

# HUMAN CULTURE

VOL. 7.

CHICAGO, ILLINOIS, MAY 5, 1905.

No. 4

A MAGAZINE FOR THOSE INTERESTED IN THEMSELVES AND HOW TO MAKE THE MOST OF THEMSELVES

## LOVEMAKING

Mr. Hoch Bigamist, Wife Poisoning Suspect.



Adding another one

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# HUMAN CULTURE

Vol. 7

CHICAGO, MAY 5, 1905.

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## LOVEMAKING.

By V. G. Lundquist.

Love, lovemaking, courtship and marriages are as many-sided as the people are many-sided.

One person is strongly developed in the side head, in which are located those desires which are interested in money and wealth. Such a person keeps an eye on the dollar. When he makes love; when he marries, he marries for money. He wants a rich girl. He will never fall in love with a lady whose purse-strings are short. If it be a lady, she looks for a man of wealth, or for a money-maker. She thinks that poor people should not marry. She argues that a man who makes only \$12.00 per week has no right to marry.

Another one is strongly developed in that region of the brain in which the aspirations, ambitions and esthetic sentiments reside. Such a person likes fame, station, elegance, luxury, beauty and refinement. When he makes love, he thinks of these conditions. Such a person marries for money also, but he wants money for the purpose of procuring nice dresses, fine clothes, jewelry, luxury, finery, home ornaments, elegant furniture, etc. A lady interested in finery, luxury, elegance, fame and station takes no interest in the lovemaking of a poor and honest workman. She is not interested in "ordinary people." She prefers a dude to an honest and hard-working mechanic; but she marries her dude lover and he cannot obtain articles of luxury for her, she becomes dissatisfied with his love, and all at once she sues for a divorce, claiming that her dude husband "cannot support her."

A third one takes a special interest in home, home comfort, health, and long life. When such a man makes love, he makes love to one he thinks will make a good housewife and cook; and if he gets a wife who spends his money in adorning herself; if his wife turns out to be a society lady, he is disappointed; his marriage is a failure.

A fourth one has a weak muscular system, weak instincts of industry, low vitality and weak working capacity; or in other words, she is "lazy." She wants a husband "who can support" her, who can sweep the house at night, who can wash and cook, who "starts the fire in the morning" and who can wait on her at all times. If she gets such a husband she thinks her marriage is a success, and that her husband is very affectionate. She marries for "support," but the man who gets her thinks that she is not a very good wife. His love for her dies, and lastly he seeks a divorce.

A fifth one longs for companionship, love, lovemaking and family life. He, or she, as the case may be, is ruled by true love motives. He marries for love and lives for love. He or she does not talk about wealth, elegance, good home-cooked food, support, station, professional fame, etc.; she wants a man whom she loves and a man who loves her in return, and if she be successful in this respect, she thinks that her marriage is a success. But a loveless life to such a lady is a life of misery and failure. This is the right motive for marriage; a person should only make love, only marry, for a love motive. Such a person has a large backhead.

Mr. Hoch Bigamist, Wife Poisoning Suspect.



Adding Another one

A sixth one makes love, and even marries, for an opportunity to gratify sex passion. In him the amatory propensity, located in the back part of the head, in the cerebellum, is too strongly developed. This is the case with J. Hoch, a bigamist and wife-poisoning suspect.

When a man makes love; when he marries only to gratify amatory passion; when he marries and kills wife after wife, only to obtain new victims of passion, then he is a devil incarnate. This is the lowest possible motive for love-making and marriage.

## THE SOUL'S WORKSHOP.

By Prof. V. G. Lundquist.

It is generally conceded by all scientific men of any importance that the mental faculties reside in the cerebrum. Two of the perceptive centres have been discovered by other workers than phrenologists, and many other centres have been localized by scientific men. One of these perceptive centres is Language, or the "speech centre," which was discovered by Broca, a French doctor. This faculty is known in anatomical works as "Broca's centre." Broca's discovery is of importance, since he discovered the faculty pathologically, and since Dr. Gall discovered the same faculty a long time before Dr. Broca did so. Dr. Broca located the "speech centre" in the inferior frontal convolution, in the posterior part of the same, or in that part of the convolution called Pars opercularis, or basilaris, or where Dr. Gall located it. Dr. Gall writes: "I regard as the organ of the verbal memory that cerebral part which rests on the

posterior half of the orbital plate \* \* \* abutting on the fissure of Sylvius." Dr. Gall records a pathological case of Edward de Rampau, who lost his faculty of speech through a broken instrument which penetrated the left nasal fossa, crossed the cribriform plate of the ethmoid bone, close to the insertion of the falx cerebri, and penetrating into the posterior part of the left inferior frontal convolution of the brain.

Another observation is that of Prof. Möbius of Leipzig, a prominent German neurologist, who declared that the third frontal convolution is divided into four fields, and that the lower field is the one that is strongly developed in mathematicians.

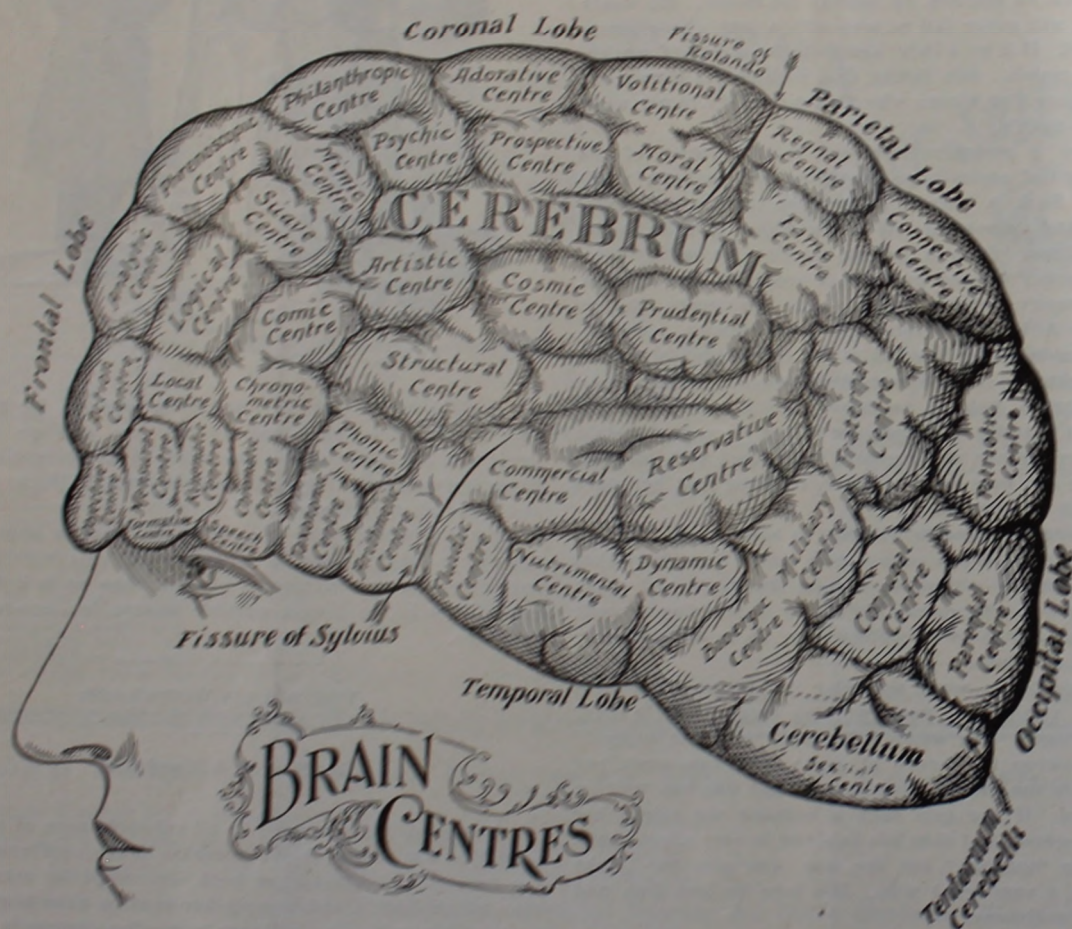
Our modern scientists, who have experimented much in brain directions, have accumulated data which prove that the mind expresses itself by means of isolated thought-centres and sense-stations.

Dr. Ferrier located an area in the ascending frontal convolution which he calls the area for movements of the muscles which elevate the cheeks and angles of the mouth, as expressed

their assertions on scientific data, and that the discoveries of Dr. Gall and other workers, along the same line of studies and investigation, can be verified.

The outside layers of the brain are called the cortex cerebri, and it is in these cortical layers that we find the brain centres of intellection and sensation. It is principally in the cerebral cortex that we find the neurons, those wonderful little nerve-cells which tremble from thought and feeling. These neurons have been assigned by all physiologists to be the instruments of conscious mentation (mind-action) and careful experimentation, has demonstrated this to be a fact. Physiology teaches that every mental act requires the participation of at least two of these gray neurons, and teaches in addition that the station where an impulse starts is the archineuron of the impulse, and that the station where the impulse ends is the teloneuron of the impulse.

The inner part of the brain is called centrum ovale, and this oval interior consists principally of strands of fibres, trans-



in smiling and joyful emotions. This area Dr. Moisin, an eminent French scientist, calls "center de grandeur," and which corresponds to the faculty of "Hope," which George Combe found prominent in people of sanguine and cheerful states of mind.

The mental physiologist knows that the mind expresses itself by means of isolated brain stations, and as our modern scientists investigate the cerebral regions and study the phenomena of mind, they find that phrenologists have founded

mitting and receiving intellectual, sensorial, motor, thropic, vasomotor, etc., impulses. The external cell layer, the molecular, has three kinds of cells: polygonal (many angles), fusiform and triangular cells. The cells of this layer are immature as they approach the extremities of the fibres, proving that they are forced inwardly by the developmental processes of cell-growth taking place at the surface.

It is the neuronic units in the cortical zones of the brain that constitute the microscopical instruments of cerebration, and

it is these that unite in action, forming isolated thought-centres embedded in the sub-cortical stroma in the regional zones, and connected by nuclear prolongations and neurotic filaments which meet the fasciculi of the white substance of the centrum ovale, into whose filamental plexuses they dip.

When these neuronic units are very numerous in the convolutions of the brain; when the convolutions increase in gyri and in complexity; when they dip inwardly; when they extend outwardly; when the thought centres enlarge in areal amplitude, and thus cover a large surface of the brain; when these centres are active from thought and feeling, and the blood circulates freely in them; when the blood-vessels enlarge in and around the same; when the lymphatics increase; when the neuroglia grows in and around the same; when the connection fibres multiply and lengthen; when the bone-cells are being torn down in the cranial bones and carried away by the blood; when new bone-cells are being deposited further out to give room for the increasing brain; when the brain expands inwardly, outwardly and in area; when a special thought-centre shows outward expansion, areal dimension and great convexity at the surface—THEN, we have what the SCIENTIFIC phrenologist calls a strongly developed brain centre, and what the public calls a "bump." The reason why the public calls it such is, the public has not been sufficiently educated in phrenology. In estimating the strength of a thought-centre the scientist takes into consideration three important principles: Expansion of the brain, area covered by the thought centre and convexity of the brain-centre at the surface of the brain. The first consideration means multiplicity and length of the communication-fibres; the second denotes brain capacity in that thought-centre; and the third signifies mental activity.

#### THE SISTERS.

Emily H. Vaught.

Two girls stood at a garden gate. Behind them some twenty feet was an old-fashioned white cottage with veranda almost hidden by woodbine and honeysuckle.

The taller of the two appeared to be about sixteen years old, straight and supple. She was now leaning against the fence somewhat languidly, although her eyes shone and her cheeks were flushed.

"Oh, it is so good to be out again. Just think, Lucy—to be housed for two weeks—an eternity—another week, another day, would have killed me. But I am better now, and we shall go to the picnic to-morrow."

"Don't tell your father, but—your sister—what will she say?" asked Lucy.

"Oh, it won't make any difference to her. You know I always do as I please and no one cares much."

"What is your sister like and where has she been so long?" asked Lucy, curiously.

"She has been in Denver. She was sick for a long time after mother died. The doctor said she must go west, where the air was drier. She has been there for three years. She has been studying and is ready to teach next term. She has come home for the summer vacation and probably she will stay now. Three years is a long time and I feel as though I hardly know her. She is very different from you or anyone I like. I am almost afraid of her—she is so quiet and seems so old. She never gets cross and scolds Freddie (and he is such a mischief). Her clothes are in such awfully good condition—I suppose she

thinks I am a perfect savage—"

Just then Eleanor felt something soft and fleecy gently placed about her shoulders. She turned around quickly and met the smile of a pair of soft blue eyes. Her heart gave a quick throb. Her sense of honor had received a shock. She looked around, and for the first time in her life she saw something of the beauty of her sister Mary—the beauty of character which revealed itself in her face and presence. She saw the short red hair falling in little curls over the broad brow, the fragile figure, the pale face and wide mouth, the lines of which showed suffering and determination. But she also saw or felt what she had never noticed before—an air of purity and sweetness and strength which seemed to clothe her as a garment.

"You must not catch cold or you will have more sore throat," said Mary, quietly. She nodded kindly to Lucy and walked back to the house.

"How kind she is," said Lucy. "Well, I must go. Don't oversleep in the morning, but be up in time for the picnic."

Eleanor made no reply; she was still looking after her sister. She went slowly toward a favorite corner of the garden and sat down.

"Does she really love me? She is good. I wish I were. What have I been doing—just nothing but what I had to. She has been studying hard, even when she was sick, and I have been idling. I want her to love me and I want to be worthy of it." She got up, her face quivering, and went into the house to her own room. She picked up her violin and began to play. She poured into it all her yearning for love and sympathy. It sighed under the weight of heaviness and regret which she felt.

Mary entered the room softly.

"I didn't know you could play so beautifully, Eleanor."

Eleanor came toward her; her face was pale and her dark eyes glowed.

"Mary, do you love me—really?"

"Yes, my dear sister, more than anything on earth."

Eleanor threw her arms about her neck and sobbed and sobbed.

Mary said nothing, but gently stroked her hair.

Presently Eleanor raised her head and said: "Oh, Mary, if you will love me and understand me, I will work so hard. I have never done anything in my life but hang through the work that I had to and wasted all the rest of the time."

"You have done one good thing," said Mary, smiling; "you have developed a good strong, healthy body, so that you can stand any amount of work now."

"And I will do it. My playing is crude now, but I will work and work and work until my name is known all over the world. The Phrenological professor tells me I have the natural talent if I would only apply it. I never would have, though, if you hadn't come home, so the credit is yours."

"Well, we will love and help each other all we can, won't we, dear?" said Mary, seriously.

And Eleanor nodded her head enthusiastically.

Eight years have brought many changes into the lives of the sisters. Their father is dead. Little Freddie has outgrown his mischief-loving childhood and is now working through college.

Eleanor has fulfilled her promise. She is now recognized as a great artist, all over the world. She is called to distant cities, but her best thoughts are with the dear sister back in the little white cottage, who writes her such sympathetic letters. A sweet oasis in the desert of selfishness and deception which they find everywhere is the true sympathy and love existing between them.

Who is there to measure the height or the depth or the breadth of the joy of true fellowship?

## THE LEGAL PROFESSION.

By V. G. Lundquist.

A great change has come over the legal profession during the past fifty years. Law practice is not, at the present time, what it has been.

The practice of law is called a business, at least it is drifting in that direction. There are lawyers who still hold to the old starched ideas about the dignity of the legal profession. But the biggest fees, the greatest honor and the most famous reputations are no longer made through court-room oratory and legal argumentation.

The modern lawyer must be a financial builder and planner; he must be a man who knows how, when it is a question of business, organization, commerce and traffic. Formerly the lawyer was a part of the tear-down policy, but at the present time he must be a man of the build-up system. Formerly the people went to the lawyer when they were in trouble, now the people



A. F. Johnson, Lawyer.

seek the lawyer in order to keep out of trouble. The most successful lawyers at the present time are those who keep their clients out of litigation.

The best and mostly recognized lawyers at the present time are those who devote themselves to organization and financial advice.

It is not long since Andrew Carnegie spent two hundred and fifty thousand dollars, together with those concerned in his great steel industry in legal fees. At that time James B. Dill pointed out a plan of reorganization and consolidation, a plan which would yield a profit of about a hundred million dollars. The plan of this great lawyer succeeded, and at the close Mr. Dill

received a check for one million dollars.

William G. Moore was paid a fee of five million dollars for originating a plan by means of which he brought all the American tin manufacturing concerns into one corporation.

We could mention many other lawyers who have made their fortune and reputation in organizing, business and traffic. But the lawyer at the present time who devotes himself to criminal cases, sensational accident cases, court-room oratory, etc., will become a sharer of calamity. To make the most out of society by reason of its misfortune is to get poor in purse and in reputation, at the present time.

Axel F. Johnson, 172 Washington street, Chicago, Ill., is a young, promising Chicago lawyer, earnest and honest in his work, as can be noticed by his earnest, judge-like face, the deep lines in his face, his broad head, his well developed parietal lobe, in which are located those faculties which delight in law, justice, duty and argumentation.

It can be said about Mr. Johnson that he is well adapted for the legal profession, a fact which he has demonstrated in the Chicago court rooms, in the handling of law cases for his appreciative friends. When a person has a high and bold top-head, and when the anterior region of the upper frontal lobe is as large as it is in Mr. Johnson, then the person is able in planning, organizing and business practice of a legal nature.

Mr. Johnson is well versed in phrenology and character reading; he is honest, practical, long-headed, earnest, full of resources in times of difficulty, but at the same time prudent and careful in his work. This is the reason that he is so successful in his legal practice, as far as the people and their interests are concerned.

Mr. Johnson knows the value of phrenology in practical life, and the importance of a phrenological examination. In a recent lecture, in Masonic Temple, Mr. Johnson said: "The only way to understand people is to study phrenology; this science teaches us what we are, what we can do, and how he can understand other people."

## WHY SHORT MEN ARE MORE ACTIVE THAN TALL MEN.

One of the scientific papers read at a meeting of distinguished medical practitioners in London gives confirmation to the popular belief that the short man moves more quickly than the long man in consequence of the quicker progress of impulses from the brain to the muscle.

This interesting theory has actually been tested and proved, the test showing that a definite time is occupied by impulses in traveling along nerves, so that in the case of a tall man whose nerves were physically longer than those of a short one, he would feel a sensation caused by an irritation beginning in his toe, or would be able to communicate an impulse to his toe from his brain, more slowly than a short man would or could.

This method was the one adopted by Dr. N. H. Alcock, who made the test: He connected the subject's hand with a hollow rubber cylinder, which his fingers would grip when the muscles received an electric shock. An electric shock was then administered to the subject, first about the clavicle or shoulder, and secondly at the bend of the elbow just below the biceps. By these means, and by using the most careful measurements, a definite speed of the transmission of sensations along nerves was established. Without cataloging the many exact measurements, Dr. Alcock states that "the time taken to traverse the limb nerves in a tall man is appreciably longer than in a short man." In the subjects examined the difference was approximately the thousandth part of a second; but if the impulse had had to travel the length of the body it would have been about the two-hundred-and-fiftieth part or three-hundredth part of a second.

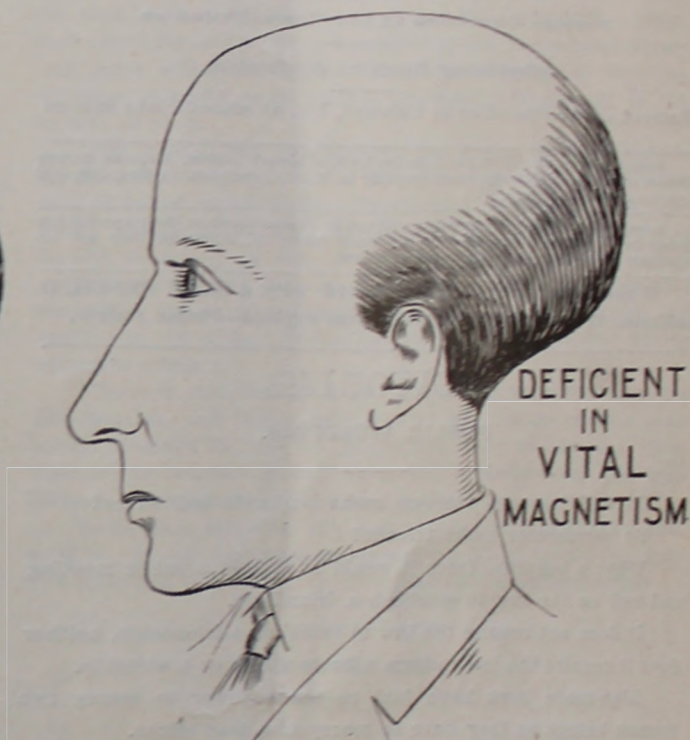
## MAGNETISM AND LIFE.

By V. G. Lundquist.

The universe is nothing but an ocean of life, electricity and magnetism. Life and motion are found everywhere. Each species and plant has a magnetism of its own; each human being has a magnetism of its own. Every being attracts and is being attracted by other beings. Some beings are able to centralize the magnetic and electrical forces in themselves to a greater extent than others, for which reason they are called magnetic, or electrical.



he feels that he can do that which he wishes to do; when he breathes deeply and holds the air in his lungs about five seconds for every breath; when he looks people in the eyes at a time he feels that he is a battery of strength; when he has rich blood flowing in his arteries from which to draw vitality at times of magnetic expenditure; when every molecule trembles from internal energy and generates its own magnetic force, and when he is educated, healthy, strong and well-mannered—do you not think that he will have great influence on his surroundings? Such a man can almost do what he pleases. But it is not easy to acquire this habit and to use energy in a controlled manner.



The torpedo, a native of the Mediterranean sea, by some called the cramp-fish, is noted for its great power to generate electrical shocks. Some men and women are living batteries of magnetic force. Practices in the fields of magnetic experimentation have demonstrated that magnetic power can be cultivated by anyone having will-power, concentration of mind, health, vitality and knowledge of the magnetic art. The whole secret of the magnetic art is a controlled use of our inherent energies.

A human being is nothing else than a centralization of billions of dancing little molecules, each one having an inherent attraction of its own. When all of these little molecular bodies unite in action and direct their energies in one direction, especially in a noble direction, the person is magnetic. Magnetism means, in its highest sense, a high, noble, controlled and centralized use of all our energies. But to use our energies properly requires many things. When a person is active in only one direction; when he centralizes his mind on one thing and keeps his mind on the thing in hand; when he holds his physical and mental energies in a conscious manner on this one thing; when he feels resolute and earnest; when

Man is composed of conflicting passions, impulses, appetites, emotions, thoughts, sentiments, desires, longings, fears, intentions, etc., rendering it difficult for him to concentrate his energies in one direction. Therefore, also, it is necessary that he trains his faculties, that he learns the art of physical and mental concentration, that he learns the science of correct eating and drinking, that he develops weak faculties, that he increases his vitality, that he strengthens his personality, that he develops his will, that he trains his nerves to calm, cool and unified action, and that he educates himself in the art of magnetic control.

Every molecule of body and brain contains life, each one being a self-dependent force in the magnetic circuit of personal magnetism, invigorating the other and being invigorated in turn, and when all these molecular units tremble with magnetic energy, and being under the supremacy of a controlled will and an educated intellect, no one can tell the limits of that man's ability. No man has ever known himself; no one can estimate his capacities; each man has inherent powers of which he is almost wholly unconscious. There is a conflict of impulse and power in every man; he is at war with himself, simply because he does not understand how to eat, drink and harmonize himself. Scattered energies never accomplished very much, and thoughts that wander over distant fields never lead to harmonious and unified action.

# HUMAN CULTURE

## DEVOTED TO

Human Nature  
Human Science  
Human Culture  
Human Health

Human Progress  
Human Success  
and  
Human Happiness

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## EDITORIAL

### PUBLIC WEDDINGS.

Do weddings and statutes make husbands and wives?  
Do ceremonies make friends?

What a beautiful farce it would be to hold a public meeting and call on the law to establish a friendship.

It does not require the law to establish a friendship, neither does it require the law to form a husbandship or a wifeship.

Man-made laws have just as much power to marry two human beings as they have to marry two dead sticks.

The marriage of true affinity is the grandest consummation in all life; but the public wedding of non-affinities is a farce.

E. H. V.

It is said that Solomon was the wisest man that ever lived. Most of his sayings are brief and concise. He says that understanding is greatly to be desired, more than fine gold—the understanding of human nature, of human life, of human destiny. This is an understanding beside which temporal riches are nothing, because it is the understanding that will enable us to build what must be built, and build it according to the original pattern. Character is the actual man. Flesh and blood are only the scaffolding used while the building is going on. The flesh and blood man is only the temporal means by which the character man is builded, even if slowly, and this building must go on until it is finished.

Mind controls the body.

Brain controls the mind.

The physical faculties control the spiritual.

Not much heaven in the soul of the dyspeptic.

**Vaught's Practical Character Reader and Human Culture One Year \$1.50.**

## SONG.

Spring! Spring!

Ecstasy's sting!

Birth in the wildwood, and birds on the wing,  
Living cries out to you  
Fragrances shout to you,  
What is all doubt to you,  
—When it is Spring?

Birds! Birds!

Flocks of them—herds!

How can we welcome them merely with words?

Up from the sod to us

Daffodils nod to us,

Message of God to us

Brought by the birds!

Love! Love!

Cloud-ships above!

Trees are a tremble with messages of

One who will mate with us,

Sharing our fate with us,

Who will be great with us

Giving us love!

Spring! Spring!

Wonderful thing!

Waves on the shore of it clamber and cling,

Blossoms aburst in it,

Rapture is nursed in it,

Earth is immersed in it,

Exquisite Spring.

—Ethel M. Kelly, in Leslie's Monthly.

## PASSION AND THE HEALTH.

"The passions' effect on the health is not sufficiently regarded," said a physician. "The passion which is best for the health is avarice. It keeps one cool, encourages regular and industrious habits, leads to abstemiousness and makes against all excess. And hence the avaricious, the misers, live to a great age. The misers of history were all noted for their longevity. Rage is very bad for one. This passion causes an irregular, intermittent beating of the heart and the intermittency in time may become chronic. Hatred creates fever. If we hate we grow lean. This hot passion eats us like a flame. Fear is bad for the nerves, the heart and the brain, and, therefore, we should never permit ourselves to be afraid. But the strangest effects of all have been caused by the passion of grief. The medical books record cases where, coming suddenly, in a violent shock, it has caused a loss of blood from the lungs in one person, paralysis of the tongue in another and a failure of sight or temporary blindness in a third."

## ANNOUNCEMENT.

To make Human Culture more attractive, popular and acceptable to its readers and to the public it will next month appear in regular magazine form.

## SEXUALITY.

By V. G. Lundquist, D. Sc.

There is a quality in all vegetable, animal and human beings which gives them feminine and masculine characteristics.

There has never been a scientist yet who understood the underlying sex principle in regard to femininity and masculinity. The only thing that the scientist knows is that sex exists and that it expresses itself differently. In fact, people have studied everything in nature, but when it is a question of sexual science they do not know very much. Especially is this the case with people at large.

In all the many-celled animals and plants, life is secured by division of reproductive cells, these cells being of two kinds; the animal ovum and the plant ovule, and the spermatozoon of the male.

In human beings, the female element of reproduction, called thelyblast, meaning female germ, and the masculine element of reproduction, called the spermatoblast, which means male germ, are the cell elements of human life. The thelyblast is the feminine quality in an ovum; it is the sex part of the cell in the ovum.

The word ovum is the Latin word for egg. The ovum consists of protoplasm, of a spheric nucleus, and of a germinal sack or vesicle, within which is a small bright spot called the nucleolus, or the germinal spot, which is surrounded by an inner zone that has received the name zona pellucida, and which

is surrounded by an outer one called the vitelline membrane.

The spermatoblast is one of the seminal tubules from which the spermatozoon develops, being the living element of the male semen, and giving to the semen the power of fecundation.

Male and female cells are very different in appearance and character; the female cell being passive and receptive, and the male cell being active and aggressive; the reason of which the male is more powerful, positive, passionate and energetic, especially in times of syngenetic processes.

These feminine and masculine cells possess sexual appetite and sexual affinity; there is an unconscious attraction between the two. They rush into each other's arms the same as the oxygen of the air rushes into the blood when there is iron in the blood. Well has Goethe said that the irresistible passion that drove Edward to the sympathetic Otilla, is the same attractive force which impels the living spermatozoon to force an entrance into the ovum in the fertilization of the egg of the animal or plant.

The faculty that superintends the processes of ovification, spermatogenesis, syngensis, gestation, reproduction and lactation, is called Amativeness. This faculty is located in the little brain, called in anatomy cerebellum. In proportion as this faculty is strong, in that proportion the male possesses that quality and sexual appetite included in the term masculine sexuality; and in proportion as this same faculty is strong and healthy in the mother, in that proportion she is qualified for the maternal offices.

Vigorous and healthy action in this faculty increases the life impulse, and feeble development and action of this same instinct results in lack of magnetism, lack of life and vigor. This is the reason that old maids and bachelors are seemingly lifeless, non-magnetic and often repulsive.

To develop sexuality, life, magnetism and transmitting power is to develop Amativeness; to secrete life is to call the creative appetites into action, to controlled and moralized action.

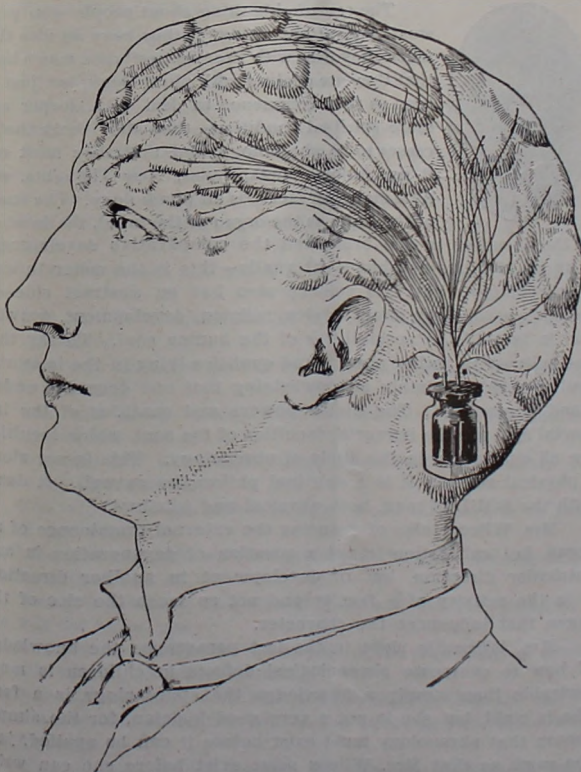
## A WISE IDEA.

Ella Wheeler Wilcox writes in the Chicago Sunday American of Jan. 29th:

"Were an outfitter for children to insist upon giving every child the same sized garments, hat, shoes and gloves, we would think him insane. But how much more unreasonable is the individual, or system, which flings children of varied temperaments and vastly dissimilar minds into one educational mill and grinds them through a four-year course according to a mechanical process. . . . Next, there should be a board of wise counsellors provided for each school district, composed of the most scientific minds, whose business it would be to classify the children sent to the public schools. A physician, a phrenologist and a psychologist ought to be among the number comprised in this board; men and women who are able to decide upon the child's physical state, to read its heart and to understand its needs and capabilities."

Educators are beginning to realize that our systems of education need reconstruction. Every phrenologist, since the time of Dr. Gall, has pointed out the defects in our educational systems. Every man who understands human nature understands that a child should have an education according to his own make-up.

The very best pedagogy that teachers could study is phrenology; or, in other words, every teacher should study the child as it is, as God made it, and then teach it accordingly.—The Editor.



Location of the Sexual and Magnetic Battery.



## CONCERNING CHILDREN



### STUDY THE SHAPE OF YOUR CHILDREN'S HEADS.

By Ella Wheeler Wilcox.

Copyright, 1904, by W. R. Hearst.

The editor of a phrenological magazine writes me that he admires my high ideals, but wishes I had a better understanding of the principles of phrenology. He believes that people's lives are greatly the result of their phrenological "bumps"—criminal, benevolent, stupid, brilliant—according to the development of certain organs.

With all that the phrenologist states I agree—only I believe much more than he does in other powers and qualities lying in the immortal soul of man.

It is to be regretted that the science of phrenology is not studied and understood by all parents and teachers after they realize the wonderful discoveries physical science has made in the last few years regarding the ability to develop any cells desired in the human brain by patient and persistent effort, and to starve and eliminate any undesirable impulses by giving them no cultivation.

Professor Elmer Gates of Chevy Chase, Washington, D. C., has made particularly valuable researches along these lines.

It is to be hoped some one will simplify his scientific and stilted language so that the fathers and mothers of the world may grasp the wonderful possibilities which lie in his discoveries for the regeneration of the world through the right development of children.

The idea is that by keeping the moral qualities of a child's mind constantly active and interested you cause those organs to grow in the brain, and to dominate less desirable organs which may at birth have the supremacy.

After parents once absorb this idea, then let them turn their attention to phrenology. If a child's head at birth shows abnormal development of the organ of destruction, not one parent in one thousand to-day knows it, or gives it a thought, or makes one wise effort to counteract its effect on the nature and conduct of the child.

According to Dr. Gates' experiments, this destructive quality could be eliminated by awakening the constructive brain cells to continual action.

Give such a child things to make instead of things to break. Awaken the love of beauty, harmony and perfection in his nature by continually calling his attention to the loveliest objects visible.

The child with a weak will should be early taught to have pride in its power to achieve results, and to persist in right efforts even in the playroom. Indeed, the whole building foundation of character must be laid in the nursery.

Love of animals, a sense of responsibility regarding their

care, can be taught a child by giving it a pet to feed and keep clean, and protect from injury or unkindness, and by talking to it daily on the subject, and by educating it in natural history.

The child whose head was devoid of all natural development in kindly directions could be made benevolent and affectionate by such training, because those organs would grow into prominence as the child's mind was awakened.

Not long ago I saw a small boy whose remarkable development of self-esteem rendered his head almost misshapen.

Self-esteem is a desirable quality, but an oversupply is a dangerous possession. It renders the individual conceited and overbearing, and is usually a hindrance to high endeavor.

It would be safe to venture a wager that the boy's parents are wholly ignorant of the cause which gives their son's head its peculiar shape. If they knew, and intelligently set about the task of reducing the prominence of that organ, they would do the world a favor and render their son greater benefit than any fortune can bestow.

A knowledge of the science of phrenology is desirable, but the knowledge of how to overcome phrenology is still more desirable.



The remarkable thing about people who get a smattering of phrenology is they have an idea that when they deal with the "bumps" on a man's head that they are dealing with phrenology, but just as soon as they commence to deal with deeper and more spiritual conditions, then they think that it ceases to be phrenology, and that they must call it psychology, metaphysics, New Thoughts, etc. As a matter of fact it is all phrenology. The study of the brain as the organ of the mind, the location of the faculties in the brain and the comparative development of these faculties as shown externally—this is the concrete side of phrenology; but this science also has an abstract side—it includes psychology, metaphysics, religion, development, growth, and in fact all the possibilities of the human soul. To say that one believes in "other powers and qualities lying in the immortal soul of man" is simply acknowledging that one does not understand phrenology. The divine powers and qualities of the immortal soul are the immortal faculties of the soul, which faculties are all considered in the study of phrenology. This is not alone a physical science, it is a spiritual philosophy as well. It deals with the SOUL of man, both physical and spiritual.

Mrs. Wilcox talks of reducing the external prominence of an organ, but cultivation is not a question of degeneration in any particular direction, but of development in another direction. It is the activity of a faculty and not so much the size of the organ that influences the character.

Mrs. Wilcox is right in the last paragraph: the knowledge of how to overcome phrenological defects in children is more desirable than simply a knowledge that phrenology is a fact. She is right, but she is not a very good logician, for the simple reason that phrenology must exist before it can be applied, just the same as that Mrs. Wilcox must exist before she can write and poetize.

EMILY H. VAUGHT.

## THE NINE PARTS OF SPEECH.

Three little words you often see  
 Are articles—a, an and the.  
 A noun's the name of anything—  
 A school, a garden, hoop or swing.  
 Adjectives tell the kind of noun—  
 As great, small, pretty, white or brown.  
 Instead of nouns the pronouns stand—  
 Her head, his face, your arm, my hand.  
 Verbs tell of something to be done—  
 To read, count, sing, laugh, jump or run.  
 How things are done the adverbs tell,  
 As slowly, quickly, ill or well.  
 Conjunctions join the words together,  
 As men or women, wind or weather.  
 The preposition stands before  
 The noun, as at, or through the door.  
 The interjection shows surprise—  
 As Ah! how pretty; Oh! how nice.  
 The whole are called nine parts of speech,  
 Which reading, writing, speaking teach.  
 —Author Unknown.

## ARE YOU WELL-BRED?

If you are well-bred—  
 You will be kind.  
 You will not use slang.  
 You will try to make others happy.  
 You will not be shy or self-conscious.  
 You will never indulge in ill-natured gossip.  
 You will never forget the respect due to age.  
 You will not swagger or boast of your achievements.  
 You will think of others before you think of yourself.  
 You will be scrupulous in your regard for the rights of others.  
 You will not measure your civility by people's bank accounts.  
 You will not forget engagements, promises or obligations of any kind.  
 In conversation you will not be argumentative or contradictory.  
 You will never make fun of the peculiarities or idiosyncrasies of others.  
 You will not bore people by constantly talking of yourself and your affairs.  
 You will never, under any circumstances, cause another pain if you can help it.  
 You will not think that "good intentions" compensate for rude or gruff manners.  
 You will be as agreeable to your social inferiors as to your equals and superiors.  
 You will not sulk or feel neglected if others receive more attention than you do.  
 You will not have two sets of manners, one for "company" and one for home use.  
 You will never remind the cripple of his deformity, or probe the sore spots of a sensitive soul.  
 You will not gulp down your soup so audibly that you can be heard across the room, nor sop up the sauce in your plate with bits of bread.  
 You will let a refined manner and superior intelligence show that you have traveled, instead of constantly talking of the dif-

ferent countries you have visited.

You will not remark, while a guest, that you do not like the food which has been served to you.

You will not attract attention by either your loud talk or laughter, or show your egotism by trying to absorb conversation.  
 —Orison Swett Marden, in Success.

## "IS DRESS AN INTOXICANT?"

Nora E. Hulings Siegel.

I am tired of doing these frills and fralls,  
 Sewing fake fixings for my beau,  
 O! when will we girls cease trying to dazzle  
 The eyes of men whom we know?  
 When we've nothing to do but friz and fraz,  
 And keep ourselves decked for their eyes,  
 We will sell out our wits as well as ourselves  
 To the men who'll admit they need buy.

Since men are not stronger, in soul sense I mean,  
 Are not stronger in ways that we love,  
 Why worry ourselves to attract on that plane  
 Of mentality wherein we don't move?  
 All work girls, to stand side by side with the vain,  
 Must use every minute the while,  
 To sew on the frills, in place of resting their minds,  
 That their bodies be decked out in style.

Some moments of quiet all sane folks need,  
 That their progress be evenly round,  
 Away from our tasks, if we've no time for soul  
 How can we be real or be sound?  
 Since Eve hoodwinked Adam to eating the core,  
 He's been dazzled by all her fake stuff;  
 Still, they claim, her brain was much smaller than his,  
 But admit that 'twas quite large enough.

They insist we women could not attract them,  
 Should we deck out in clothes without frills,  
 'Tis the draping, not us, on the dummies we then  
 Represent, that they pay all the bills.  
 Much like the Sioux chief who barter away  
 All his lands for a bright bead or two,  
 Girls, we play second part that our wits may not  
 Disagreeably contract their few.

I am weary, I say, with all I've to do,  
 Of fixing up fake furbelows.  
 And I long for the time when women will see  
 They must change or else cease to grow.  
 In time they will know they attract in a way,  
 Just the same as if dealing out wine,  
 Just as real to the man who allows its effect  
 To intoxicate his senses, fine.

The true women all have the taste of real art,  
 And do not rival others in dress,  
 She is moderate in this as well, all else,  
 And remembers her friends who have less.  
 She knows her true self is not gauged by a frill  
 Or a fake roll of hair o'er her brow.  
 'Tis the soul in the face where pure does still  
 Shine for mortals who live in the Now.

## APPETITE FOR FOOD.

V. G. Lundquist.

The two faculties interested in food and drink are located in front of the ears, beneath the anterior portion of the temporal bone. See Fig. II.



## Strong Appetite for Food and Drinks.

People who are very weak in the above faculties are very likely to forget their meals, but people who are too strongly developed in the same convolutions have excellent capacity for eating and drinking.

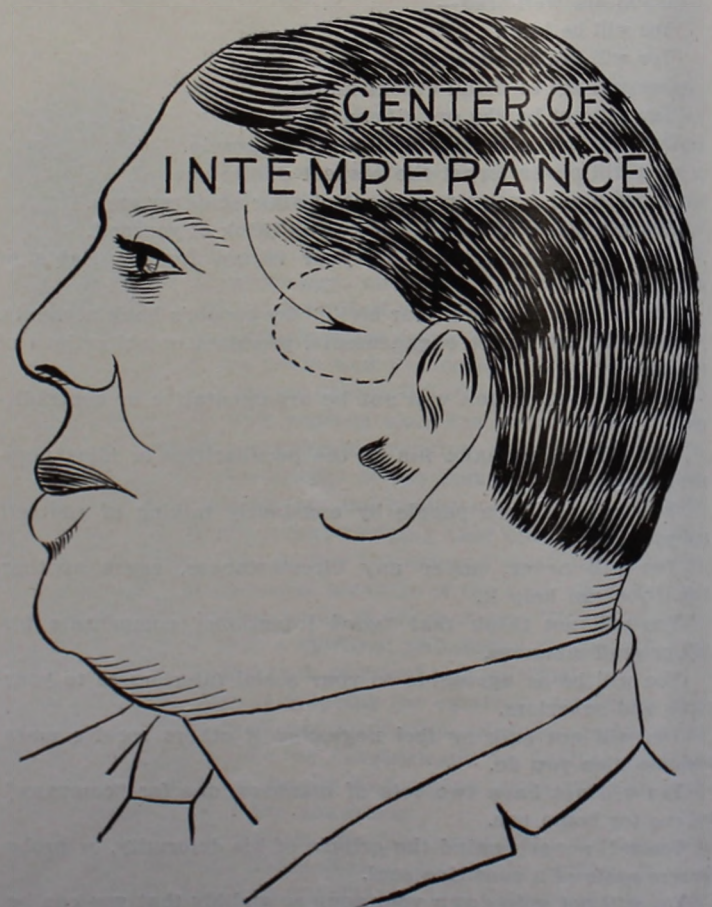
The above is a picture of a well-nourished baby, only about eight months old at the time the picture was taken.

According to Leslie's Weekly, Ohio has a doctor who must be strongly developed in the nutrimental center. We quote: "A Tremendous Appetite—Champion Eater of the Time Lives

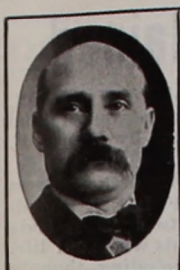
Over in Ohio.

"Stories which have been going the rounds of the daily press concerning the gastronomic feats of Dr. H. L. Bonner of Marion, O., have savored strongly of Munchausen, the classic prevaricator, that we have been loath to believe them, but careful inquiry into the case on our own part has convinced us beyond a doubt that the most amazing of these reports are literally true, and that in Dr. Bonner Ohio can boast of a man who can stow away more food in his interior department at a single sitting than any other man living. It is strictly, though we can hardly say painfully, true that Dr. Bonner has been known to eat twenty-five pounds of grapes between meals of an afternoon, and thinks no more of treating himself to a whole bunch of bananas when he feels that way, or incidentally making away with a crate of strawberries or a basket of peaches, than an ordinary person would think of taking two bites at a cherry. And when the doctor really gets down to business at a regular meal his bill of fare generally runs about as follows: One five-pound steak smothered in onions, four dozen hard-boiled eggs, eighteen boiled potatoes, a quart can of tomatoes, two or three pies and from six to nine glasses of milk fill in the chinks. Often when the doctor comes home late of a winter night after a long, hard drive he will take a "few light refreshments" before retiring in the shape of a four-pound steak, fifty-six hard-boiled eggs, three and one-half pumpkin pies and a gallon of milk, and we have it as the direct testimony of a personal friend that Dr. Bonner never had the nightmare in his life. This same friend tells us of a chance

acquaintance of the doctor's who happened to meet him on the street one day about noon and invited him into a restaurant to luncheon. The doctor suggested that it had better be a "Dutch treat," but his new friend objected to that and asked what he would have. The doctor said that if it was "all the same," he would take a five-pound steak smothered in mushrooms to begin with, and after that he "wouldn't mind" having three dozen fried eggs, a can or two of tomatoes, a dozen cucumbers and such little side dishes as there were on the bill. The acquaintance thought that the doctor was putting up a bluff, but he ordered two five-pound steaks, the eggs and the other things on the list. After the order was served the friend engaged in conversation with a gentleman passing by and turned his back to the table, whereupon the doctor, just for a joke, cleared off everything, so that when his host was ready for his meal there was nothing left but the toothpicks. The host's remarks on this occasion are discreetly left to the imagination. It would be wholly unjust to Dr. Bonner to close this account of his extraordinary achievements at the table without stating, in all seriousness, that he is by no means a glutton, or a man who cares to pose as a great eater. On the contrary, he is a refined gentleman, a graduate of Edinburgh college, a lover of art and literature and a successful and highly respected physician. Nature seems to have endowed him with an abnormal capacity for food, and he only eats what he craves and what he needs, as other men do. He is a well-proportioned man, his weight being 220 pounds and his age 63 years."



Study this picture and learn the location of the food appetite. Notice the lips, the neck, the cheeks, the ear-lobe and the epicurean expression. This is a good lesson in physiognomy.



## 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.

Q. By G. A. Lieser, Kan. What is your opinion regarding the courses in self-development, the hidden forces, or new thought philosophy, as taught by the Central School of Psychology, Rochester, N. Y.?

A. New Thought people are doing a good work, both in temporal and metaphysical directions. They teach self-development from a religious and New Thought standpoint, and people can certainly profit by their teachings. But I can say this: If New Thought people would study the science of the human brain, the philosophy of the human soul and the laws that govern the human constitution as God made the brain, the body, the soul and the laws that govern life, health and development, they could improve upon their philosophy. A person wishing to learn the laws of self-development in the fullest sense of that term should study human and Divine science as taught by the Human Science School, at Chicago, Ill.

Q. By A. S. Zerrill, Ill. Q. 1. What is magnetic culture exercises?

A. It is nerve exercises, or it is that kind of exercises that develop ganglia, plexuses, nerve filaments, nerves and brain. Physical culture exercises develop muscle and bone, but not neurotic impulse, brain and nerves. Physical culture exercises make a person strong in muscle; magnetic exercises make him strong in nerve and brain. Influence is a result of magnetic culture. The right kind of magnetic culture develops self-confidence, memory, mental concentration, health, vitality, nerve, brain and mind. There is only one magnetic school in the world that teaches magnetic culture the way it should be taught.

Q. 2. What is organic quality?

A. The human body is made up of millions of little cells, and these cells are made up of molecules. When these cells are fine in tissue; when these molecules are made of the finest substance that nature can furnish, and when the spirit substance is sublimated and fine in itself, then a person has fine quality. Fine quality is equal to talent and genius. If you will come here and take a two-year course, you will know what quality is. To learn this is worth ten years of your life, for you will then be a doctor of human science.

Q. 3. What temperament should the ice-man have?

A. The ice-man needs muscles and bones, and therefore the motive temperament.

Q. 4. Mention a book on marriage, mating, laws of selec-

tion, etc., that is reliable from the point of phrenological science.

A. There is no book of any importance written yet on such questions. The best and most reliable on such topics, you will find in Human Culture, especially in the future, as those topics will be treated in this journal to a great extent from this on.

(Your other questions do not relate to human science. Mr. Wolfe is not editing Golden Age now.)

Q. By J. H. Young. What do you mean when you speak of vital ears, and what form have they?

A. Look at a fleshy vital person and notice his ears, or look at the "Vital Temperament Ear," on page 204, in the Dec. issue of Human Culture, for the year 1904, and you will know what a vital ear is.

Q. By H. S. Newton, Oregon. I am lymphatic and dull in functions; I feel like sleeping all of the time; is much sleep good for me?

A. You should not sleep much, but you should work and exercise much, and, at the same time, eat solid food.

Q. By P. E. Sheldon, Brunswick. What is good for "Apepsia," as the doctors call my trouble?

A. Apple juice, malt honey, corn flakes, granose flakes, cereal preparations, distilled water with a few drops of lemon juice added, abdominal massage, abdominal breathing and cultivation of the vital appetites, according to the teachings of our science, will cure you of apepsia.

Q. By L. D., Spokane, Wash. What can a person do, when he has Form 6, Size 6, Weight 5, Calc. 6, Firm. 6, Comb. 4, Activity 5, Mental Temperament 5 and quality 5%?

A. O. S. Fowler is the originator of the number-system kind of phrenology. At this Institute we teach phrenology. We know nothing about that kind of brain mathematics.

### TO-DAY.

So here hath been dawning another blue day;  
Think, wilt thou let it slip useless away?

Out of eternity this new day is born;  
Into eternity at night will return.

Behold it aforetime no eye ever did;  
So soon it forever from all eyes is hid.

Here hath been dawning another blue day;  
Think, will thou let it slip useless away?

—Thomas Carlyle.

We have always considered "Soundview," Olalla, Wash., published by The Evergreens, one of the dearest little magazines that came to our desk. Now we think more of it than ever, for we have discovered that it has a voice for the other fellow, and this is what it says:

"You are publishing a very clean and interesting journal and well worthy of all encouragement. Both Mr. Lundquist and Mrs. Vaught are truly masters of the phrenological field. Human Culture is easily in the lead among phrenological journals.

"Wishing you all success, we are

"Very cordially yours,

"THE EVERGREENS."

## BOOKS.

Two books received from Fowler & Wells Co., New York. "Thoughts for the Rich," by Austin Bierbower. Paper, 25c.

This little book consists of a collection of aphorisms with the evident aim of convincing people that they do not want to become rich, in money at least.

"Psychology and Pathology of Handwriting," by Magdalene Kintzel-Thumm. Cloth, \$2.00.

We think we know what the word psychology means, also the word pathology, but we must confess that we are ignorant of what the term psychology and pathology of handwriting can mean.

The author has undertaken to construct a new system of psychology, as she is dissatisfied with all existing systems.

If the book is studied carefully one may be able to get a good deal out of it in the way of reading handwriting.

#### A CASE IN WHICH THE PEOPLE ARE NOT SO MUCH TO "BLAME AFTER ALL.

During the reign of Charles II. the English government declared coffee to be a "pernicious" and unfit article of food and took measures to prohibit its general introduction in the country, by levying a heavy tax upon it. In 1852 the government of the United States decided chicory to be unhealthy and unfit for food and prohibited entry, either separate or mixed with coffee, which held good for one year, after which it was only admitted when plainly marked chicory or chicory and coffee mixed. Thus it can be seen how slow we are to realize the danger that lies in the use of coffee or many of the cheap substitutes that contain large quantities of chicory to give it the coffee flavor, and how long we continue in its use regardless of the opinions and warning of the highest authorities. Like the Arabs and Turks we have become "slaves of the habit," but the people are not so much to blame after all, nothing being offered in all these years that was pure and harmless to take its place, until now we have "Pure Banana Coffee," scientifically prepared from Banana and nothing else, the easiest of all foods to digest and containing the greatest amount of nutrition and strength. The coffee from this fruit, as prepared by W. L. Rathbun & Co., is, when ready to drink, actually the extract from the Banana, and contains all its qualities, and is justified in its title of "King of All Substitutes."

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PART SECOND considers the organic quality of the person and the health, also the relation of food, air, water, exercise, digestive, circulatory and breathing powers, excitability to physical conditions and the unfoldment of the mind.

PART THREE considers the brain and the mind, including the formation of the skull and its conformation to the brain; the nervous system, showing how nervous matter is organized; the anatomy of the brain, including its convolutions, etc.; the sympathetic nervous system, and its influence, showing that size of brain is a measure of power, including the law of growth and the grouping of the elements of the brain.

PART FOUR considers the definition of these elements and the phrenological classification and how to judge of their development and strength. The whole is a comprehensive treatise which no one can fail to read with interest.

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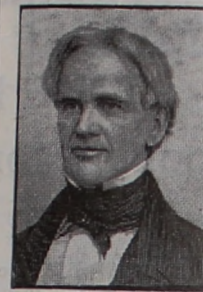
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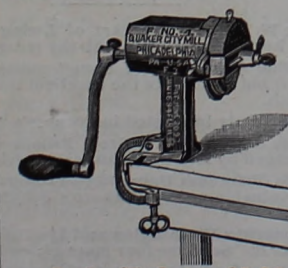
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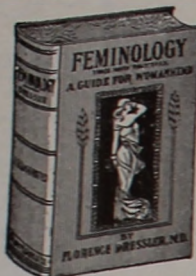
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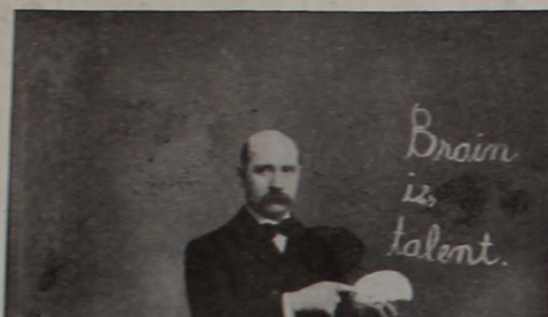
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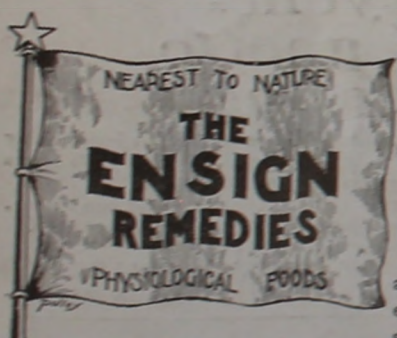
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are composed of physiological foods, the most vital elements of the body. Albumen, fats, etc., make bulk, but the life and animation of the body is only possible through the cell salts. Therefore they are the most necessary foods, and the nearer they are maintained in the

body at the natural proportions the more susceptible that body is to good impressions and the more capable in transmitting them. In maintaining the mind at a rational standard the cell salts are the only necessities. To see, to think, to remember, and all other voluntary mental acts the salts furnish all of the elements. Indeed, without them the body would be an inanimate, shapeless mass, without form and void. Then it is more important to attend to this food supply than to any other. We furnish the salts in such form that they are at once assimilated and enter immediately into the cell life. We use 29 tissue salts.

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