE illustrates these principles by picture and pen, and teaches its readers how to read character. Its ethics are ennobling, its style, while strong, is sprightly, and its literary standard high. You need HUMAN NATURE.

Address

Professor ALLEN HADDOCK,
Phrenologist,
1020 Market St. SAN FRANCISCO, CAL.

SEXOLOGY

Circulars of interesting books on this interesting subject (no trash) and a trial-trip subscription to an odd periodical both for ten cents. None free.

QUAINT MAGAZINE

7 St. Paul Street, Room 3
BOSTON, MASS.

A STOMACH BY MAIL

One that will digest everything—one that will bring good health to you who suffer from Indigestion and Dyspepsia—a **Healthy Stomach** in all that the term implies, can be yours. The **New Philosophy** shows how this can be accomplished. It shows you a permanent cure for all Stomach and Intestinal troubles. It is a scientific revelation of the century. Send for the book today—it's free.

A. H. SWINBURNE, M. D.
521 St. Clair Bldg. Marietta, Ohio

EVERY HOME NEEDS THE

Character Builder

A 32 page monthly magazine devoted to Personal Purity, Health, Human Nature and General Education. It contains stories for boys and girls, besides valuable information for everybody.

Subscription price 50 cents per year

Every parent should read "Child Culture," by N. N. Riddell, and "Educational Problems," by John T. Miller. Cloth, 50 cents per copy.

Every boy should read "A Plain Talk to Boys," by N. N. Riddell. Price 10 cts. Address

CHARACTER BUILDER,
Box 41 SALT LAKE, UTAH.

Philosophical Journal

Established in 1885

Devoted to Occult and Spiritual Philosophy, Science of Life, etc. It has all the prominent writers.

Weekly—8 Pages—\$1 a Year. Sample Free.

BOOKS on Occultism, Astrology, Palmistry, Christian, Divine and Mental Science, Magic, Hypnotism, Theosophy, Metaphysics, etc. Liberalism, etc. for sale. Catalogue

THOMAS G. FLEWMAN, Editor,
Station B, SAN FRANCISCO, CAL.

FREE
HAIR FOOD

**FALLING HAIR AND
BALDNESS** ABSOLUTELY
CURED

There is but one way to tell the reason of baldness and falling hair, and that is by a microscopic examination of the hair itself. The particular disease with which your scalp is afflicted must be known before it can be intelligently treated. The use of dandruff cures and hair tonics, without knowing the specific cause of your disease, is like taking medicine without knowing what you are trying to cure. Send three fallen hairs from your combings, to Prof. J. H. Austin, the celebrated Bacteriologist, who will send you absolutely free a diagnosis of your case, a booklet on care of the hair and scalp, and a sample box of the remedy which he will prepare specially for you. Enclose 2c postage and write to-day.

PROF. J. H. AUSTIN
657 McVicker's Bldg., Chicago, Ill.

When answering advertisements please mention HUMAN CULTURE.

Boston Ideas

61 Essex Street, BOSTON

The Nation's Weekly Newspaper

Condensed news on all World Topics. Special Dramatic and Social Correspondence, Masonic News, Folk Lore, Woman's Interests, etc.

Our Literary Department

is devoted to notice of the most important books and magazines of the day. The Psychic Value of publications specially considered.

To Amateur Writers

We will edit and publish in BOSTON IDEAS free of charge, articles from such writers as are animated by distinct individual thought. We thus afford you a field for definite development of conscious literary vigor. Enclose stamps for possible return of manuscript.

THE IDEA PUBLISHING CO.

61 ESSEX ST., BOSTON

New Thought Primer . . .

Origin, History and Principles of the Movement.

A NEW BOOK BY

HENRY HARRISON BROWN, Editor of "NOW."

Author, Lecturer and Teacher of wide repute.

This book was written in answer to the ever recurring questions as to what is NEW THOUGHT? Where did it come from? For what does it stand? 64 pages. (Paper covers.) Typographically beautiful, on excellent book paper.

Price, 25 Cents - - - Send To-day

"NOW" FOLK,

1487 Market Street, SAN FRANCISCO, CAL.

SUGGESTION

is a practical home magazine devoted to the new psychology, suggestive therapeutics, psycho-therapy, natural methods of cure, hypnotism, rational hygiene and psychic research. :: :: ::

A Postal brings a Copy. \$1.00 a Year.

HERBERT A. PARKYN, M. D., C. M.
EDITOR.

Suggestion Publishing Company

4057 Drexel Boulevard CHICAGO.

WHAT'S YOUR FUTURE?

We don't tell fortunes, but give honest, scientific facts: ASTROLOGY. We point the way to health, happiness and success. Send six two-cent stamps and birth data for life sketch. Circular free. Write, Chicago Astrological Association, Room 53, 66 E. Van Buren St., Chicago, Ill.



Be An Optician.

HOW TO DO IT.

Send us your name and address. We will mail you our prospectus telling you all about it.

American Optical College, Detroit, Mich.

YOUR PERSONAL APPEARANCE

counts greatly for success and happiness. Send stamp for FREE, interesting, instructive pamphlet, which tells you how to correct ill-shaped noses, ears, remove wrinkles, pimples, blackheads, eczema, birthmarks, moles, smallpox marks, fill out sunken cheeks and necks, and have a beautiful clear complexion with perfect features.

A. L. NELDEN, M. D.,

17 Yrs. an Expert Dermatologist and Plastic Surgeon, Office & Sanitarium 13 E. 29th St., New York City.

FREE! \$1,000 IN MONEY

Prizes quickly to introduce my works. I will positively give above amount, besides a complete course in the Psychic Gift, Personal Magnetism and my illustrated book on Palmistry to every reader of HUMAN CULTURE, telling all my latest discoveries. Character Sketch of Life, all Free. My power excites the wonder and admiration of the most skeptical. Have your hand read by mail to-day. It means dollars and happiness to you. Write to-day. To-morrow may be too late. Send 10 cents for postage, etc. PROF. FREDERICK, 217 West 125th St., Dept. 16, New York.

"THE ASO-NEITH SCHOOL"

of the Chrystographic significance of the letters of Language, the Law of Numbers and the Musical Tone and Color of each Individualized Letter, and the relationship they bear to the individual name. Are you living in the Light, or under the Shadow of names, their benefic or malefic influences? Tells how to live in harmony with the Law of Life through the knowledge of Numbers; gives the key to the mysteries and tells how to know yourself through knowing your Number, Tone and Color. Herein is WISDOM. The school is not founded upon the Pythagorean system, neither the Hebrew, Greek or English Kabala, nor the Bohemian Tarot. Send full name and date of Birth, enclosing \$2 for full reading. H. ROWLAND, No. 333 Breckenridge St., Buffalo, N. Y.

YOUR CHARACTER

Personality and Future will be read by an expert of wide repute on receipt of 12 cents and specimen of handwriting.

HENRY RICE, GRAPHOLOGIST

1927 Madison Avenue - - - NEW YORK

EXPRESSION

A Monthly Journal
of Mind and Thought.

Teaches the practical application of the power of thought as a means of securing health, happiness and prosperity, through the recognition of the Divine Nature in man.

Terms 6s, 6d per annum, net. Single copies 6d.

For subscription and correspondence, address the Editor, 24 Lower Phillimore Place, London, W. Eng.



Vaught's Practical Character Reader

By L. A. VAUGHT

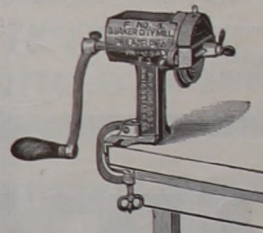
How to read Men, Women and Children at Sight. Contains over Two Hundred Illustrations.

Handsomely bound in Cloth. Price \$1.00.
Foreign \$1.25.

Good Agents Wanted Everywhere.

CHICAGO INSTITUTE OF PHRENOLOGY
130 Dearborn St., Chicago.

Quaker City Peanut Butter Mill



Cash with Order, \$3.20.

SENT ON 10 DAYS' TRIAL, \$4.

large mills, which have been used so successfully throughout the world for nearly a generation. It is a general grinding mill for family use, and is sold at a price within the reach of every family. The importance of pure food cannot be overestimated. The surest way to get it is to do your own grinding, thus having the article freshly ground as you use it, and avoiding the danger of injurious adulterations. This mill is adapted to grinding or pulverizing any of the following articles: Coffee, peanuts or nuts of any kind, all wet or oily substances, corn meal, crackers, dust, bread crumbs, cracked wheat and oats, horseradish, raw and cooked meats, spices, herbs and roots; vanilla beans and pods when mixed with sugar and ground together for flavoring; raisins, with or without seeds for marmalade, cocoanuts, etc. Peanut Butter is said to be superior to cod liver oil for consumptives.

Send for circular containing directions for making Peanut Butter. When ordering mention this paper.

MANUFACTURED BY 3737, 3739, 3741 Filbert St.
THE A. W. STRAUB CO. Philadelphia, Pa.
30 W. Randolph St., Chicago, Ill.

IT IS MARVELOUS!

YOU CAN CURE ANY ACHE OR PAIN in a few minutes; banish nervousness and cure all troubles arising from a disordered nervous system; gain immediate mastery over nearly every ailment that affects the human body, by a simple, natural exercise that you can perform at any time. It is marvelous! No drugs, no apparatus. No mental or magnetic treatment. It is a physiological impossibility for the exercise to fail to accomplish all that is claimed for it. No cost whatever save for instructions. You can master instructions at one reading and prove to yourself at once their value. Instructions plainly typewritten, only \$1.00

WM. MACKEE, Abbott, Texas.

When answering advertisements please mention HUMAN CULTURE.

The New Illustrated
Self-Instructor

IN PHRENOLOGY,
PHYSIOLOGY and
PHYSIOGNOMY.

Over 500,000 copies of this book have been sold and the last edition is better than ever.

A complete handbook for the people, with over one hundred new illustrations, including a chart for the use of practical phrenologists. Revised and printed from new plates. 12mo, 192pp.

BY THE RENOWNED PHRENOLOGISTS

PROFS. O. S. & L. N. FOWLER,

Cloth \$1.00 English price—4s.

Send for a copy at once and study the people you see, and also your own character.

New York:
FOWLER & WELLS CO.

London:
L. N. FOWLER CO.

The Schaefer System of Healing



*Is the Greatest Invention
for Suffering Humanity.*

This is the opinion of thousands of cured patients all over the country.

No more weakening remedies, no more poison, is the motto. Prof. Schaefer, the founder of this new system, has for the past ten years proven that every disease is curable by his invention, even cancer, tuberculosis of the lungs, and bone, dyspepsia, diabetes, and all other diseases of the nerves, skin and blood.

Mrs. Crowell, Los Angeles, Cal. was cured of a cancer in her breast, after medical men failed. Miss Paynter, Los Angeles, Cal. cured of consumption of the lungs. Miss L. Graber, Freeman, S. Dak. cured of fits, etc.

If you are interested in this new healing art, don't fail to write for more particulars, testimonials, etc., to the inventor and founder,

PROF. G. H. A. SHAEFER, M. E.

122 West 20th Street, ERIE, PA.

HEALTH

..A Priceless Blessing to All Humanity..

That the cause of more than 90 per cent. of all diseases are due to a slow poisoning of the system through the clogging of the large intestines—(the drainage provided by nature) is well known. The Internal Bath, as taken with the "J. B. L. Cascade," provides for the flushing of the colon (large intestine), thus making it possible for the system to throw off easily and naturally all the accumulated waste. This has been found efficient in the most stubborn chronic cases of diseases of the stomach and intestines which have defied all other treatment.

Even a more important function of this marvelous treatment is that of prevention. By keeping open the natural system of drainage it keeps every organ of the body in perfect functional condition and prevents any internal disorder or disarrangement—that is, it produces a perfectly healthy body. On the condition of the body depends largely our happiness, usefulness and success. The whole of modern thought on the subjects of physical science and physical culture points to the fact that men and women alike are increasingly realizing these truths and the steadily growing use of the "J. B. L. Cascade" by both men and women, young or old, sick and well, shows that they have found the royal road to Health. To every reader of HUMAN CULTURE we make this request: Send for our pamphlet, "The What, The Why, The Way." It will tell you things you ought to know, give you the secret of perfect health. To HUMAN CULTURE readers we have a special 30-day offer to make. Be sure you write.

Tyrrell's Hygienic Institute, Dept. 14P, 1562 Broadway, N. Y.
(Incorporated under the laws of New York State)

When answering advertisements please mention HUMAN CULTURE.

Chicago Institute of Phrenology

PROFESSIONAL COURSE.... Prepares Men and Women for Practice of Scientific Phrenology.

NO OTHER SCHOOL LIKE IT. Far ahead of all others. We can prove it to your entire satisfaction. Let us do so. Write for proofs and descriptive literature. Our instruction embraces Anatomy, Dissection, Physiology, Pathology, Chemistry, Diagnosis, Hygiene, and a practical course in **SCIENTIFIC PHRENOLOGY**. You get an up-to-date, practical, scientific education in all the branches that are indispensable for a successful career as a Practitioner. You study the brain, body and temperaments, through the medium of the cadaver and living people as well. We use no antiquated charts, symbolical or "bumpological" heads. We accept for this Course only those who are constitutionally adapted to follow phrenology as a profession. Understand, we **guarantee our work**.

Students can matriculate the 15th of January, March, June and September. Length of tuition, six months, five hours class work daily. You can finish your instructions by attending the Institute for six months consecutively, or you can attend every other three months. No time limit set. If six months are not sufficient you can attend two years if necessary without additional cost. You get a diploma that means something. Before it is granted you must satisfactorily demonstrate your ability to do acceptable work. If you are interested write for prospectus and terms.

We also have a Semi-professional, or Business Course for those who do not desire to practice Phrenology as a profession, but who want to be able to read people at a glance, so as to know how to approach them, how to handle them, how to tell whether honest or dishonest, etc., etc. You have the option of attending the Institute, or receiving this instruction by mail. This Course is invaluable to lawyers, doctors, preachers, merchants and salesman, as well as for men and women generally. References upon request. Address,

PROF. CHAS. F. BOGER
Chicago Institute of Phrenology CHICAGO, ILL.

COMMON-SENSE

Fills the bill as a Popular Journal for Practical People.

NO high flown scientific treatises on obtruse points of psychology. Just sensible talk that everyone can understand, enjoy and profit by.

It is full of sound advice for ambitious workers.

It deals with men and events as they are, and reflects the thoughts and ideas of practical men in a practical way.

Every word intelligible.

Every article interesting.

Every page a pleasure.

Per Year \$1.00

Per Copy 10c

PAGE-DAVIS COMPANY

SUITE NO. 156, 90 WABASH AVENUE, CHICAGO.

When answering advertisements please mention **HUMAN CULTURE**.

HOME STUDY

Learn the Art of Character Reading. Your Brain is Your All. Study It.

THIS
Eales &
Taber's
CHART
FREE
WITH
VAUGHT'S
MAIL
COURSE

Every Phrenologist should have a knowledge of anatomy and physiology, and this chart is so arranged as to furnish this knowledge without any trouble.

The Phrenological organs are grouped and colored differently, numbered and named for easy reference.

Lithographed on both sides, enameled, cloth stock, 34x46 inches in size, mounted top and bottom, ready for hanging on the wall.



VAUGHT'S MAIL COURSE IN PHRENOLOGY

This Course consists of 100 lessons in the Science and Art of Character Reading, and embodies results of twenty-five years of study, research, observation and experiment.

The subject is treated under the form of questions and answers under the following heads:

- 1st. Nomenclature and Classification.
- 2d. Localization.
- 3d. Systematic Quality and Quantity
- 4th. Physiological Powers.
- 5th. Temperamental Systems.
- 6th. Facultative Functions.
- 7th. Faculties in Combination.
- 8th. The Art of Character Reading.
- 9th. Physiognomy.
- 10th. Character Building.
- 11th. General Principles.
- 12th. Objections and Proofs.
- 13th. Hygiene.
- 14th. Dietetics.
- 15th. Magnetism.
- 16th. Examination.

Lessons are mailed in sets of five every ten days.

Price \$25.00

Payable in monthly installments.
For further particulars address

The Chicago Institute of Phrenology,
INTER OCEAN BUILDING,
130 Dearborn Street,
CHICAGO.