

# HUMAN CULTURE

Vol. 7.

CHICAGO, ILLINOIS, JANUARY 5, 1906.

No. 12

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(Written by V. G. Lundquist, D. Sc.)

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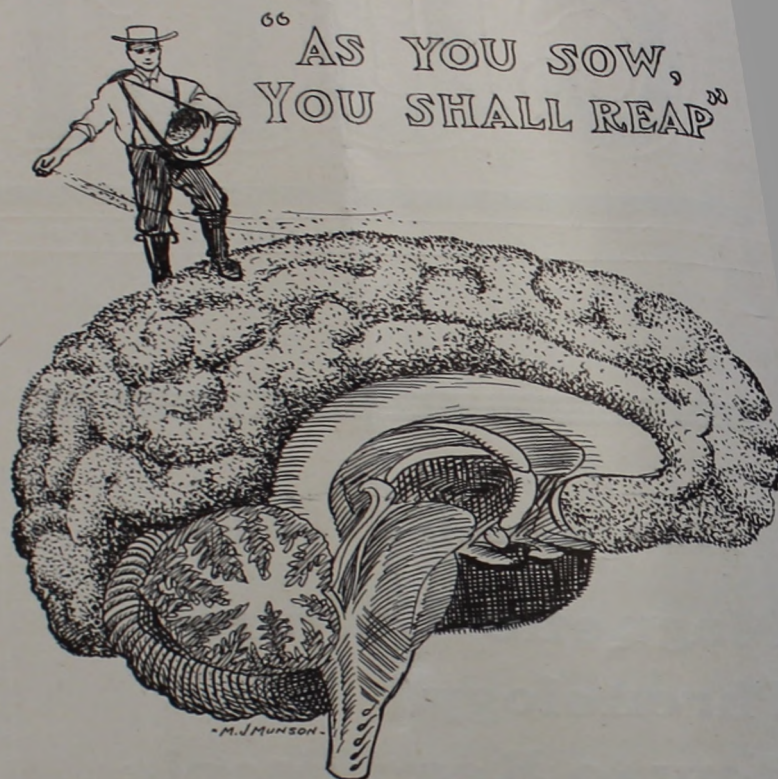
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## Human Science School

308, 130 Dearborn Street  
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# HUMAN CULTURE

Vol. 7

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## HUMAN SCIENCE DISCUSSIONS

### Letters of "SMARTUS" and "BRAINUS"

SMARTUS—A Progressive Thinker

BRAINUS—A Modern Phrenologist

(Real Names Withheld)

TO BE CONTINUED FROM MONTH TO MONTH

#### A CHALLENGE—In the Interests of Phrenology.

I defy any phrenologist, teacher, writer, lecturer, man or woman in the world to produce, from any anatomical text-book of importance, one single quotation to support the assertion that the medulla oblongata forms the chief cerebral focus of the radiating fibers, and that length of these fibers, measured from the medulla oblongata, or from the opening of the ear, determines the amount of intelligence possessed by an individual. Address, BRAINUS, Human Culture.

My Dear Brainus:

In looking at the human skull which you have marked off in black ink into patches of different shape, some round and some oval, some square and some oblong, I have been struck with the unnaturalness of it. The brain itself shows no such divisions. It is contrary to anatomy. Why should you take upon yourself to do what nature has not done, and call it truth and science?

And why did you only make forty-three divisions? Had you made the patches a little smaller, you could have gotten many more "faculties" on.

I have seen a picture of a head with divisions mapped off similar to this skull which you have marked, only the person who drew the picture had a livelier imagination than you, perhaps, for each one of his divisions had a special pantomime of its own. One had a lady and gentleman courtesying politely to each other. Another showed two pugilists boxing; and right across the dividing line, there was a man and woman standing before a preacher getting married. Another had a mountain scene; another had a man sitting by "the little brown church in the lane." Next door to a woman praying is a man taming a wild horse. There are forty-three such.

I wonder if a man has all these things in his head or brain? I have heard of having "rats in your garret," but this is worse.

What right have phrenologists to make these arbitrary rulings?

Yours truly,

SMARTUS.

My Dear Smartus:

You say that the phrenological divisions of the brain do not agree with anatomy.

As far as arbitrary divisions are concerned, they do not agree. The brain cannot possibly be divided in its convolutions, for if one convolution were divided from another, how then could there be communication between brain centre and brain centre? The mind would be divided. One faculty could not communicate with another. If the eyes had no connection with any part of the system, how then could the eyes see for the whole man? If the stomach were arbitrarily divided from the rest of the system, how then could the stomach make blood for the brain,

or for any part of the system? If the heart were separated from the rest of the system, how then could it, in connection with the circulatory apparatus, send the blood to all parts of the system. Separation is impossible. There must be a mechanical connectedness everywhere, the same as there is in a complete machine. But this does not prove that man has no heart, no stomach, no circulation, no eyes and ears, etc. Each organ in the body and each centre in the brain has a special duty to perform. The eyes see for the man; the ears hear for the whole man; the nose smells for the entire individual; the stomach digests food for the entire man; the nerves have their functions, and each brain centre has its function to perform. And yet there cannot be divisions between the centres of the brain in the same sense as there are arbitrary divisions on the busts manufactured by various phrenologists. But although we do not find the same kind of divisions in the brain, or at the surface of the brain, as we find on phrenological busts, there are nevertheless divisions between convolution and convolution, and, we may say, between brain centre and brain centre, especially in a psychological sense, as it is possible for one organ to be topographically located alongside of another organ, without any arbitrary division, and yet one organ performs one function and another organ performs another function. Is not this the case, even with a nerve? That being the case, why is not the nerve arbitrarily divided? There are divisions in the brain that our most skillful anatomists cannot discover with their finest microscopes. When we deal with the attenuated atomic substance, its magnetic nature and intelligent force, we deal with something that our crude anatomists cannot discover microscopically. The brain centres seen on phrenological busts are comparative aids to students, providing, of course, the phrenologist who made them had a knowledge of phrenological topography. The most of the phrenological busts are misleading to students, as the organs are not correctly represented. The best way a student can learn localization is to take a three months' course in localization from a phrenologist who understands localization.

You ask, Why did you only make forty-three divisions? Let me ask you another question, Why is it that you count only 246 bones in the body? Why do you not make those bones smaller and you can perhaps get as high as 1,000 bones? Let me tell



you something, the reason that only forty-three have been represented is that there has only been forty-three faculties discovered. You cannot map out things to please yourself, if you be a scientist. There are only two eyes, two ears, etc.; there are only forty-three faculties as far as we know.

Regarding the symbols that you speak of as being represented on some phrenological maps, I can say that there are nothing but representations of the various faculties, originated by the imagination of the phrenological originator. You say, "I wonder if a man has all these things in his head or brain!" A man does not have all these things in his brain, but he has them outside of his brain. Pugilism exists, marriage is a fact in human life, politeness is a fact, though the faculty represented on the symbolical chart is not necessarily the faculty of politeness. These representations are nothing but symbols, representing the function of the faculties, as far as the man who made them understood the functions of the faculties.

Yours very truly,

BRAINUS.

#### WHAT IS LIFE?

By Dr. Victor G. Rocine.

Who can answer this question? Scientists often try to give an explanation to this question, but always fail. The best answer that can be given is that life is life. Life exists in matter. Certain forces are acting in matter, giving rise to the phenomena of life, but what these forces are no one can tell. When life dwells in matter, it perfects, moulds and organizes matter, but what life is, that has such creative, moulding and organizing capacity, no scientist has thus far been able to tell.

The materialistic scientist talks about the "pre-existence and correlation of force," "the indestructibility of matter," "the potentiality of the atom," "the survival of the fittest," "the chemistry of the body," "the indestructibility of energy," informing us that life is physical harmony and that the brain secretes thought as the liver secretes bile. All this sounds very learned, but after all it is not very learned, for in reality it is nothing but a learned play with words. They may praise themselves for their profundity of sight, but an analytical mind sees nothing else beneath this than the foaming scum.

A Sunday school teacher one asked a little boy what life is. To this the little boy replied: "It is that which lives." This is a better answer than any scientist has given. Life is that which lives and acts in matter, but it is not matter. The brain may secrete thought as the liver secretes bile, but this proves nothing. What is behind this process? Why does not the brain secrete thought and the liver secrete bile after a man is dead? What is behind the physical and mental functions, if not LIFE? It is life that takes care of man; it is life that organizes man; it is life that is behind thought action and liver action, and heart action; it is life that is behind all. Life is simply life. It is life that uses phosphorous substances in thought action, instead of thought action burning up phosphorous. It is life that secretes bile through the liver, that makes the heart pulsate, that causes the blood to flow, the brain to think, perceive and remember.

#### Psychological Eruptions

[Series]

### MIRTHFULNESS



This is the location of Mirthfulness. If this faculty is large and active the person is fun-loving. Watch and see if this does not hold good.

#### HOW TO BREAK A BAD HABIT.

By Victor G. Rocine.

Three things are necessary in order to break a bad habit.

1. A firm conviction that the habit is bad.
2. A moral desire to discontinue with it.
3. Something to take its place.

A prominent man once had a secretary who was a pronounced gambler. So strong was this gambling desire in him that it was almost impossible for him to resist it. His boss, seeing how impossible it was to keep his secretary from gambling, heaped work upon him and continually urged him to work. The secretary was a good worker and as long as he had plenty of work he did not think of gambling. Eventually he broke the bad habit and did not gamble, even when he had leisure time.

This is a good lesson for people wishing to break themselves of a bad habit. By going according to these advices, any one can break a bad habit.

But the main thing to do in order to break a bad habit is for the person to convince himself that the habit is bad. If he does not think this, he will continue with his habit. But as soon as he has discontinued with the habit, something else should take the place of the habit. There is nothing better than hard work. When a person is busy with his industrial duties he thinks of nothing else. Therefore, give yourself work when you wish to discontinue with a bad habit. Give your children work when they form a bad habit, or draw their minds in other directions, and they will soon forget their old habit.



# HOW TO READ PEOPLE

CONDUCTED BY VICTOR G. ROCINE



## HOW TO READ HEADS.

By Victor G. Rocine.

Physiognomy has its advantages in character reading, the same as it has its disadvantages. Physiognomy is not always reliable in character reading. When we wish to know what a person is doing and what he has done in the immediate past, then physiognomy is the most reliable. But when we wish to know what a person CAN do, then phrenology is the most reliable. Every man does not work in his right line; in fact, the majority of the people are working in the wrong direction. A

accuracy where that man can BEST use his characteristics, for the purpose of making money, then that character reader does his patron good. But a knowledge of physiognomy alone does not qualify the character reader to place his patron where he be-



### LOW HEAD FORMATION.

*Adapted for the wine-room and saloon lunch counter.*

person will think that that physiognomist who can tell him what he is doing, where he came from, who can tell him his nationality, his habits and tendencies, his way of diet, and a hundred other conditions, is an able physiognomist; but this is very easy. This is only reading his character, and this part will do the person no good. If a physiognomist cannot do any more than read the character of a person he can do that person no good. Each and every person knows his own character. If a man be dishonest and he is told by a character reader that he is dishonest, what has that man gained? And so with all other characteristics. But when a character reader can recognize traits of character slumbering in the person; when he can sum up the person's characteristics and determine with scientific



*Mostly developed in the frontal lobe and in the base of the brain.*

longs, according to his talent. In order to tell what a person is best adapted for, a character reader must understand anatomy, physiology, heredity, brain science, temperamental phrenology,



### WIDE HEAD FORMATION.

*Adapted for industrial science and political life.*

phrenological pathology, human talent, statistics of the occupations and the occupations themselves.

No man can determine what a person can do by taking a



short course in physiognomy, nor can he tell what a person can do by the lines of the hand, nor can he tell it by the stars and planetary influence. When he wishes to determine what a person can do, then it is a question of health, weakness in the organization, bones, muscles, eyesight, sense of touch, brain formation, inherited tendencies, conditions of the physical functions, anatomical build, and especially a knowledge of the occupations.

Brain formation is one condition that should be taken into consideration in scientific character reading, as every person who has a talent for a special trade has a head formation peculiar to that trade. This can better be seen than described; therefore, we shall give lessons by way of illustrations.

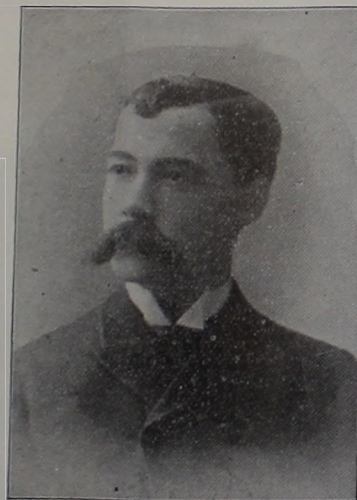
*Study these head formations and you will learn an important lesson in practical and scientific phrenology.*



*A brain mostly developed in the frontal lobe and in the region of the religious faculties.  
Adapted for religious education.*



*A criminal physiognomy and criminal tendencies. Inclined to use his talent in criminal directions.*



*Head largest in the temples, in the parietal lobe and in the upper frontal lobe of the brain.  
Adapted for progress, culture and education.*



*Head largest in the crown. Proud and conceited.*



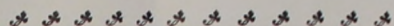
*Brain mostly developed in the temporal region, or in front and above the ears.  
Adapted for food and drink industries.*





## Causes and Cure of Embarrassment.

Emily H. Vaught.



Are you timid and embarrassed before strangers? There are several combinations of faculties that bring about this result. Probably it is because you are too weak in Friendship and feel a certain coldness when you see a stranger; it is impossible for you to warm toward him; you want to get away from him; you would rather be by yourself.

Or, your embarrassment may come from a feeling that you are unworthy. You are weak in Self-esteem, and the thought, "I am unworthy, unworthy, unworthy," constantly rings in your ears. You shy back and remain in your small corner, while probably the really "unworthy" one steps forward and secures life's plums.

Or, it may be that you are simply deficient in mental strength and courage, and you fear to approach a stranger. It is much easier to remain alone, you think; to make advances is too much like making effort.

Or, your vanity faculty may be too active and you fear that your advances may not be sufficiently appreciated. Or, horror or horrors—you may be snubbed—you would a thousand times never speak.

Or, perhaps you suffer from dyspepsia and your strongest desire is to insult every one who looks at you. You prefer to be alone with your misery. Your face is so sour that people are afraid of you; they shun you and the more they do this, the more you resent it by shunning them.

Or, perhaps you have a penetrating intellect and a strong development of the moral faculties which give you a too keen sense of responsibility, which throws a restraint over your manner, and you appear shy and embarrassed.

These are not all the causes of an embarrassed manner. It is plain that embarrassment is a result of different weaknesses, and consequently must be treated from different standpoints. If it is caused by weak friendship, it would never do to cultivate positiveness of manner, as this would defeat, by weakening Friendship more and more and inviting dislike and aversion.

Whatever the combination is, however, that causes embarrassment, cultivation of vitality, Friendship, Combativeness and Self-esteem will tend to overcome it.

Down in Alabama a negro was sick and a friendly colored brother came to ask him the cause of his illness. The darkey replied: "Ise feelin' mighty poorely. My mule done gone and got sick, and I went to the horse doctor, and he told me to get a tin tube and put it in de mule's mout' and blow de medicine down de mule's throat. I got everything ready, but de mule blew fust, and I tell yer, brudder, dat ar mule medicine was too much for dis here nigger." Moral: Always blow first.

## LINES TO A SKELETON.

"Lines to a Skeleton" is one of the finest things in all walf poetry. It was found pinned to a skeleton in one of the museums in London and first published in the Morning Chronicle of that city, when a reward of fifty guineas was offered for the discovery of the author. Who the author was has never been known or suspected.

Behold this ruin, 'twas a skull  
Once of ethereal spirit full;  
This narrow cell was life's retreat;  
This space was thought's mysterious seat.  
What beauteous visions filled this spot,  
What dreams of pleasure long forgot!  
Nor love, nor joy, nor hope, nor fear  
Have left one trace of record here.

Beneath this smouldering canopy  
Once shone the bright and busy eye.  
But start not the dismal void!  
If social love that eye employed  
If with no lawless fires it gleamed,  
But through the dews of kindness beamed,  
That eye shall be forever bright,  
When stars and sun are sunk in night.

Within this hollow cavern hung  
The ready, swift and tuneful tongue.  
If falsehood's honey it distained,  
And where it could not praise was chained,  
If bold in virtue's cause it spoke,  
Yet gentle concord never broke,  
That silent tongue shall plead for thee  
When time unveils eternity.

Say, did these fingers delve the mine,  
Or with its envied rubies shine?  
To hew the rock or wear the gem  
Can little now avail to them;  
But if the page of truth they sought,  
Or comfort to the mourner brought,  
These hands a richer meed shall claim  
Than all that wait on wealth or fame.

Avails it whether bare or shod  
These feet the paths of duty trod?  
If from the bowers of ease they fled  
To seek affection's humble shed;  
If grandeur's guilty bribe they spurned,  
And home to virtue's cot returned,  
These feet with angel's wings shall vie  
And tread the palace of the sky.

Night has a thousand eyes,  
And the day but one;  
Yet the light of the bright world dies  
With the dying sun.

The mind has a thousand eyes,  
And the heart but one;  
Yet the light of the whole life dies  
When love is done.

—F. W. Bourdillon.



# HUMAN CULTURE

## DEVOTED TO

Human Nature  
Human Science  
Human Culture  
Human Health

Human Progress  
Human Success  
and  
Human Happiness

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## GOOD-BYE, OLD YEAR, GOOD-BYE.

This is New Year's Day. While the careless world is laughing and making merry, I sit in silence, looking backward. I see a milestone before me, upon which is written these thoughts:

Another year has gone from me. It belongs to the past. I cannot add one cubit to its stature now. It is beyond my influence forever.

This past year was given to me when it was as a little child—sweet, tender and innocent. The duty of moulding his character was assigned to me. I have influenced his growth from childhood to manhood, from manhood to old age. He now stands before me. The work is accomplished. I am looking at him.

Are his eyes downcast and is the expression of his countenance melancholy? Is his figure shriveled and bent and old? Is disappointment his unspoken language?

Or does his eye meet mine calmly and serenely? Is his brow and head nobly formed? Is his bearing majestic with the consciousness of purity and strength?

As he passes slowly from my presence with the throb, throb of the requiem for the dead, what lesson does he leave for the profit of his little brother—1906?

Cultivation based upon the mistaken idea that man is an entity is necessarily a failure. When you cultivate, treat yourself as a plurality, and develop yourself in the particular place where you are weak. Here is the great secret of self-development.

All are interested in Phrenology. They cannot help it. They are interested in themselves, therefore they are interested in phrenology, whether they know it or not.

If anyone tells you there is nothing in phrenology, answer that if there is nothing in phrenology, there is nothing in themselves, because they are a living, walking demonstration of

phrenology. Phrenology is, was and ever has been; wherever man is there phrenology is also.

I have discovered two fools in my experience. One is a Give fool and the other is a Take fool.

One is prompted by kindness and the other by meanness, but they are equally fools.

The Give fool is the one who is constantly carrying his advices to an unappreciative market where the buyers are not ready to buy.

The Take fool is the one who undertakes to destroy another's reputation. He gains nothing for himself through this, but he is despised by all who know, and he reaps Failure for his pains.

EMILY H. VAUGHT.

In cases of lime or chalky deposits in the joints or elsewhere in the body from an excessive use of carbonaceous foods, the juice of the lemon is almost a specific in dissolving it and carrying it away. The white of an egg into which is stirred its bulk of water with two or more teaspoonfuls of lemon juice added, taken three times daily, beginning the first thing in the morning, if persistently followed out, will be found a sure means of removing these unsightly rubbish-heaps.

It will also be found very clearing to the complexion, if taken in this way, to one troubled with torpidity of the liver.

Many people are not able to use coffee because it makes them bilious; but by the addition of one spoonful of lemon juice to a cupful of black coffee, it can be taken with impunity.

In fever, when the patient is suffering from a parched, dry condition of the skin, to sponge the face and hands in tepid water with lemon juice in the proportion of one-half lemon to a pint of water, will be found very cooling and refreshing and will leave the skin soft and moist.

For inflammatory rheumatism, take freely of the juice of baked lemon, without water, internally; and keep a compress saturated with equal parts of alcohol and the juice of baked lemon over the inflamed part.

Uric acid will be eliminated from the system in a short time by taking freely of baked lemon juice, without water, two tablespoonfuls at a time being about the right quantity. Take it whenever the patient is hungry or thirsty, and take no other food for one, two or three days, as the condition indicates; and then begin taking fluid foods, like broths, malted milk or gruels.

The juice of the orange contains more sugar than that of the lemon, and for that reason may be depended upon as food for a longer time. More of it should be taken at a time. From one-half to a full glass, and from once a day to once in two or three hours, according to the needs. In using these acids, do not forget that starches should not be used in conjunction with them.—Health Magazine.

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See Page 234 for Information Regarding Our Third Annual Lecture Course.





Birth.



Death.

## BIRTH AND DEATH.

By Victor G. Rocine.

There are two forces at work in every living being, namely, a constructive and a destructive, or, as the physiologist calls it, anabolic and catabolic. These changes that are taking place in the human system (and everywhere else, as far as that is concerned) are called transformation by the chemist, and he informs us that we live as we die, and when we stop dying we stop living. Excretion and the waste material of excretion are results of the dying, or destructive, or catabolic process; and cell building, repair, growth, development and more life are results of the anabolic process or of the process of life. Life is a mystery to the wisest; death is a puzzle that no one can solve. The best thing that we can do is to make the most out of life and make death as peaceful as possible. It is not necessary to know what life is, nor what death is, but it is necessary to behave like a decent creature and to attend to the duties of life in a diligent manner. Happiness, peace and joy are mental qualities that increase and use the impulses of life; discontent, revenge, indignation, ill-will, cynicism, hatred and pessimism are qualities that poison the blood, sour the brain and destroy life.

## HOW TO MAKE A RESOLUTION.

Emily H. Vaught.

This is the time to make resolutions. Make them—make strong resolutions. Put all the energy of your being into them. Make them so that you can almost hear them reverberate through your every fibre; so that you tremble and quiver with the intensity of feeling, something as the strings of a harp when a strong hand disturbs them. Half-hearted resolutions are never carried out.

Straighten your body, fasten your eyes strongly on some object, inhale a long breath and tense your lungs, steady your nerves and your muscles, clench your fists slowly, tighter and tighter, and then make your resolution. Say it aloud in as strong and positive a tone as you can possibly command, concentrate your mind upon the resolution and hold it there. Hold this position for five minutes, inhaling and exhaling slowly and uniformly and repeat the resolution slowly again and again.

If you do this, you will live up to your resolution. If you have any respect for yourself at all, you will never break such a resolution.

If you are somewhat weak-minded; that is, if the faculties of Combativeness and Self-esteem are weak, repeat this exercise

every night before you retire. It is the best exercise in the world for the development of these faculties.

Making resolutions in this manner will change a weak, vacillating nature into a strong, positive one. It will develop the power to say "no" or "yes" as Stonewall Jackson said it.

To make resolutions in such a way that you will keep them develops strength of character and individuality; but there is nothing as degenerating in a character sense, as making resolutions in the ordinary manner, only to break them.

Begin the year 1906 by making resolutions. Do not be afraid to make them. It is the best means of developing. Begin with a resolution that you know you can reasonably keep. Do not overtax your own strength. You cannot develop in this way. The skyscraper is built by laying one stone upon another—a little at a time, and the more durable it is the slower is the building process.

Make your own resolutions; clothe them in your own words. No one knows your particular needs as you know them yourself.

RESOLVED: That during 1906 I shall make a new resolution every month, and KEEP IT.

Make this resolution NOW.

Make your resolution the first of the month in the manner outlined; repeat it every night during the month. The first of the next month, make another resolution or repeat the first one if necessary. Do this, and then take a character inventory next December and see if you have not grown; see if you are not "shut from heaven with a dome more vast" than you were the year before.

## FIT YOURSELF FOR THE PLACE.

You would like to occupy a prominent place; you would like to be honored, looked up to, respected, talented. Suppose to-day you were offered the place you would like to fill, could you fill it? By no means. And if by some mysterious miracle you could be thrown to-day into the place your heart desires, you would simply dishonor yourself by your awkwardness and unfitness, and be disgraced in the eyes of all who know you, says Young People's Weekly.

If you wish a place among the learned you must fit yourself to occupy a position with the learned. If you wish to fill a place among the wise, you must seek and cultivate wisdom. If you wish to fill a place among those of high responsibilities, you must fit yourself for all that such a position involves.

## Nature Has Taught Inventors.

"We get our hints from nature," the inventor said. "Take, for instance, the hollow pillar, which is stronger than the solid one. The wheat straw showed us the superior strength of the hollow pillar. Solid, the wheat straw would be unable to support its head of grain.

"Where did man get his idea for carriage springs? From the hoofs of the horse, which, like the springs derived from them, are made from parallel plates.

"Scissors we got from the jaws of the tortoise, which are natural scissors; chisels from the squirrel, who carries them in his mouth; adzes from the hippopotamus, whose ivories are adzes of the best design; the plane from the bee's jaws; the trip-hammer from the woodpecker.—Chicago Journal.

## TO OUR READERS AND PATRONS

I wish to explain that I, from this time on, have decided to use my old family name, Rocine, both from a legal and professional standpoint. To this effect I have been sanctioned by the Court of Chicago.

VICTOR G. ROCINE, formerly V. G. Lundquist.





Conducted by Emily H. Vaught.

#### MOTHER AND HER RELATIONSHIP TO THE CHILD.

In two lines, Froebel emphasizes the symbolic element in play: "In everything the mother does, here lies a lofty sense, always active." "Falling, falling down, falls my baby," is the little game of separation and return. The mother takes her child in her arms, allows him to drop a short distance, then catches him, causing him to light upon a soft bed or cushion. She permits the fall, and to receive a slight shock, not too severe, yet not too easy. The separation must be felt else there is no real separation, and hence no restoration.

Even in this game the child gains discipline; he is not too small to learn that in reverses he must rise smiling and he will get help. The separation and rescue are very distinctly brought out. "Plump down falls my baby; Love joyfully picks him up again, and see my pretty baby laughs." The mother's eye is watching, and this providential watching is what calls forth the smile of recognition. She takes care that her little child does not get hurt, yet she wishes to make him both strong and vigilant, so that when he begins to stand, walk and run, he may know how to avoid a fall. There is more ignorance than depravity when a little child goes wrong. He must stumble and fall many times before he learns to walk uprightly, either physically or spiritually.

The mother, tossing up her child, plays a separation from herself, which is to unfold, step by step, till he becomes a complete individual. Indeed, the mother's life is a series of separations from her child. At birth there is a separation, then weaning is another separation in which the final bodily tie is loosened, often with tears.

School, toil, travel, still further develop the youth into independent selfhood.

This play, like every other kind of play, can be carried to excess in various directions. The tossing can be so rough that the child is frightened; thus he is cowed, and his growth toward independence is delayed rather than promoted. The child must show his own recovery by the smile, and the smile of recognition, after the act of casting him off.

Play should be consecrated to the highest purposes—systematized and made practically useful in bringing out the child's faculties, mental, moral and physical. Just as an apple blossom aids toward a future noble fruitage, both serve their own beautiful purpose. He cannot play he is a little worm sleeping all the winter, to awake in the spring a beautiful butterfly, without gaining a sympathy with something that is usually thought distasteful and presentment of patience that is willing to wait through the dreary winter if only it may find its wings at last.

I have seen a rollicking boy of three quieted down to the gentlest of nurses by being given a doll to put to sleep. I have watched with amused interest as he rocked it to and fro and then tiptoed across the floor and laid it gently down upon the sofa with all the tenderness of a real father, and then spoke in soft, subdued tones that Dolly might not be disturbed.

Teach him to be self-reliant. What a child does himself and for himself, interests him because it is his own personal experiences, and an exact measure of his ability. What you do for him is comparatively uninteresting. Rather see what you

can make of your children than for them. Froebel says we should live with our children. To live for them is what most mothers do—working to get them food and clothing. But to live with them means to enter into their imagination and thought, and their earnest play with nature and with each other; catching their spontaneity and giving to them in return a direct knowledge. Let the very playthings of your children have a bearing upon the life and work of the coming man. The habit of work must be formed early in life if you would have it a pleasure.

The rich man's son will joyfully play he is a carpenter or blacksmith entering as only a child can enter into the veritable life of labor. Thus he plays an occupation. The blacksmith's place is as honorable as the knight's in their eyes, as it is in truth.

Above all, aim at the cultivation of the heart and soul in the right direction. Lead them to all life and personal union with Him. The mother must have a clear sense of law herself and her mother must be a golden thread running through all chance influence she cannot control. Mothers must be original; must not try to walk in the exact footsteps of another, be she ever so wise or successful. From the needs of your own precious garden formulate your main purpose and train your children to a natural, gradual, healthful blossom. The mother should be both the morning and the evening star to her child. She is to the child what Christ is to man—the light, the truth, the way. The light of her eyes is always the first to rise and set upon her child's day of enjoyment or trials.

The mother can take the child's whole nature under control. She becomes what she has been called, "The divinity of infancy." In those plastic and susceptible years of a child's life, the touch of the mother's hand, the cadence of her voice, her very movements as she passes about the room, all tend to shape the child's ideas of sympathy, grace and refinement.

Froebel says: "Beneath every human fault lies a good disposition crushed or distorted." Train your child in and through his faculties. All the faculties have mates. Over against combativeness stands benevolence. If the former is likely to get on a rampage touch up the latter. The primal ideal of all government is to teach a child to govern himself at the earliest possible period. To learn how to govern himself a child must be indulged in self-government. Don't make him an unwilling slave. The law of kindness, bodied forth in eye, lip and hand, makes a royal government. The law of duty is recognized by the little one as the law of love.—Mrs. G. W. Palmer

#### NERVOUS CHILDREN.

A committee of the Chicago school teachers, who have been investigating the subject, say that one in three of all the school children in the city has some form of nervous disease. The various causes of this alarming condition are said to be, the intense city life, the impure air, the living in flats, the continual noise of street cars and traffic, lack of nourishing food, and the society and late hours permitted by parents.

The prevalence of nervous disorders among children has, doubtless, no small bearing on the appalling increase of crime among the young of our cities.



## EXTRA COMMANDMENTS.

XI Commandment: Be honest in your dealings with the people.

XII Commandment: Pay constant attention to your own acts.

XIII Commandment: When you act, act at once.

## THE SECRETS OF HOLDING A POSITION PERMANENTLY.

By Victor G. Rocine.

Never be afraid to work a few minutes overtime when it is necessary. In proportion as you take interest in the work in that proportion will you be appreciated. By taking an interest in the work you will be promoted.

Always live up to the rules of the firm and urge others to be obedient to those rules.

Never talk against the business of the firm. If you know anything about the secret affairs of the firm, keep it to yourself.

Never underestimate the real value of a customer. Represent your customer as he is. Treat the customer of your firm as you would treat your own mother, and you will gain customers by the thousand. Your salary depends indirectly upon your customers. If you want promotion, treat your customers well, no matter whether you be a salesman or a clerk or an office man or an assistant, or whatever you may be.

Act in a business-like manner at all times.

Never pay any attention to the envy, ill-will, bad treatment or insults of your fellow employees. Attend to your duty and let the rest go. You have nothing to do with other clerks. If they do not like you, let them dislike you, but say nothing to them. And, above all, do not say anything to them in the presence of customers. If you argue, contend and quarrel with fellow workers in the presence of customers, you are liable to lose your position.

Do not be too persistent in making a sale; give your customer an opportunity to select for himself. Talk of the qualities of your goods, or of the benefits derived from being a member in a certain society, if you be an agent for a society. Show up benefits. Reason demonstratively; that is, prove your assertions by inductive methods of reason.

Always be polite, to fellow clerks, superiors and customers.

Do not pay too much attention to your teeth, fingernails, shoes, etc., during business hours. You are not paid to shine your shoes, manicure your nails, nor to write notes and letters, etc., during business hours. Attend to your duties in the office, or in the store, and you make yourself important to the firm.

Never disregard advices, rules, instruction, etc., coming from superiors or from headquarters.

Do not read during business hours.

Attend to your duties whether your employer sees you or not. If you take interest in yourself and your business duties, your salary will soon increase. If you are worthy, you will receive a higher salary. Remember that your employer is the best judge of your worth.

If you be asked to do some certain work that may be of a menial nature, do not say that you were not hired to do that kind of work. If you say and feel thus, you are liable to lose your situation as well as reference.

Do not forget that your record and reputation is equally as valuable to you as your salary.

Never try to delude your employer. To do things that he does not want you to do and then keep it from him, is not honorable. You should have character enough to act as he wants, whether you like it or not.

Remember that, when you have accepted a position, you should act according to the rules given by the one for whom you are working.

Always be pleasing and civil to every customer, man, woman and child. You should not do this because of customers, bosses, men, women, children, etc., but you should do it because you are a gentleman.

If you will go according to these rules, you will be able to hold a position, even during a panic.

## ONION CURE FOR PNEUMONIA.

The following recipe was furnished us by one of our correspondents. We not only believe this to be a good application in cases of pneumonia, but in all other acute lung affections of winter, such as bronchitis, laryngitis, congestion of the lungs, and common colds that settle on the lungs, and catarrhal conditions of the lungs. It is a very excellent application, undoubtedly much better than the medicines the doctor would give if he were called. In addition to the use of the onions as an external application they are excellent used internally. Cooked onions make a very good diet for lung diseases. Roasted onions are better than boiled onions, as they retain more of the juices of the onion:

"This remedy, which is claimed to be infallible in pneumonia, was formulated many years ago by a well-known physician in New England, who never lost a patient by this scourge. Take six or ten onions, according to size, and chop fine. Put in a large spider over a hot fire, adding about the same quantity of rye meal and vinegar to form a stiff paste. Stir thoroughly and simmer five or ten minutes. Put into a cotton bag large enough to cover the lungs and apply to the chest just as hot as the patient can bear it. In about ten minutes change the poultice, and thus continue reheating and applying, and in a few hours the patient will be out of danger.

"And just here a word of caution. In applying this or any other hot poultice care must be exercised not to let the patient get chilled during the changing process. Have the hot one already to go on before the cooling one is removed, and make the exchanges so swiftly and deftly that there is not a moment's exposure of the body surface, which becomes exceedingly sensitive to a chill."

## TAKE ONLY HONEY.

Said a little wandering maiden  
To a bee with honey laden:  
"Bee, at all the flowers you work,  
Yet in some does poison lurk."

"That I know, my little maiden,"  
Said the bee with honey laden;  
"But the poison I forsake,  
And the honey only take."

"Cunning bee with honey laden,  
That is right," replied the maiden;  
"So will I, from all I meet,  
Only draw the good and sweet."

—The Animals' Friend.





## Question Department

Send your puzzling questions to V. G. Lundquist, Doctor of Science, and he will answer them in turn. Ask only such questions as relate to human science.

Question by Mr. G., Chicago, Ill.: What makes a person orderly in maintaining his bodily functions?

Answer.—Vitaliveness is that faculty which is interested in life, health, hygienic rules, health methods and medication, or, in fact, all kinds of restorative methods and rules. Veneration is the faculty of respect and obedience, and through Veneration a person becomes obedient to those hygienic rules. Continuity prompts a person to cling to rules, habits, etc. Order inclines a person for systematic action. Time regulates and prompts to regularity in time directions. Conscientiousness and cautiousness have their influence when it is a question of exactitude in carrying out anything. There are many faculties that are concerned in carrying out rules and regulations, but it is Vitaliveness that is interested in hygienic rules.

Question by —: I have three brothers darker than I am. Why am I light complected?

Answer.—You were born under different surroundings and under different states of mind, and, at the same time, you were secreted, as a spermatozoic organism, under conditions that favored a lighter complexion. Your system is different in the proportion of its chemical elements, as compared to your brothers, because you, at conception, and even before, were different from your brothers, because you were secreted and conceived under different parental states and prenatal environments.

Question by A. S. T., Ill.: Can locomotor ataxia be cured? I noticed a reward of \$50,000.00 to any one who can cure this trouble, but doctors do not pay any attention to the offer.

Answer.—Locomotor ataxia is a mental disease or trouble, mainly a trouble of a cerebellar nature. A phrenologist could perhaps cure this trouble quicker than a doctor, though it has not yet been tried, as far as I know.

Question 2: How can I cure catarrh of the head and bronchitis? Doctors say that bronchitis is catarrh. What shall I believe?

Answer.—You are to believe that you have both catarrh and bronchitis. To cure yourself, you must build up your vitality, improve skin action and circulation and strengthen the vitality of your brain. You should have a special course in vitality and magnetic culture, and, perhaps, it may be necessary for you to move to a different climate for a short time.

Question by Rev. A., Arkansas.: How do you know that the soul develops after death? When a man dies he is supposed to be perfect. Is not this according to the teachings of the Bible? Or do we not leave the flesh behind?

Answer.—Everything in the universe is governed by law, growth, evolution. God perfects and sublimates nature as time

goes by, but it takes time. There are forces at work that are not favorable for culture. There is evil at work everywhere. This is the case with man. Man has evil tendencies and passions, tendencies that must be overcome and that will be overcome in time. These tendencies are not in the flesh, muscles and bones; they are nowhere in the body. They are not physical; they are part of the soul, or part of that which lives, feels, thinks and acts in man. When tendencies are low, they are said to be of the flesh, which in reality means of a low spiritual nature. When a man dies, he does not take muscle, bone, blood and flesh along, but he does take his tendencies along, for the simple reason that they are a part of his spirit. Else how is it that an evil sinner goes to hell (misery)? If death changes the Catholic Christian into a saint, or a Mormon Christian into a saint, or a Presbyterian Christian into a saint, why does it not also change a sinner into a saint? The Christian may go to heaven (happiness) when he dies, but this does not mean that all his lower faculties have been left behind. It means simply that that man has begun to use his lower faculties in the right direction. Every faculty has two uses: a wrong use and a right use. A man who uses his faculties rightly is on his way to heaven, but a man who uses his faculties wrongly is on his way to hell and misery, neither can he avoid it before he changes his way of using his faculties, and this change is called "change of heart."

Question by T. S. Booth, Buffalo: What is happiness?

Answer.—Anything that terminates favorably for a person gives him happiness. When a person experiences a pleasing delight, he is happy. When he loves and his love is returned, he is happy. When he gets that which he eagerly wishes and longs for, he is happy. Happiness is a relative term and does not mean the same to all people. For instance, a person who is deficient in conjugality cannot love, nor can he appreciate the love of another who loves him; therefore also such a person can never be made happy through love states. What is happiness to one may be misery and hell to another.

Question 2: What produces happiness?

Answer.—Strong faculties are capable of being made happy, through gratification or favorable conditions. Therefore it can very nearly be said that strong faculties are the immediate causes of happiness. An idiot is not happy, nor can he be made happy; he is incapable of experiencing this feeling.

Question 3: What is the difference between happiness and contentment?

Answer.—When a person is free from trouble, pain and evil, he is content. A contented person is neither happy nor miserable; he is just content, while the happy man is happy.

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3rd. All questions pertaining to Personal Magnetism will be answered either privately or in the columns of Human Culture.

4th. During the year 1906 we shall have a special department in Human Culture, reserved for members of the MAGNETIC CULTURE CLUB and here we shall give rules, laws, principles and exercises of inestimable value in the development of Magnetism.

You want to become magnetic. You want to gain personal influence. The magnetic men and women are those who operate in the highest spheres of human endeavor. It is not often we see the magnetic man. It is through magnetic culture and brain development that man becomes influential.

If you want to join this club, send in your application at once, and we will advise as to the requirements. We choose the members.

### MAGNETIC RULES AND LAWS.

By Victor G. Rocine.

These rules and laws should be put into practice every hour of the day, until they become habits. They should be studied, memorized and understood. They are of the greatest value. Every person when left to himself loses magnetic energy at every fleeting moment, and unless he checks this valuable energy he will never become influential in social, educational or commercial lines. To control and conserve the magnetic energies is the secret of magnetic influence.

#### Magnetic Laws and Rules—

I. Throw a control over all voluntary motions. Every action should be an action of the will and the faculty of understanding; every movement should be directed by the will; every word should be controlled, every muscle and nerve should act according to the calm dictates of the will.

II. Watch over your every word and act, and when you act, act slowly and deliberately.

Remember that quick, erratic and impulsive actions, words and feelings destroy your magnetic forces. Ebullitions of temper destroy magnetism. They darken your mind, poison your blood, constipate your bowels and defeat you in the pursuit of happiness and success.

### SOCIAL MAGNETISM.

Emily H. Vaught.

When we come to think what real culture means, when we commence to think what are the faculties used and developed in true culture and refinement of manners, we find that they are: Ideality (love of beauty and finish in everything, and dislike for anything rough, uncouth and vulgar).

Self-esteem (desire to act in a dignified and noble manner at all times).

Friendship (a kindly feeling toward all people in general).

Benevolence (which throws a softening, soothing influence over the individual, giving him a strong desire to render everyone more happy).

Suavity (the faculty of politeness).

Veneration (the faculty of respect).

These are the faculties used in genuine politeness. This is the kind that those who understand character development cultivate. There is nothing weak in striving to strengthen such noble faculties. As soon as you say "good manners" to some people they arise in their wrath and accuse you of wanting to rob them of their honesty and freedom. Good manners and culture has been perverted (like a great many other good things), so that it has come to be considered nothing but a cloak to cover up deceit, artifice, unkindness and artificiality.

We agree with this to the extent that all social consideration that is not based on the above mentioned faculties, and especially on the three faculties, Self-esteem, Friendship and Benevolence, is only pretension. These three faculties are among the most sincere of the human mind, and when people are actuated by feelings springing from these faculties, they are sincere; their little kindnesses and considerations for others are natural expressions.

Therefore, in the cultivation of good manners, remember this, that you must be actuated by the real motives emanating from these faculties. In this case, you develop character which is the real foundation of social influence.

Cultivate the true spirit of politeness, which is "kindness toward all and malice toward none," together with self-control, enough to regulate your every act. This means a great deal if you are weak in the controlling faculties, but it is worth while.

People sometimes mean well and feel friendly, perhaps, but are rude and uncivil simply because they do not think. They are weak in Self-esteem, which has mainly to do with self-controlled actions.

Or, perhaps one likes association, but feels shy and embarrassed. This is because he is relatively weaker in Self-



esteem than in Approbativeness, the latter being the sensitive faculty.

Or, perhaps, he feels kindly, likes the people, is self-controlled, but is weak in the faculty of Suavity or Agreeableness and does not know how to act in a pleasing manner; he cannot be polite because he has no sense of what is expected of him. For this reason he is awkward.

Or, again, though he have all the requirements mentioned above and have not Ideality, he is weighed in the balance and found wanting. For he may, in all good faith, stretch out a dirty hand to grasp the small white fingers of a dainty lady, and in his friendly smile reveal a row of teeth which are sadly in need of the tooth brush.

You may say that is all right as long as his heart is good. Granted, but the fact remains that he repulses. He is not, and cannot be magnetic.

Good manners is not all there is of magnetism by any means, but it has a great deal to do with social influence.

#### MAGNETIC BREATHING.

By Victor G. Rocine.

Assume a poised attitude; hold your arms out in a lateral direction and a little to the front, so as to give the chest power of expansion and at the same time as much freedom as possible. Hold your arms about eight inches below the horizontal. Then clinch your fists slowly and uniformly and begin to inhale air, until you shall have packed your chest with air; as you do this, remember that you should clinch your fists as slowly and uniformly as possible, and when you have filled your lungs you should slow up as slowly as you possibly can, until the tension in your fists and arms is entirely removed, and until the air in your lungs shall have been exhaled. Then take three or four free breaths. Repeat and keep repeating for, say, ten minutes.

Be sure that you have ventilated your room so that the air is fresh and full of life. Before you take these exercises, you should eat some nourishing food or drink fruit juice, as, for instance, a glass of blackberry juice or grape juice, or eat home preserved blackberries or drink a cup of bran tea into which the juice of an orange has been added.

At the time you take your breathing exercises, you should feel happy. You should think of something that gives you joy or that makes you happy.

This is very important. At the time that a person breathes with increased and slowly decreased force of breathing, according to the above instruction, and he, at the same time, feels happy, an exhilarating impulse is generated through every vein, artery, ganglion, nerve and fiber, giving greater action to the blood and enabling the oxygen of the air to find its way to the most distant parts of the system.

Take such breathing exercises once or twice or even three times per day, and you will draw the cells of life into your brain, nerves and ganglia. And remember that, in proportion as you enlarge your nervous ganglia, in that proportion will you increase in life force and magnetic power. The amount of life force, the amount of grey substance in the brain, the control that a person has of himself, the action of the social faculties and the size of the nervous ganglia—all determine to what extent a person is magnetic. And such exercises that are calculated to generate nerve force increasingly and uniformly will also develop the magnetic store-houses of the body, namely, the ganglia.

I received one of Dr. Rocine's books on Mind Training. I am pleased with it. It is an excellent book; its teachings are reasonable and practical. To every one who has a desire to develop himself physically, mentally and spiritually, its value cannot be overestimated.—Fred Leppert.

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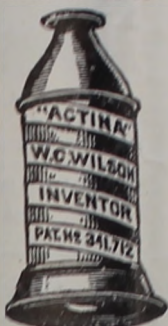
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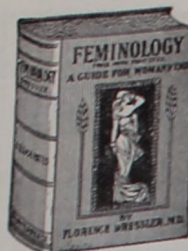
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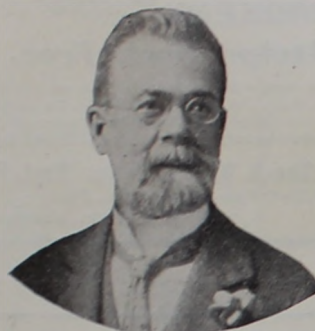
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