

HUMAN CULTURE

VOL. 6.

CHICAGO, ILLINOIS, FEBRUARY 5, 1904

No. 2

Why Do You Like Dress?

BUREAU OF
AMERICAN LITERATURE
1904
LIBRARY



CONTENTS

The Mental and Physical Requirements of the Lawyer in Order to Achieve the Greatest Success.	*	*	*	*
Will.	*	*	*	*
Woman's Sphere in Life	*	*	*	*
Why Do You Like to be Stylish?	*	*	*	*
The Secret of Remaining Young	*	*	*	*
Matrimony According to Law	*	*	*	*
The Gospel of Discontent	*	*	*	*
Why Do Men Run Away and Women Stay to Die?	*	*	*	*
Physical Culture	*	*	*	*
Half Minute Talks	*	*	*	*

FEBRUARY 1904

10c.
A COPY

ISSUED MONTHLY

130 Dearborn Street, Chicago, Ill.

\$1.00
A YEAR

How to Handle People

A CHART

of seven heads; mounted on linen back paper with tin straps and hangers to hang on wall. For use of

PHRENOLOGISTS
OR STUDENTS

PRICE, - \$1.00

LARGE CHARTS ON APPLICATION

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

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

THE SCHOOL WEEKLY
40 RANDOLPH STREET CHICAGO, ILL.

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

THE INTERNAL BATH

Gives HEALTH,
STRENGTH, VITALITY.

The J. B. L. Cascade is the only appliance specially made for the successful practice of the Internal Bath. It is simple in construction, absolutely safe, invariably effective, and can be applied by any person.

The fundamental principle of the internal bath and its appliance, the J. B. L. Cascade, is roughly stated. Every disease arises from the retention of waste matter in the system—Nature's drainage being clogged. In the vast majority of cases the clogging is in the colon or the large intestine. Positively the one harmless and efficient means of clearing away this waste is the internal bath given by the J. B. L. Cascade.

There is no device or invention in medicine which, for far-reaching beneficence, for scope of usefulness to sick and well, surpasses the J. B. L. Cascade. There is room here merely to touch upon its field, the vastness of which may be suggested to you by pondering on the question: "If external cleanliness is essential to health, how much more important is internal cleanliness."

The internal bath is a sovereign remedy for ninety-nine per cent of all diseases. Its action prevents and cures Appendicitis, Biliousness, Dyspepsia, Typhoid, and all Malarial Diseases, Headaches, Constipation, etc. The only treatment that gives immediate relief in cases of over-indulgence in eating or drinking.

This wonderful treatment is in successful use by 200,000 people. It is endorsed and prescribed by eminent physicians. An abundance of letters from grateful people bear witness to its astonishing merit.

We want to send free to every person, sick or well, a simple statement setting forth this treatment. It contains matter which must interest every thinking person. If you live in New York you are earnestly invited to call, but if you cannot call, write for our pamphlet, "The What, The Why, The Way," which will be sent free on application.

TYRRELL'S HYGIENIC INSTITUTE

Dept. 146. 1562 BROADWAY, NEW YORK.

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, FEBRUARY 5, 1904.

No. 2

WILL—A Chalk Talk.

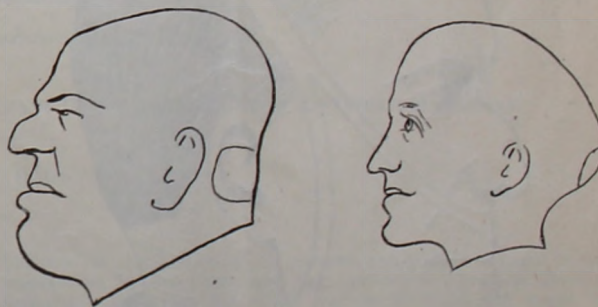
L. A. VAUGHT.

There is only one faculty of the 42 that has a persistent nature. That is, there is only one that is in its nature persistent—let us put it that way. The others are not. They give temporary, emotional actions, or thoughtful actions, but they are not endowed with any persistence *per se* or in and of themselves—none whatever. Hence, if we should take away from one the faculty of Firmness, we would take away wholly the very center, the primary faculty, the indispensable one of persistence. So that is the center of will—no question whatever about that. But that is not enough to make any particular kind of will. It is only the backbone of will. It is the center post that you see in a tent. It is the main post, but it is not all. Now, remember, you will never persistently do anything unless you have Firmness. You might strikingly do it, but you could not persistently do it. You might resistingly do it, but not persistently. Combativeness will resist, but it will not persist. So you can only get persistence from one faculty, that is Firmness.

Now let us see how we make up the compounds of will, of all kinds of will in all kinds of people. If you want to read one truly you must be able to do this. I might distinctly state, however, that one can have a very strong will of one kind, and at the same time be very weak in another kind of will. There are people endowed with very strong commercial wills, but not very strong moral wills, and they get into the penitentiary sometimes. So you can understand what I mean. But suppose we make the strongest basis of will, put the strongest faculties possible together first. Firmness is persistence in itself. If we should add the faculty of Combativeness, $1\frac{1}{2}$ inches back of the top of the ear, sometimes a little lower than that, you have the faculty of resistance, and if Firmness and Combativeness are both strong you will have positive persistent resistance. That is, you will persistently resist any encroachment upon your rights or property or disposition. But if you had large Combativeness without Firmness you might transiently, momentarily resist, but you would not persistently do it. You get a man who has large Firmness and large Combativeness aroused, he will persistently resist you. He will go to law and law for ten years, or beat you, because he has persistent resistance. He could not do that with Combativeness alone. If he has Destructiveness also he will forcefully resist you, and persistently, too. That is, he will make a very strong resistance because he adds force to courage or resistance, and then he has Firmness to keep at it eternally. Now, that is plain that far. Suppose that a man has these three faculties predominant, and has large Approbativeness. He makes up his mind to excel somebody else. He will come out ahead or die. He makes that resolution. How does he make it? He has Firmness, Combativeness and Destructiveness to make it, and with large Approbativeness is extremely sensitive to defeat, and especially enjoys victory. He will be so impelled by his Approbativeness that he will persist to the very death, or beat. Thousands have killed themselves just by that combination of faculties. Take it in any profession, any business, any line where there is rivalry. You all know how it is to feel defeat, how you dislike to admit it. But if you had large Approbativeness

and did not have these other faculties you could only cry over it, go off and feel miserable, but you could not do anything. These faculties will really go right into the field of ambitious persistence. Let us add one more, a little higher up, Acquisitiveness. Now, if that faculty is large, too, you have a commercial combination that will make a resolution to get rich. With these others back of it they will make money, because they have the power to go on and on energetically, courageously and ambitiously to do it. They would add commercial persistence to the others, and it would be a strong combination.

In describing character, you cannot say a word about it truthfully, certainly, so far as will is concerned, unless you get the faculty of Firmness, the size of it, and then any other strong one that will go with it. Take Parental Love; A man might have a great deal of Firmness and still have little persistence so far as carrying out anything for his children, if he was a father; but if he has Firmness and Parental Love large, as a mother or father we will say, he or she will have the persistence to go on almost forever carrying out anything for their children. What kind of will would that be called? Parental will, the ability to *do* in that direction. But if we should add the faculty of Inhabitativeness, that loves country, and is the center of patriotism—if that faculty is large and Firmness large, a man will have patriotic will, the ability to persistently resist in that direction, which he would not have if he did not have that sentiment. One might have a moral or religious will, but with a small backhead they would be almost without any social will—could scarcely do anything for friends, children, country or family, so far as affectionate will is concerned.



A young man with a flat backhead will not start out in a very resolute, determined way to make a fortune so he can marry a certain girl. He does not have the desire, is not impelled that way. How long would he work to get a wife, with a backhead like that? Suppose he was endowed with a backhead that pushed him strongly in that direction, then he would work his finger nails off almost. I have examined thousands of heads, and have seen a great many who would start out very ambitiously, but they did not hold out. They cannot hold out, they cannot keep at it. They have not that external, Andrew Jackson persistence that will enable them to go on if it requires twenty years to carry out an enterprise.

I wonder where you are "touchy." I wonder where you would resist most and persistently keep at it. Just take your Firmness and find out what other large faculty you have, and you will get at it very easily. Suppose one is endowed

with large Veneration and large Firmness. He has a strong reverence for some institution, church, or something of the kind. These two faculties will hold out almost forever against any encroachment upon their creed or church or party. They reverence it. You can scarcely get a Chinaman to let go—that is the reason why. Another has large Firmness and possibly large Constructiveness. These two act together. The result is they go on and on in some kind of inventive work. They will labor so long that way that the faculties will become inflamed, become very abnormal. They will have such eternal persistence of that kind that they may destroy themselves. In this way, if you will combine the faculties, you can get at any kind of will. So I would simply advise you to find out how much Firmness one has, in the first place, then begin to put other faculties with that. That is not very hard.

Now, the question is, how to tell all these things. This is the mental part, the phrenological part. I want to show you how to detect some of these faculties that go along with Firmness, so you can comprehend them easily. First, take the face, and that will help you to a large degree, because if there is great will in the face every feature will be shut up tightly, not simply in an easy way, but in a very firm way. Let us see if we cannot make a firm face, wholly. The eyebrow will come down somewhat like that. You see Firmness in the neck, in the chin, in the upper lip decidedly.



in the closely shut mouth, with the corners turned down a little. The nose looks firm, rather hooked. There you have the outline of the whole face indicating all round Firmness.

I will give you the lowest possible combination of Firmness right in the face. Suppose we have a great degree of fighting Firmness, Combaticiveness of the lowest kind, with an eye that is dark and dangerous, with no special kindness.



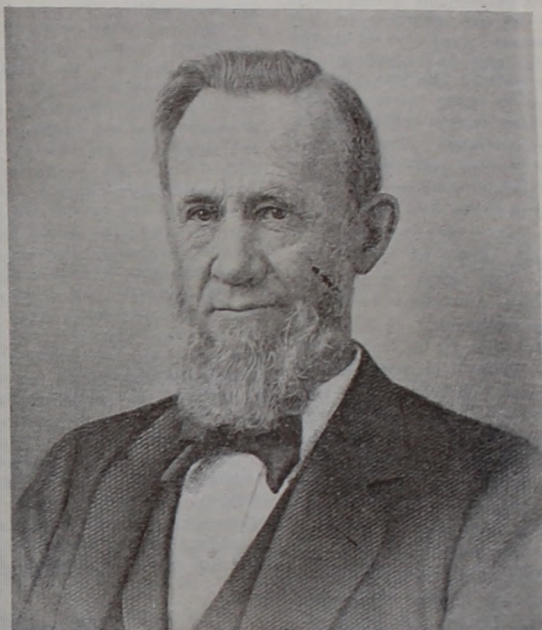
How would you like to meet him on a dark night? There is brutality combined with Firmness. They are as bad as an Indian, have the same nature, would work twenty years to get even with you. They never forget an insult. They have no benevolence, and will hold a grudge forever. It is just a matter of development of faculty. That is the way it all comes about. I want you therefore to not only get at the beginning of will, but to look for all kinds of will. It is a question of the combination of faculties. I think you understand that plainly enough, both in physiognomy and otherwise.



Take the Indian, for instance. What is the highest point you see on his tophead? Firmness. Hold that in your mind, and bear in mind, too, that they have as large a sidehead—you can see the great development here of the sidehead. An Indian is high at Firmness and especially strong at Destructiveness, not large at Combaticiveness, but strong at Destructiveness. When he makes up his mind to get a scalp he usually keeps at it until he comes pretty close, because he has viciousness and persistence.

Occupations—Professions, Trades, Businesses

We are running 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. Next month we will give the mental and physical requirements of the Editor in order to achieve the greatest success.



Judge Thomas McIntyre Cooley.

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

Chas. F. Boger.

The opinion entertained by many, that a lawyer to succeed needs only a good degree of "Self-confidence" to give him assurance; large Secretiveness to render him evasive and cunning, and deficient Conscientiousness to incline him to be unscrupulous, are not only in error, but have given the subject but little thought. As one swallow does not make a summer, so the misconduct of a few disciples of Blackstone does not reflect upon the integrity of the members of the bar as a whole. Some lawyers have no doubt given occasion for such judgment, and it is owing to them, and the perverted opinion held by the public generally, that an attorney is duty bound to protect his client, as well as to promote his interest, even in the wrong, and to avail himself of every opportunity and subterfuge that will benefit his case even against justice, that has caused the profession to be looked upon with suspicion by many kindly but nevertheless misinformed persons. There is a wide gulf between the real lawyer—one who is by nature and education, eminently qualified for the legal profession, and the so-called "shyster." The former is a success. The latter a failure, a round peg in a square hole. Men of the latter type carried away by ambition and a weak moral nature, deficient in the natural talents and the education requisite for success, adopt very often questionable means of securing business, as well as wrong methods in conducting it. It is a well known fact that Abraham Lincoln would not take a case unless he

believed in the justice of his client's cause, and it came to be understood by the Court and Bar that when Abraham Lincoln brought a case that his client was in the right and ought to obtain a verdict. A young man who possesses the structural conditions necessary for success in law, will, if he follows the advice of Thomas Jefferson—never to say or do anything in relation to his legal practice which he did not think was thoroughly truthful and upright, will obtain a reputation which will ring around the world, and ultimately bring ample pecuniary reward as well.

No one can reasonably expect, even if otherwise fitted to achieve eminence in the practice of law, who is not physically sound. The lawyer ought to have a robust physique. He should have a strong constitution, that will enable him to work day after day in succession preparing a case; battling and contending every point of his determined opponent. He must have sufficient vitality, even after days of continued study, to sum up the arguments and make such a speech as the case and his reputation demands. It requires lots of stored-up energy, good digestive and assimilative power, strong circulation and copious breathing power to supply the brain with the necessary nutriment. Young man, if you are hereditarily blessed with a good constitution and are otherwise fitted for the legal profession follow it. If you are physically weak, get strong before you undertake to master a profession that more than any other

refuses to recognize a weakling, and has for its mottoes, "The survival of the fittest," and "To the victor belongs the spoils."

The faculty of Conscientiousness should be the foundation in the mental makeup of the lawyer. He must above all else be honest, and have a natural love of right and sense of justice. He must be able to withstand all manner of temptations—be they of a political, social or moral nature. To yield means disgrace and ruin. He requires strong firmness to enable him to remain steadfast and unwavering in questions of right. Many a man who has fallen by the wayside possesses a good degree of conscientiousness. He wants to do right, but owing to his lack of stability is unable to resist temptation. He should possess strong Continuity. He must have the ability to concentrate his mind—to be thorough in whatever he undertakes. He must have the patience to wade through volumes of law reports and legal enactments to ascertain precisely what the law is in a given case. It will not do to form hasty judgments, because his reputation and success, as well as the life, liberty, or property of his client may be at stake. He must possess strong Human Nature. He should also have strong Individuality, Comparison, Agreeableness and Approbativeness. The former two acting in conjunction with Human Nature inclines him to intuitively scan and observe the peculiarities of every one, and the latter two assist him to come at once in harmony with another's nature, and in consequence quickly establish a close sympathy. With strong moral sentiments added, he will know instinctively who, and who not to trust. The lawyer must possess strong Self-esteem. He must place a proper estimate upon personal ability. He must believe thoroughly in himself. No man truly succeeds in the practice of law, or in any other profession who under-estimates personal capabilities. He should be Combative. He must be brave, resolute, fearless and determined. He must manifest that degree of courage that will enable him to meet the opposition which is incident to that profession. When he is competing with several well-paid opponents, ambitions to triumph, eager to succeed, and sometimes unscrupulous, he must be able to meet them and contest every inch of the ground. He must possess a good degree of Destructiveness. He must not alone manifest activity, but must be aggressive and energetic. If he lacks in this faculty he will be constitutionally tired, and deficient in that degree of "push" requisite for the highest order of success. He must have a retentive memory for facts and historical data. He must be able to recall subject matter at once, and in addition he must be of quick perception so as to recognize the weak points of his adversary's arguments, and to retain them for instant use. He should possess strong Causality, so as to be able to reason clearly from cause to effect. He should be logical and philosophical. He requires strong Comparison. He needs to be accurate in comparing and analyzing. The stronger the perceptive faculties are, when allied to the above, the better. They enable him to observe more clearly the distinctive characteristics of things. He requires strong Constructiveness and strong Language. The former enables him to excel in the construction of legal documents, essays, speeches, etc. A large development of the faculty of Language gives him linguistic ability. He can commit to memory and recite verbatim with but little effort. He should also have an ample development of the faculties of Ideality and Sublimity to make him rich in metaphor, so that with an emotional temperament he could be most ardent or pathetic at will.

There are men who are fairly successful in the practice of law who have not all of these strong and brilliant qualities. They are hard, dry thinkers and workers, capable of following out the details of practical business. But the real lawyer, the successful one, is he who can comprehend constitutions and laws, who understands society and its wants, who appreciates all that belongs to human life in its highest and lowest phases, and has an eloquent tongue to impress others with the truthfulness and importance of his views, and thus assist to elevate, enlighten and guide public sentiment.

If you are thinking of taking up Phrenology as a profession, do not fail to investigate the Professional Course given at The Chicago Institute of Phrenology. See ad on another page.

Why Do You Like to be Stylish?

Arthur Davenport.

One of the most pronounced characteristics of civilized people is the desire not only to be well dressed, but to be stylishly dressed. This is especially true of women. Thousands of dollars are spent by rich ladies buying the latest model from Paris, the latest style hat, the latest skirt. If a woman buys clothes she pays five times more than is necessary to keep her warm and neat. If a man buys a suit, the greater part of the purchase price goes to the skill expressed in the fit. The greatest sum expended for single suits of clothes is spent in employing talent to fit the figure best, according to the dictates of Dame Fashion.

Let us analyze this characteristic and define the cause. Is it not solely and wholly the desire to display? Is not neat dressing affected for the observation of other people? One might say, "I don't dress for public opinion, I think that is silly and foolish, I want, however, to look neat and decent." Let him ask himself if he would like to go around in clean and warm clothes, yet which he designs for himself without copying any model or without any other idea in mind than to be comfortable. Almost no sane person would. Why wouldn't he? Because his clothes would look like a Chinaman's or an Arab's, and he would attract ridicule. Ah, there we have it. It is a feeling, a feeling which says "conform to the ways of the people; don't excite unnecessary ridicule; if you cannot excel at least be as the rest are."

The feeling is so strong and universal that one has to be somewhat neatly dressed (neatly, meaning within the styles of the last ten years) in order to be considered "somebody." Would any employer employ a clerk who is dressed like a street Arab, no matter how clean he might be? Would you dare to go to a formal ball in overalls? What would you think of anybody who did? You would think him insane. And vanity is but a synonym for "one who is like others."

This element of character is caused by a faculty of the mind, it can be localized on the skull and its size accurately determined. It is the most universally developed of all the faculties; its average size is greater than any other faculty. It is a good faculty, if understood or wisely directed. If it controls the mind, it is a harmful one. The phrenological name for it is Approbativeness.

Woman's Sphere in Life.

By L. H. Womack, Waco, Texas.

There was a time when women were considered not only an inferior race, but it was a question as to whether they really belonged to the human race. After it had been solemnly determined that she actually was a human creature then it was a question whether she had a soul. Not only has it been contended that she was not human and that she had no soul, but she has often been sold and transferred from one lord or master to another like sheep or cattle.

Not so very many years ago there was a law in England prohibiting women from reading the New Testament. In Scotland, not long ago, women were not allowed as witnesses in civil cases. And all know the attitude the colleges have maintained towards women in the past. But however much man may war against the laws of nature, he can never change or destroy them. For this reason woman is rapidly and rightfully taking her place in all fields of effort. She is progressing at a rapid rate. Nothing can prevent her from eventually attaining her every right. Her rights and those of man are the same. They are equal. We cannot prove this by history and if put to a vote, doubtless a large majority would vote on the negative side. There is one proof, however, that all men and women naturally have the same right and that proof is the human constitution. It is hardly necessary to remind readers of HUMAN CULTURE that our faculties constitute us. There are forty-two or more of these elements or faculties, every one of which has a different function from all the rest. These forty-two faculties give us all our feelings, desires, affections, emotions, hopes, fears, sympathies, intuitions, intellectual abilities, etc.

Every man, woman and child, be they white or black, red or any other color; be they ignorant or wise, cultured and refined or uncultured, young or old, good or bad, rich or poor, civilized or uncivilized, and whether they live in Africa or the United States of America possess some degree of every faculty that

Continued on page 33.



The Mental Realm



Edited by Albert Whitehouse, Ps. D.

Regrets are vain and useless. But how many people allow their thoughts to dwell on regretting something done or something left undone. Regret and remorse are very much akin and both mean an attitude of mind which is detrimental to physical health as well as to mental poise. What are assumed as regrets should be accepted as experiences from which to profit by in the future. Really nothing ever happens in the usual interpretation of the word happens there is a cause for events as they occur though the cause is often very difficult and sometimes impossible to find at the time. But in the course of after-events it is seen that what we regretted at the time was for the best after all. Who of us cannot look back on events which occurred and were looked upon at the time as untoward, hard luck and undeserved and in the light of later happenings and attainment find that it was for our good. Overcoming difficulties are steps to attainment, to success. "Man proposes and God disposes," is an oft quoted sentence and is well worth some serious thought. We set our insignificant foresight against the unchanging cause and effect of nature's laws with which we are at present so little acquainted.

When Religion, Science and the New Thought can get on common ground we shall know more about the whys and wherefores of happenings.

The paper on the Relation of Mental Liberty to Longevity read before the Hundred Year Club of New York, was a well

thought-out one, suggesting many points for further consideration. The discussion on it brought out much evidence to uphold the author in his contentions. The writer presented the fact that Mental repression, as well as undesirable mental attitudes, like fear, hatred and worry had a debilitating effect on physical vitality. Mental repression which has been brought about through the ages by the church over legislation and conventionality, the individual endeavors to rise above. Self-interest prevents the expression of mental liberty in most instances. Business and social relations are of such an influential character that a person represses himself where he would give rein to his honest convictions if it did not affect his business or social interests. It is the strongly individualized character only who can arise above such conditions.

"Folks keep finding fault with this 'ere life," said Uncle Eben, "but jes' the same dar's mighty few but wishes dar was more of it."

Oil your mental machinery. The mind needs flexibility to keep up its flexibility and only by such practice can it grow. Strength of mind alone will not assure the attainment of one's full mental capacities. Keep the mind open, ready to expand in various directions. Beware of "setting" the mind or settling it to convictions. Be ever ready to change as reason strives to assert itself. The mind which is unwilling to try conclusions with another is that of a bigot.

HALF MINUTE TALKS.

CHARLES F. BOGER.

God did not create men equal, and it is no injustice. No matter how much we pride ourselves on our common equality, we readily perceive the fact, after dispassionate reasoning, that there is no such thing as equality. It always was, and always will be, a question of the survival of the fittest. That applies to all the affairs of life, be it of an intellectual, financial or social nature. This need not discourage us, but rather tend to heighten our ambition. A pint, or a quart measure, or a barrel will only hold so much, yet when they are full the mission of any one of them is performed. So it is with us. We may not possess the structural conditions necessary to be a barrel in intellect, but whatever our size or sphere in life, we can do our whole duty, and fulfill our mission to the best of our ability.

It is largely owing to individual indifference that so many young men find themselves in business or professions that they do not like, and will never be successful in. Instead of practically kicking a young man out of his employ, if he does not show ability or aptitude for that particular business, why do not business men take a few moments to counsel such young fellows and suggest some kind of work where their talents could be made use of? How many failures, how much unhappiness could thus be avoided!

In the sweet bye and bye. Yes, I'll do it some time. Procrastination is not only the thief of time, but it is the rock that has wrecked many and many a life. You say that you will start right next year, or next month, or to-morrow.

Why not to-day, *now*? The past has forever eluded you. It is gone never to be recalled. The future may and may not be yours. No one can tell. But *to-day*, now, is yours. Use it wisely. Remember that "ON THE GREAT CLOCK OF TIME THERE IS BUT ONE WORD, **NOW!**" "DON'T MAKE THE SAME MISTAKE TWICE." "DO IT NOW."

Some Moralizing.

When John and Bill were younger,
They labored side by side;
Bill did his tasks with grumbling;
John went at his with pride.
"What makes you hustle that way?"
Bill oftentimes would mock.
"I work for what I'm getting—
Six dollars and six o'clock."

Now, strange to say—or, rather,
It's what you might have guessed,
But still he works his best.
John owns the plant and building,
And Bill? Well, Bill still grumbles
When handling goods and stock:
"I work for what I'm getting—
Six dollars and six o'clock."

The men who make successes
Are willing men like John;
The others mark each clock-tick—
At six o'clock they're gone.
And when John is promoted
Their feelings get a shock,
But still they cling to their motto:
"Six dollars and six o'clock."

—Baltimore American.

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 go.

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.

We respectfully ask all to respond to our notices of expiring subscriptions. If it isn't convenient at the time to send the money, drop us a postal asking that the Journal be continued, sending the dollar when possible.

Would you like to have your friends and acquaintances who are interested more or less in the study of human nature and character reading and self-development receive a sample copy of HUMAN CULTURE free? Send us their names and addresses. We will do the rest.

Our Game of Character Reading seems to be appreciated. One man says he is starting his boys to read character from physiognomy through this game, and they like it.

Nothing is more instructive than Professor Vaught's inimitable illustrations.

Played like "Authors." Send for one. Per set 50 cents. HUMAN CULTURE and the Game of Character Reading, \$1.25. Given free with two subscriptions to HUMAN CULTURE.

The Vaught Human Culture Club is flourishing. New members coming in right along. If you are not a member, make the Club a visit and you will be repaid.

This week Mr. Holmes takes the subject of "Moods." Next "The Human Nature of Art," considered by Mr. Gilbert. Next "How to Handle Men or Woman's Influence," Mrs. Boger. All invited. Every Friday evening, 7:45; 314, 130 Dearborn St.

A cordial invitation is given to attend Professor Boger's free lectures every Tuesday and Thursday evenings. Some of the subjects: "The Cause of Failures," "The Need of Practical Scientific Phrenology in Business," "Self-Culture the Key to Success," "How to Read Character," etc., etc. Come and bring your friends. Room 314, 130 Dearborn St.

"Making Faces" is an adjustable combination of top-heads, foreheads, noses, lips and chins arranged so that by changing, sixty-four entirely different faces can be made. This is something entirely new and novel. It is elegantly gotten up. It is amusing and instructive and is calculated to start any man, woman or child thinking along the line of character reading. Full and complete explanations are given. See advertisement on another page. Price is 50 cents a set. One year's subscription to Human Culture and Making Faces, \$1.25. Or given free with two subscriptions.

Why Do Men Run Away and Women stay to Die?

Each of Us Obeys His Strongest Impulse, Whatever That May Be.

In great fires like the Iroquois horror, in steamship disasters, in massacres, in calamities of all kinds, men comment with wonder upon the superior courage of women—especially when children are involved.

A few days since a man—insane, undoubtedly—shot and killed his wife, who had borne him nine children. As she lay gasping, she said: "Oh, I will die! What will become of my babies?" She had no thought of herself—no thought of her sufferings. Only the children that she was to leave were in her mind, and she died without uttering any other thought except the thought of them.

Men ask each other why it is that they, supposed to be the fighters, are often the weakest at the critical moment.

The answer is very simple.

Men and women and children and all the animals are moved by certain instincts, impulses or passions. They obey that impulse which is strongest, regardless of anything else.

If a dozen different human beings push a table, it will move in the direction of the strongest pushing, and similarly, if different emotions tug and pull at a human being that human being will move with the strongest impulse.

Generally speaking, the instinct of self-preservation is the strongest in animals of all kinds, from the oyster up to the man.

If our lives are threatened, especially if the danger comes as a surprise, the one overwhelming thought is to save existence.

One principal task of humanity is to rise above this primitive instinct of self-preservation and overcome it.

The great men of the world, who fight and die for others, are those in whom a feeling of ambition or pity for their kind is stronger than mere love of life.

Women are ahead of men because, practically without exception, their strongest feeling is love for their children. The simplest, most ignorant woman will die quite as a matter of course to protect the child for which she is responsible. The deepest thing in her nature is her affection for her own baby. Fear, calamity, the danger of sudden death in any form, cannot frighten this emotion out of her.

Consequently, when fire breaks out and the men trample on each other in their effort to escape, we find the mothers saving their children, or burning with them.

It is a very simple thing, and to that simple thing, undoubtedly, the human race owes its survival and progress.

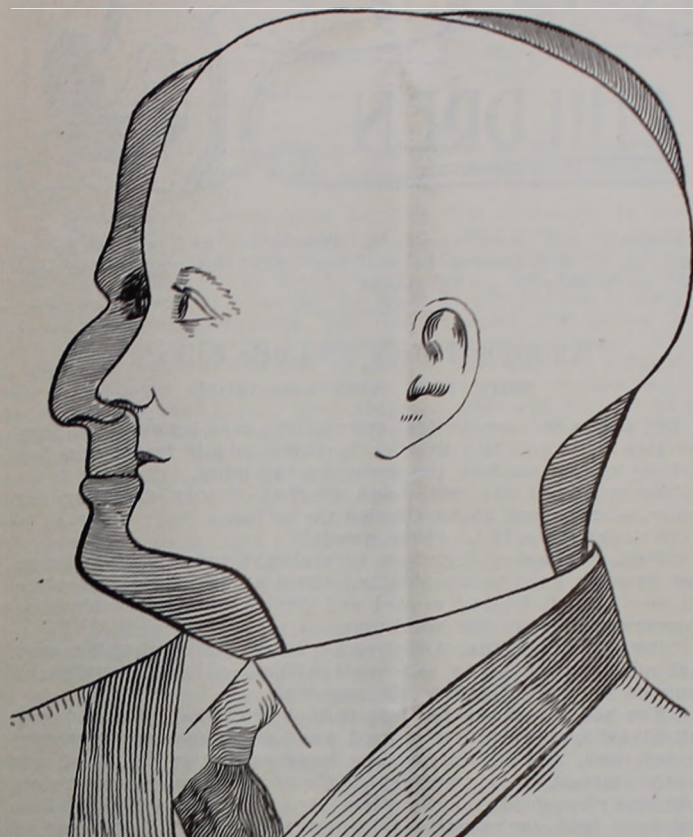
Man's instinct of self-preservation kept him alive. Woman's instinct, leading her to sacrifice herself for her children, provided for the generation following her.—Editorial Chicago American.

The writer of the above has shown a most vital difference between the masculine and feminine nature. What he fails to mention is why there is this difference. Also why it is that all women are not feminine in this respect, and all men are not masculine. A father with a greater development of the faculty of Parental Love than the selfish faculties would sacrifice his life for the preservation of his child in the very same way.

But a woman without an active faculty of Parental Love is only half a woman; she is not natural, in a sense; Nature has assigned her a position nearest the child. She is the child's natural protector. She stands between the child and the harsher nature of its father. Because of this natural law and through many generations of activity, her faculty of Parental Love is her stronger instinct. Her back-head shows it, too. Notice the women you meet, and you will find that the great majority of them have full, rounded-out backheads parallel with the top of the ear.

One of the distinctions of male and female heads is this occipital development.

This illustration shows the comparative masculine and feminine head outlines, which corresponds with the masculine and "eternal feminine" character.



This is not only true of human beings, but also of animals. Note the skulls of a male and female monkey given here. Both the human and animal mother show a comparatively greater depth from the ear back than width from ear to ear. Therefore they are stronger in their love for

(Taken from Scientific Phrenology)



FEMALE

TWO MONKEY SKULLS.

MALE

Compare the distance from opening of ear to occiput.

their little ones than they are in selfishness.

Dr. Gall, the discoverer of phrenology, said: "Let any one bring me the fresh brains in water of any two adult animals of the same species, the one male and the other female, and I shall distinguish the two sexes without being deceived. In the male the cerebellum is larger and the pos-

PRIZE OFFER.

Readers watch this column. Professor Boger will run a series of stories and poems written by himself, representing some of the human faculties in the lead. What are the predominating traits of character in the Indian described in the following story? Send in your opinion and the reason why.

In the early Colonial days there lived in what is now known as the Commonwealth of Massachusetts, an English nobleman, who exercised the function of Governor-General of that Territory. During the time of which we speak he was principally engaged in superintending the erection of a house to be occupied by himself and family. Owing to the scarcity of skilled labor, it was customary for the people generally to employ Indians belonging to various tribes close by, to assist them in chopping wood, gardening, hunting, etc. One day, while the Governor was watching the progress of the erection of the building he noticed an Indian lazily lounging by. Now if there was one thing above all else that the Governor disliked, and heartily disapproved of, it was idleness. So walking over to the Indian, he said in a loud voice:

"See here, you lazy vagabond, why don't you work?" The Indian immediately replied: "Why you no work?"

"I do work," said the Governor. "I work with my head," and pointing to his forehead, emphasized his statement by saying: "Head work, head work."

"Now," said the Governor, "go over there and kill that calf, so that we can have meat for the carpenters, and here is your pay, one shilling."

The Indian took the money, and walking over to where the calf was tied, hit it several times on the head, and after satisfying himself that it was dead, calmly walked away.

"See here," called out the Governor, "I want that calf skinned and cleaned, we can't use it that way."

"Oh! Oh!" replied the Indian, "you say kill calf, one shilling; clean calf, two shillings."

The Governor, realizing that the point was well taken, gave him another shilling, and the Indian set about to finish the job. After completing his work he went across the road to a tavern and invested one shilling in fire-water. In a few minutes he returned, and holding the remaining shilling between his teeth, muttered: "Hey! Man say shilling no good." The Governor, thinking that possibly he might have given him an unacceptable coin, reached in his pocket and gave him an additional one. The Indian ran across to the tavern and invested another shilling in

Continued on page 34.

terior lobes smaller; in the female, on the contrary, the cerebellum is smaller and the posterior lobes or the convolutions belonging to these functions are larger and more especially longer."

In the moment of imminent danger where is the hero whose courage equals that of a true mother?



Children.

By Henry W. Longfellow.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
That reaches the trunk below.

Come to me, O ye children!
And whisper in my ear
What the birds and winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our book,
When compared with your caresses,
And the gladness of your looks?

Hints on the Training of Two Boys.

By L. A. Vaught.

To govern children successfully one must use their strong faculties chiefly. The best thing, however, is to teach them to govern themselves.

In regard to your son Harry I would tell you to be very firm, but just as kind. Do not be harshly firm; if you do, you will antagonize him, on account of his Combativeness. I would get at him through his Causality, Comparison, Order, Ideality and Benevolence, chiefly. In other words, reason with him just as much as possible, but reason in this kind of way.

Always make him feel that if he does not reason he should be positively ashamed of himself on account of having such good ability. If he was my son I would convince him of his good ability, and then make him overwhelmingly ashamed not to use it. This is the way to proceed with him. He has splendid ability and by means of this you can pile responsibility on him and make him overwhelmingly ashamed of himself for not using fairness, good judgment and reason about everything that he does. Above everything else teach him that he is brilliant on one side and largely imperfect on the other. Show him that to be practical he should have the faculties of Human Nature, Acquisitiveness and Cautiousness to a larger degree. Also show him that to be fair and obedient he should have stronger faculties of Conscientiousness and Veneration.

I would use his chart in favor and against him. That is, I would take it and first show him or convince him of the truthfulness of it, then by kindly showing him his defective faculties, he will understand that his judgment is not sound on all particulars and therefore he will listen to you and others who have more judgment. You can easily show him this by means of his chart—YOU.

With Paine I would be very positive but more affectionate and friendly. That is, in my methods; but you ought to be as close to one boy as the other. This boy will easily listen to prudence, ambition, commercial information and reason. I would simply give him the facts in the case and talk them over quietly with him. In this way he will listen. Talk the matter over very frankly, almost as you would with a man and you will get splendid results. You can easily teach him where he has certain defects by means of his chart—YOU—and that he can overcome these and that until he does his judgment will not be sound along the lines where he is weak. Specially build up his self-respect, because he will be tempted on account of his

Friendship and Amativeness to dissipation and unless he is built up in Self-esteem he will not have the courage to say "no" as positively as he should.

An Animal Story for Little Folks.

WHY THE TORTOISE WON.

Did you ever hear the true story of the race between the hare and the tortoise? Old Brother Terrapin told it to me one day as I lay on my back in the grass, by the pond.

"Never heard the real truth of that victory of mine, did you?" he squeaked as he crawled up to me.

"No, never," said I. "How was it?"

"Well, he laughed, 'you see, they always supposed that I won that race by keeping on plodding along at my usual gait while old man Rabbit frisked around and fooled and wasted his time 'showing off' before the spectators.

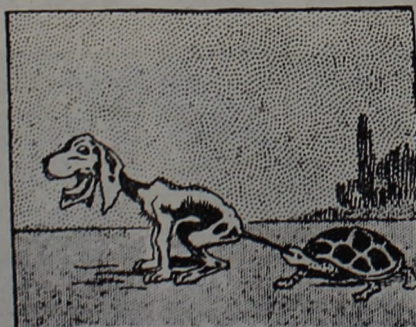
"But it was nothing of that sort. Let me tell you at the start that all the plodding in the world without a little thought and common sense will never win anything.

"You see, I had a little bone to pick with that 'yaller' dog of Bill Sikes' 'cause one day when I was asleep he turned me over on my back, and I didn't get my footing for two days and was nearly starved, to say nothing of the worry brought on the old lady and the children. So when Mr. Rabbit and I started on that race that you're read of I knew at the start that I had no chance to win without some little game. Just then along comes Bill Sikes' 'yaller' dog.

"'Mornin'," says he. 'Nice day for the race.'

"'Yes,' says I, 'and if you want to see the start sit right down where you are, and you'll see a great show.'

"So down he sat on his yaller tall and opened his yaller jaws and let his red tongue hang out. 'One, two, three, go!' says the starter, and just then I saw my chance and grabbed Mr. Dog's tail between my jaws. He gave one yell of terror and surprise



HE GAVE A YELL OF TERROR.

and set off through the woods toward the goal at lightning speed, pulling me through the air after him. My, but we did fly! And when we got near the goal I let go and walked the rest. Mr. Dog was so scared he ran on home. Served him right for turning me over. But I won the race, I tell you, brains count," saying which, he ambled off into the woods.—Atlanta Constitution.

Just as surely as Conscientiousness, Self-esteem and Acquisitiveness are negative in the mental make-up of any child when born, it will become some kind of a criminal, unless these deficiencies are recognized by the parents and special efforts made to develop them. Any element can be developed.

L. A. VAUGHT.

The Magnetism of Courage.

Emily H. Vaught.

What is more magnetic than courage? It is one of the chief elements in personal magnetism. Courage means success. The quality of courage draws success as the magnet does the needle. It is magnetic.

A great many people have an idea that humanity is pre-eminently selfish. It only appears so. Selfishness is called into prominence by reason of the competitive conditions which have been ruling for so many, many years; but beneath the selfishness, ready to come to the front is the feeling of helpfulness and good fellowship, and this is called into action in nine cases out of ten by a spectacle of genuine courage. Try it, and see; you will find that as soon as you manifest a dauntless, courageous spirit and start a hand-to-hand conflict with the conditions that hinder your progress, you will find friends springing up where you least expected them. Courage will bring success to you, and to a great extent through the assistance of the many admirers of this quality. If you depend upon such assistance and look for it, however, you will not have real courage. You must be willing to stand alone, and in fact, you will have to do this always, in a way. I believe that the magnificent courage of Dowie is responsible for his success more than any other of his strong faculties, and he has a number.

I was talking to a young man the other day, whom Professor Vaught advised a number of years ago to take up the study of medicine. He was earning his own way at the time and with no one to help him through college. He hesitated, not being able to see how he could get through. At last he started, without any more preparation than he had at the beginning, and today he is in his second year and going right on. He finds friends who give him a lift here and an encouraging word there—he needs nothing more. When you are sure you are right, plunge in, like the little boy learning to swim. Each successful stroke renews your courage and strength. Start at once. No matter how big the undertaking may seem to you in its entirety; tackle it; do not bother about its being more than you can do. Do not look at the end from the beginning. Bring your courage and firmness to the helm and you will be surprised at what you can accomplish—and mark you, dear friends—what the world will do for you in the way of helping you onward.

I know another protege of Professor Vaught's who worked at his trade for enough money to pay his first year in college and is now going through that without a knowledge of where his next year's tuition is coming from, nor a doubt but that it will be all right. We will not get anything that is worth while that we do not aim for. Sometimes at the start you will meet those who will seek to discourage you, but if you flinch not but go on regardless, you will shortly find the good hand of fellowship outstretched. It is beyond the power of human nature not to respond to genuine courage. It is a positive force that is bound to attract. If your object is legitimate and your motive good, and you do not overestimate your strength (which a scientific knowledge of yourself will prevent) you cannot be too courageous.

Matrimony According to Law.

One Mr. Parker, a late member of the state legislature, has been made the victim of much ridicule and sarcasm, because he introduced a bill in the Ohio House of Representatives which sought to prescribe what shall constitute physical fitness for a candidate for matrimony. It is but natural that such a bill should be heartily condemned by people who look upon marriage as something that concerns them and them only and in which the public at large has no interest.

Every phrenologist knows and every student of human nature realizes that the public is indirectly interested in every marriage, inasmuch as fully two-thirds of insane people and those suffering from constitutional diseases, such as consumption, etc., become public charges. Most everyone believes in hereditary influences when applied to horses and cattle, yet when one advocates the meeting of human beings so as to hope for a better race, and such improvement in children as shall surpass the original stock, we often find people who think

it a subject unworthy of the consideration of refined people. As progeny is the contribution made to society by marriage, society has a right to feel anxious if it does not demand that healthy, moral and intelligent children shall be the result. We deem the time not far distant when such a law as proposed by Representative Parker will be in vogue in every state of the Union, and when the eminent fitness of the respective candidates for connubial bliss will not only depend upon the state of health, but will also include a thorough examination by a practical phrenologist to determine their mental fitness as well.

CHAS. F. BOGER.

"To become acquainted with one's self is the first duty of man. Upon a true and intimate knowledge of oneself depends the success and happiness of each individual."

Facing the World.

The cartoon this month shows Our Boy in a bad place. Let us hope he will keep a safe distance from the clutches of those awful fingers. God help him now if he is not strong in the



faculties of resistance—Conscientiousness, Self-esteem, Firmness, Combateness.

Life can be likened to a man walking near a great rushing, roaring engine—one step too near and he is drawn down to death or ruin. Oh! the seriousness of life.



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.

WAND EXERCISE.

Some time ago I gave some free movements for early morning exercise. They were very mild as exercises, but done in the early morning on arising they serve to fully arouse the senses and the nervous system, promote a free circulation and ventilate the lungs, besides tending to an erect carriage of the body. This month I will give a short series of exercises with a wand or stick or broom handle—something about the length of an ordinary broom handle will serve the purpose best. The movements are very simple and do not require any illustrations. I shall be explicit in describing them so there will be no risk of getting the wrong idea or incorrect form of any of the exercises. It is important in performing regular exercises to do so correctly as any exercise done constantly in a wrong way or with a wrong position will only tend to develop forces which give a faulty posture or exaggerate existing faults.

Take position for the Exercise 1 by standing with the feet a little apart, the body leaning forward, and holding the stick about the width of the shoulders, equidistant from each end. Movement 1, raise the arms in front with the elbows straight to the level of the shoulders; Movement 2, carry the arms to overhead, raising the chest; Movement 3, bring the arms to first position again, at level of shoulders; fourth movement, bring arms to starting position, maintaining the chest well raised.

N. B.—Take care not to bend back in second movement.

Exercise II. First movement from the same position, and with the same grasp as in the previous exercise raise the arms to level of the shoulders in front; second movement, turn the body to the right and at the same time carry the arms to the right, held at the level of the shoulders; movement three, return to first position; fourth movement, bring the stick close to the chest by bending the arms; elbows well back at sides of chest. Repeat the four movements but turn to the left in the second and then alternate. This is an exercise for the muscles about the waist and will encourage functional activity of the abdominal organs.

Exercise III. Grasp the ends of the stick. Movement one, bend the body sideways to the right, the right hand at outside of the right knee, while the left arm is overhead with hand pushed far out to the right; movement two, bring the stick behind the body, on level with floor, arms straight and body straightened; movement three, bend body to left, bringing left hand to outside of left knee and right arm curved overhead with right hand stretched far out; fourth movement, bring stick to starting position in front and straighten the body. In the four movements the stick has passed all around the body. This exercise has a similar effect as the previous one.

Exercise IV. Starting position, arms straight overhead, hands wide enough apart as to bring the stick across the top of the shoulders without moving the head forward. Movement one, bend body forward and downward at the same time bring the stick towards the floor in front of the feet, reaching well out in front; movement two, raise body up to erect position, at same time returning arms to overhead; movement three, bring stick across top of shoulders; movement four, straighten arms again overhead. This exercise provides action for the front and lower

back muscles in the bending and raising of the body whilst the shoulders are braced well back in the latter part of the exercise.

Exercise V. Starting position, feet together, hands as wide apart as the width of the shoulders. Movement one, step and out with right foot, bending knee to the half right front, at the same time bringing the stick overhead with the left hand in front, the right behind and lower so that the stick slopes downwards; movement two, return the stick to starting position, at the same time bringing feet together again. Repeat these two movements, stepping out with the left leg and returning to position. This exercise raises the ribs on first one side and then the other to the fullest extent.

Exercise VI. Place stick under the arms behind the back, well up. Movement one, rise on toes; movement two, bend knees and allow body to sink, but maintain it in an erect position; movement three, straighten legs again, rising on toes; movement four, lower the heels to floor. This exercise brings strongly into action the large muscles of the front thigh and of the lower legs called the calves.

Exercise VII. Starting position, feet together, hands grasping stick about the width of the shoulders. Movement one, step backward with right foot, at the same time bringing stick to level of the shoulders in front; movement two, raise stick to overhead far back; bending body backwards without strain; movement three, straighten body and return stick to level of shoulders in front again; movement four, bring feet together, and lower stick to the starting position.

Exercise VIII. Feet a little apart, hands grasping stick wide apart. Movement one, raise stick to overhead, at the same time stretching; movement two, lower the arms behind without bending the elbows; movement three, raise the stick to overhead again; movement four, lower the stick to starting position.

Through these exercises the movements are executed at medium speed, and with a moderate amount of energy to suit the average man, woman or child. Weakly persons can easily regulate the speed and energy, the exertion to suit their capacity. Phlegmatic persons will benefit by increasing speed and energy above medium. A slight but distinct pause should be made between all the movements. At first each exercise may be repeated eight times before passing on to the next and afterwards added to as desired, depending on how much time is to be given. They should occupy not less than five minutes, nor more than ten. By constant regular practice the chest will be increased in girth, especially the lower part around the ninth rib, which is more important than the upper part, an erect carriage will be acquired, besides functional activity promoted and a free circulation of the blood established. There can be no pronounced muscular development expected from these exercises as they are too light in character and not for that purpose.

Rhythmical respirations will greatly increase the effects if accompanying Exercises I, VII and VIII, inhaling deeply in the upward movements and exhaling on the downward. In the Exercises I and VII a full inhalation is taken by halves and the exhalation the same, as there are two movements upwards and downwards. The movements should be much slower when taken with the respiratory accompaniment. Execute the three exercises mentioned with and without respirations, a number of times each. A'

Woman's Sphere in Life.

Continued from page 29.

any one has. That is a broad and sweeping assertion but it is a true one, and the truth is what we want no matter where it leads us. We want facts and not theories and guesses. The only mental difference between any two normal human beings of the same age and training is only the difference in relative development of the same faculties.

The only physical difference between any two normal men, omitting color, is difference in development of bones, muscles, nerves, etc.; one is long, the other short, one is large, another small; but the nature and function of every bone, nerve and muscle in one of these men is the same as in the others. Some parts of the body of one man may be strong and others relatively weak, while in the next one the conditions may be reversed. And the same is true of the mental constitution. When we once fully comprehend this one fact then it is not necessary to go on guessing eternally as the world has always done and is yet doing. So long as people guess somebody will guess wrong. We may know; we can know; we ought to know and we must know.

Every reader knows or ought to, that Amativeness acting alone without direction or restraint from any other faculties is Amativeness and nothing but Amativeness, and its nature and function are the same in the lowest animal and the highest human. Alimentiveness is the same in nature and function in every living, normal creature. Every other faculty possessed by any animal or man is the same. We do not think that animals possess all the faculties that human beings do, but those they do possess in common with man have the same nature and function. Cautiousness is Continuousness and will get frightened in the most intelligent man, if it is acting alone, as quickly as in a rabbit or horse. To say that all faculties in man, woman, child or any animal have not exactly the same nature and function would be as foolish as to say eyes, ears, bones, muscles, stomach, etc., perform one function in man and a different function in a dog or cow or elephant. Or that the heart circulates the blood in man; digests food in the dog, and breathes in the elephant.

Here is the point: As every woman possesses every faculty that any man does and of the same nature and function, she must necessarily have every desire, hope, feeling, emotion, sentiment, fear and ambition and potentially at least, every intellectual ability that he has. I do not know but one thing a man can do that a woman cannot do as well and that is to become a father, and as he cannot become a mother, he has no advantage there. If we take the constitution for a guide it appears to me that there is no way to avoid the conclusion that "Woman's Sphere of Action" must be determined and is naturally determined by her brain development and not by history, custom, guessing, prejudice or any man-made laws. Let nature speak. She always speaks the truth.

Woman's place is anywhere and everywhere that she has the desire and ability to operate. It matters not whether it be in law, medicine, theology, science, art, literature, commerce, invention, politics, agriculture or any other field. Were it necessary I could cite many illustrious examples to prove the capacity of woman to fill any position in life equally with man. But it is not necessary. Man as a rule, has a stronger degree of Amativeness, Combativeness, Destructiveness, Self-esteem, Firmness and Causality than woman; while woman has more Conjugal Love, Parental Love, Veneration, Benevolence, Human Nature, Ideality, etc. But there are many exceptions. All who know the function of the above named faculties and know the history of the human family can easily see why each sex has always been the leader in certain lines. The whole conclusion is that sex does not now, never did, nor never will determine but one thing that man can do better than woman and that is to become a father. In all else sex is absolutely silent. Sex should not be considered at all in choosing a life business or vocation. Choose according to mental development, not sex. Of course health, environment, education, etc., must have due consideration in all cases. Conservatism is good, but conservative progress is better.

HUMAN NATURE, a phrenological journal, published at San Francisco, Cal. Editor, Allen Haddock. Always interesting and instructive. 50 cents a year. With HUMAN CULTURE one year \$1.25.

The Secret of Remaining Young.

By S. T. Erieg, B. A.

Everybody desires to remain young as long as possible, yet, apparently, the effort put forth to obtain this much-desired thing is not generally prevalent.

Every effect has a cause. The tendency among people to become old looking while yet young, is not without its cause.

To a great extent our lives are just what we make them. The body is influenced by the mind. If our thoughts are good they will have a good effect on the body, and if they are bad they will have a bad effect on the body.

The thought is creative, and people are just what they think. If you want to know a person's temperament, just look at the face.

In order to have a pleasant look there must be pleasant thoughts. A sour temper will make the whole body sour.

It is possible to mould and change one's appearance. This is seen in married people who have lived together a long time. They have the same actions, they think about the same, and even grow to resemble each other in appearance.

Always keep a mild temper. People who are always cross tempered, the older they get the uglier they get.

Anger is a prime factor in ageing the body and destroying health. When a person indulges in a fit of anger he is liable to drop down with heart failure or apoplexy.

Worry is another factor in ageing a person, nothing will produce gray hair and wrinkles so speedily as fret and worry.

When people learn to live more philosophical lives there will be a great change for the better, both in the lives of the people and in their appearances.

If the mind is kept young the body will be young. People grow old because they think themselves old.

When people arrive at a certain age they think themselves old and as a natural consequence they become both old in looks and actions.

Do not look around and get the notion that you are going to look like some one else, because some one else is old looking is no reason why you should become old looking.

Job said: "The thing which I greatly feared is come upon me." Here is the source of the great trouble. We fret and worry and entertain unwholesome thoughts until they become a part of ourselves, and the very things and conditions that we worried about, overpower us and become our masters.

How many have found this only too true, and could give utterance to the words of Job.

The child longs for "sweet sixteen" and when this glorious period has been attained and the individual realizes that years are not stationary things, and as years speed on and the woman's birthday comes, she folds her hands and sighs, "My, how old I am getting!"

I think it would be a commendable thing if birthday parties were abolished and forgotten, and people would forget that they have a birthday, and live on just as if always young. This would eliminate a great amount of worry, and the sensibility that one is growing old.

Forget that you have a birthday if you are going to worry about it. Live a good honest, upright life, and do the things that you have at hand, and do not worry about the things of tomorrow.

The Phrenological Journal for February contains a phrenograph of the late Herbert Spencer. Moses's Heredity, Concentration, People Talked About. Published in New York City. \$1.00 a year.

Books.

"JIMMY WARDE'S EXPERIENCE AS A LUNATIC."

This book is a verbatim account of one hundred and eighty-one days as a lunatic in the Arkansas Lunatic Asylum. It contains three hundred pages and twelve half-tone illustrations. It is especially interesting to a student of human nature, inasmuch as it graphically and truthfully explains the mental changes experienced from the time that he first commenced to "feel queer" until his complete cure was effected. It also exposes some of the mistreatment perpetrated upon the unfortunate inmates of these places. This book will be given free with a new subscription to HUMAN CULTURE during February.

PRIZE OFFER.

Continued from page 29.

fire-water. Elated, no doubt, by his previous success, he returned in a few minutes, and hailing the Governor, said: "Man say this shilling no good." The Governor at once recognized the fact that he was being "held up," so to speak, but said is quite a friendly voice: "How would you like to earn one pound, all in gold, and what is still better, I'll pay you in advance." The Indian said he'd like it. "All right," replied the Governor, "I'll give you a chance." He then wrote the following letter to the Commander of the Military Post, situated about five miles from the settlement:

Major Brown, Commander, etc.,
Dear Sir: The bearer of this note is a vagabond and a thief. Give him twenty-five lashings at the command of the undersigned.

Yours respectfully, etc.,

Giving the letter and the money to the Indian, he said: "Now run to the fort as fast you can, for I know that you will earn the money." The Indian started on a run, and after traveling for about a mile, suddenly stopped, sat down, and closely scanned the letter and money, seeming to be in deep thought. After cogitating for about ten minutes, he suddenly spied the Governor's Private Secretary coming toward him on horseback. A smile of satisfaction illumined the Indian's countenance, and running toward the horseman, he said in an agitated voice: "Great trouble. Governor said, you take letter. Run. Quick. Huh!" The Secretary, recognizing his employer's writing, put spurs to his horse, and was soon within the shelter of the fort, where, notwithstanding his most ardent protestations, he received a severe beating.

The Governor was highly indignant at the trick played him, but the Indian had vanished, no one knew whither. Four years later, after a battle for supremacy, the Whites and Indians concluded to sign a treaty of peace, and it so happened that both the Governor and the Indian represented their respective sides at issue. The Indian had in the meanwhile risen to the dignity of Chief of his nation. The Indian handed the Governor the pipe of peace, and in returning it to the donor, the Governor recognized the Indian who had played him the trick. The indignation felt and voiced by the Governor exceeded all bounds, and looking at the Indian, he exclaimed:

"Ha, ha, I've got you now, you scoundrel, how could you play me such a trick? Answer me sir, how could you?"

The Indian seemed in no wise disconcerted. Standing more erect, if possible, and pulling his blanket more closely about his shoulders, he answered in a loud voice: "Head work, head work."

We received several answers to Professor Boger's prize poem this month, but regret to say that no one was near enough right to make us feel justified in giving the prize. We give below the right solution:

The faculties represented in the poem entitled "The Engine" are as follows: Vitaliveness, Alimentiveness, Self-Esteem, Continuity, Firmness, Combativeness, Destructiveness, Hope, Approbationiveness.

We have decided to change the prize from time to time, and this month we will give for the correct solution of the story the book "How to Read Character by Handwriting," by Henry Rice, Graphologist.

QUESTIONS TAKEN AT RANDOM FROM VAUGHT'S MAIL COURSE IN THE SCIENCE AND ART OF CHARACTER READING.

What is the principal element of honesty?

What is the difference between Conscientiousness and Benevolence?

What is Conscientiousness the antidote of?

Does a large degree of Conscientiousness in the mind affect the expression of the face, and how?

Is one apt to be affected who has a large degree of the faculty of Conscientiousness?

Why is Conscientiousness in and of itself unreliable as a guide?

What is the chief faculty of observation?

What faculty gives the mind power to be pointed and focalized?

Why is it especially essential in all kinds of handiwork?

What are the two quickest faculties of the human mind?

OUR GREAT COMBINATION OFFER.

	Publisher's Price.	With Human Culture.
The Arena.....	\$2.50	\$2.50
Mind.....	2.00	2.25
Magazine of Mysteries.....	1.00	1.25
Suggestion.....	1.00	1.10
Fred Barry's Journal.....	1.00	1.25
Kindergarten Review.....	1.00	1.50
Health Culture.....	1.00	1.25
Psychic World.....	1.00	1.25
Medical Talk for the Home.....	.50	1.00
Character Builder.....	.50	1.00
Human Nature.....	.50	1.00
Good Health Clinic.....	.50	1.00

BOOKS.

	Publisher's Price	With H. C.
Vaught's Practical Character Reader, by L. A. Vaught.....	1.00	1.50
Functions of the Brain, by Bernard Hollander, M. D.....	3.50	3.50
Scientific Phrenology, by Bernard Hollander.....	2.00	2.50
Your Head and What Is In It, 5 vols., by May E. Vaught.....	.60	1.25
Selfishness, by L. A. Vaught.....	.15	1.00
You, by L. A. Vaught.....	.25	1.00
The Story of Three, a Phrenological Story by W. J. Sherwood.....	.25	1.00
Perfect Health, How to Get It and How to Keep It, by C. C. Haskell.....	1.00	1.50
The No Breakfast Plan, by E. H. Dewey, M.D.....	1.00	1.50
Health Without Drugs, Dietary System, by Sophie Leppel.....	1.00	1.50
Constitution of Man, by George Combe.....	1.25	1.75
Lectures on Man, by L. N. Fowler.....	1.50	2.00
Forty Years in Phrenology, by Nelson Sizer.....	1.50	2.00
The Temperaments, by D. H. Jacques.....	1.50	2.00
Brain and Mind, by Drayton & McNeill.....	1.50	2.00
How to Teach, by Nelson Sizer.....	1.50	2.00

Human Culture, 130 Dearborn St., Chicago, Ill.



Making FACES



AS INTERESTING AS A GAME.
AS INSTRUCTIVE AS A LECTURE.

Character Reading Made Easy.

There are top heads, noses and chins—all different and separate from each other. They are printed in colors and substantially bound in heavy board covers. It takes three pieces to make a head. They are all made to fit—any nose with any head and chin.

SIXTY-FOUR DIFFERENT FACES

can be made by simply turning the leaves back and forth. There are exact instructions which tell what characteristic goes with each head, nose or chin.

BEAUTIFUL, ILLUMINATED COVER

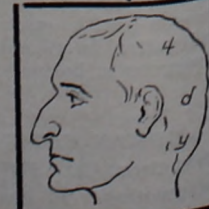
designs are on front and back covers appropriate to the subject. The rudiments of character reading are found here.

PRICE - 50c.



Chicago Institute of Phrenology

130 Dearborn Street
CHICAGO, ILLS.





"I Forgot"

How much is expressed in those two words—"I forgot!" Thousands of human lives and millions of dollars worth of property have been sacrificed to a faulty memory!

Pelman System of Memory Training

Scientifically trains the Natural Memory. Requires only a few minutes time each day, and is so simple a child can understand it. It is entirely original and of such absorbing interest that the pupil finds the half hour daily study a real pleasure. Our pupils range in age from 15 to 85 years. It is hard to conceive of any man or woman in any profession, business, trade or calling who could not receive permanent benefit of almost inestimable value from a course of training under **The Pelman System**. It will enable any person to remember figures, dates, names, appointments, addresses, speeches, business details, to learn languages, to avoid mistakes.

A TEST—One should be able for a half hour or an hour at a time, yet we venture that not one person in a thousand can think of one subject for a single minute by the watch, without the mind wandering off to other subjects. Try it yourself. This mind wandering can be cured as surely as sunrise and taxes by **The Pelman System**.

W.T. STEAD—Editor of the London *Review of Reviews*: "The improvement that can be effected is so great that I consider Mr. Pelman one of the benefactors of the human race."

D.F. URBHANS—Ft. Wayne, Ind., Pelman System, pronouncing it "superior of any other method for training the memory."

FREE—Mr. Pelman has published—two books:—

"**Memory Training: Its Laws and Their Application to Practical Life**," and

"**The Natural Way to Learn a Language**."

We will send both books **absolutely free**, postpaid. Write at once. A thing done now will not require remembering.

The Pelman School of Memory Training,
1679 Masonic Temple, CHICAGO.

LONDON, 4 Bloomsbury St. W.C.; PARIS, Ave de Neuilly 109; MUNICH, Mozartstr. 9; MELBOURNE, G. P. O. Box 402; DURBAN, Natal, Lynn Bldg.

A Bath
for
Beauty
and
Health.



Allen's Fountain Brush and Bath Outfit

Friktion, 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, catarrhs and all contagious and infectious diseases. Surpasses either for bath tub connection, or with our Fountain and Safety Porcelain Floor Mat. Its action is 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 parts of water than with a tubful of the old way. It forms a clear complexion, bright eyes, may relieve rheumatism, neuralgia, avoid sleep. Should be carried home and every bathroom should have it. Full outfit including of Fountain Brush, combination rubber bath water bag, bath dome and springs and safety mat. *Patented.*

Agents in cities from \$5 to \$10 per unit selling these outfits. Send for 1922 booklet, "The Science of the Bath" given out free.

THE ALLEN MANUFACTURING CO., 1716 N. Lincoln St., Chicago, Ill.



Medicine Taught by Mail

All branches thoroughly taught by correspondence. Students and Undergraduates can graduate and get M. D. degree from Legally Incorporated Institution. Also courses given by correspondence in Osteopathy, Psychology, Medical Electricity, Nature Cure, Pharmacy, etc., and degrees in these branches conferred. Send two two-cent stamps for particulars. No attention paid to postals. Address

ASSOCIATED COLLEGES

Lock Box 261 UNION CITY, NICH.

It's a Good Thing

to belong to *The Chief of the Table*. It costs but 2-cent a copy, get a certificate of membership and fast popular magazine, "The Chief of the Table" one year. Join today.

Address the Chief of the Table, ROBERTSON'S, W. V. A.

UNITY

Devoted to Practical Christianity. A 16-page monthly magazine. \$1.00 per sample free. (The only religiously oriented journal published for children. 16 pages, monthly for \$1.00 per year. 1115 Madison St., Kansas City, Mo.)

Philosophical Journal

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

Monthly—4 Pages—40¢ a Year. Sample Free. Available in Universities, Libraries, Publishing, Christian Science and Health Science, Study, Philosophy, Theosophy, Anthropology, Astrology, Astrology, etc. for sale. Catalogue on request.

THEODORE C. STEVENS, Editor, 1115 Madison St., Kansas City, Mo.

LOVER'S WORLD

By Alice E. Stockham, M. D.

Author of *Tabology* and *Kareema*.

Reveals the Secret of Happiness

It is 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, *Tabology*, teaches patients child-birth the *Lover's World* gives a normal and satisfactory sex life.

Rev. H. W. Thomas: "Destiny, humanity, the generations to come, over a great debt to Dr. Alice E. 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 women, such as poets and carpenters are raised in belief of love and a true interpretation of sex."

Order direct from publisher or through our agent.

32 pages, bound in silk-cloth, maroon and gold, prepaid \$6.00
Full leather, prepaid \$7.50

SEND FOR FREE SAMPLE PAGES

STOCKHAM PUB. CO.

70 Dearborn Street, Suite 50, Chicago.

SEND 10c

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

Human Nature.

It is a monthly magazine, now in the fifteenth year of publication. It is unique, eclectic and scientific. It treats of Physiology, 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 articles are enthralling, its style, while strong, is sprightly, and its literary standard high. You need *HUMAN NATURE*. Address

Professor ALLEN HADDOCK,

Phrenologist,

1929 Market St. SAN FRANCISCO, CAL.

SEXOLOGY

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

QUAINT MAGAZINE

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

SELF-HYPNOTIC HEALING

I have made a little discovery that enables all to do it. Since the hypnotic sleep is instantaneous instantly at any time, working at any desired time and doing over all known diseases and bad habits, control your "inner self." Because a true hypnotist, send me a wonderful clairvoyant story, use in various things which are going on all over the world. I am it to visit any home and see just what is happening. Take up lost and stolen articles. And having so, get answers, answers the secrets of animals, and valuable friends and enemies. People afflicted with various ailments, quite fast and discovery of hidden value, read the very thoughts, life history and character of any person from the cards in the game, tell past, present and future events, solve hard questions and problems in this sleep and remember all when awake. produce the great psychic function of the soul in a normal state and to escape from Psychic Possibilities. This so-called Mental Union I have seen will be sent absolutely free to everybody everywhere. Write to me to enable you to do the above before any change whatever.

Prof. R. E. BULLOCK, Lincoln, Neb.

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 10c. Address

CHARACTER BUILDER,

Box 60 SEAT LAKE, ILL.

BY MAIL ONLY

To Introduce Astrology

We give Type-written delineations for \$1.00. Good good, fast of month, hour and birthplace. Have your children's horoscopes and learn them in the line of their growth. To save advantage of this offer you must send your order by mail. We cannot give our personal attention to orders at the office.

CHICAGO INSTITUTE OF ASTROLOGY,
70 Dearborn Street.

FREE
HAIR FOOD

FALLING HAIR AND BALDNESS
ABSOLUTELY CURED

There is but one way to tell the amount of hair loss and falling hair and that is by a microscopic examination of the hair root. The particular disease with which your scalp is afflicted must be known before any cure can be given. The use of chemical, caustic and other hairdressing preparations, covering the scalp, cause of your disease, is the worst mistake without knowing what you are doing. Hence, hair loss, baldness, etc., must be cured by the use of the hair food and a constant use of the hair food will give you a complete cure of the disease which is the cause of your hair loss. Write for a booklet and a sample bottle of the hair food.

Prof. J. E. BULLOCK
1929 Market St., Chicago, Ill.

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.

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, 130 Dearborn Street
Chicago Institute of Phrenology CHICAGO, ILL.

When answering advertisements please mention HUMAN CULTURE.

HOME STUDY

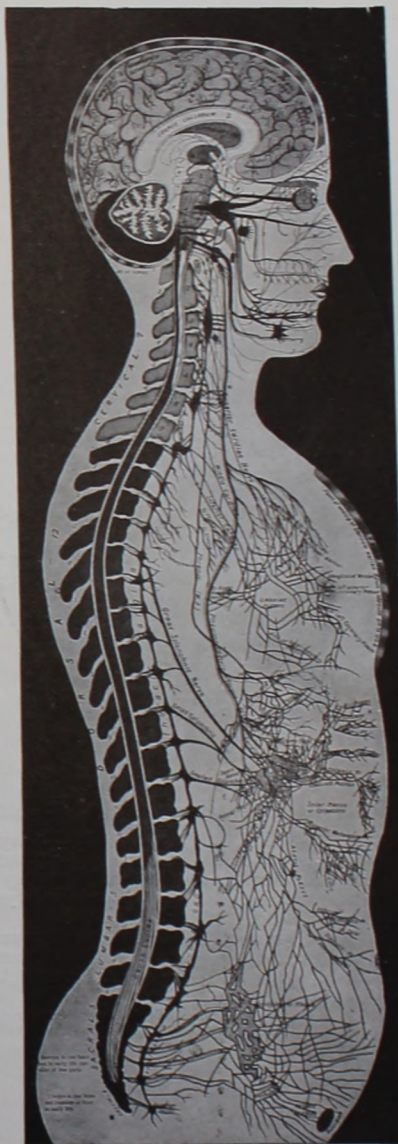
Learn the Art of Character Reading. Your Brain is Your All. Study It.

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.

Lack of Self-Confidence

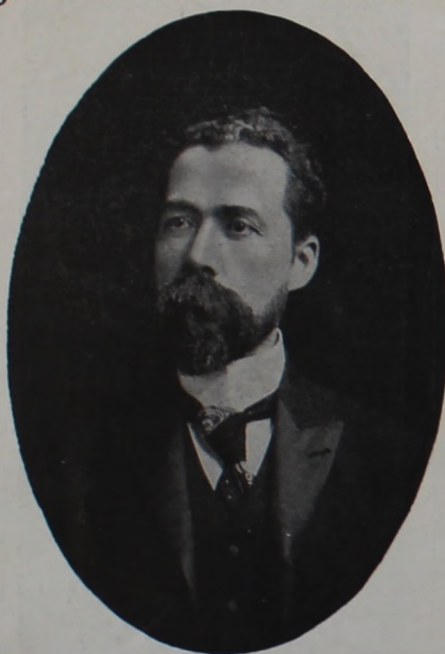
Positively Cured by Yourself at Home

by means of L. A. **Vaught's Successful Self-Confidence Guide**

Founder of the
CHICAGO
INSTITUTE OF
PHRENOLOGY

and of
HUMAN
CULTURE

Established in 1893



PROF. L. A. VAUGHT

HUMAN
CULTURE

is a monthly magazine devoted to mental and physical improvement

Author of
VAUGHT'S
PRACTICAL
CHARACTER
READER

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 type-written 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.

If you lack self-confidence, want of decision is one of your characteristics. It is your worst enemy. Do not let it defeat you. *Decide at once* whether you want to be cured of defective self-confidence and whether it is worth \$5.00 to you, and then write to us, not doubting the result. Address,

HUMAN CULTURE COMPANY,
130 Dearborn Street, CHICAGO.