

# HUMAN CULTURE

VOL. 7.

CHICAGO, ILLINOIS, JUNE 5, 1905.

No. 5

## THIS MAGAZINE TEACHES



How to Read People,  
Money Making Industries,  
Heredity,  
Child Culture,  
Moral Ethics,  
Suggestive Therapeutics.

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Secrets of Life and Health.

The Art of Keeping Young.

How to Treat Bygones.

Antitoxin for Cerebro-Spinal Menengitis.

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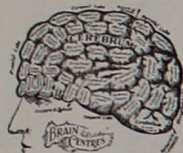
V. G. Lundquist, D. Sc.

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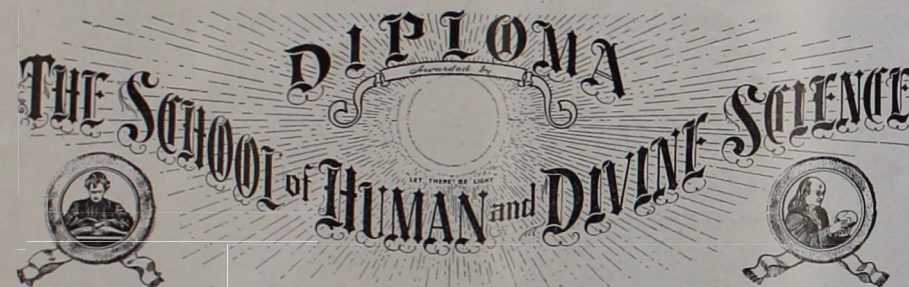
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308, 130 DEARBORN STREET,  
CHICAGO



# 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

Dear Brainus:

You said in your lecture, last night, that man acts in accordance with his organization; that a criminal is a criminal because of certain faculties being weak and certain other faculties being strong. Do you think that God creates man with weak faculties and then punishes the man for his sinful acts? Is this what your science teaches? If God creates man with criminal tendencies, then, God cannot hold the man responsible for the acts of the man, and then, it is not right for the government to punish a man for his acts. Were this the case, criminal-minded people should be left alone in their crime. God cannot hold them responsible for their acts, nor do the authorities have any right to interfere. According to your doctrines, it is best to let the devil, sin and sinners run riot without interference of any one. Is this the way you want it? If this is phrenology, then, I have no use for it.

If your science be of such a nature that it can do the people so much good, why, then, do they not teach it in colleges and universities?

Yours,

SMARTUS.

My Dear Smartus:

Surely man acts in accordance with his organization. Or why is it that a criminal is a criminal, and a saint is a saint? Is it because the devil has taken possession of the pure and holy soul of the man? If this be the case, then the criminal is not responsible for his acts, for the simple reason that it is the devil acting through the organization of the man. In that case, God should punish the devil and not the sinner, and governmental authorities should punish the devil, acting through the man, and not the man himself.

You say that God creates man as man is, either evil or good. This, however, is not the case. God created Adam and Eve, but the people at the present day have been born. The sinner and the criminal are not created by God; they are born of sinful parents and brought up in such environments that have a tendency to develop the lower faculties, until the man cannot control his acts. Parents are the creators of saints and sinners. The parents are responsible for criminals, or for the birth of criminals. When a man is born with murderous and thievish tendencies, tendencies that lead to temptation, sin and crime, tendencies that cannot be controlled when the person is surrounded by criminal environments, when this is the case, someone has sinned; the parents who gave rise to this evil man, have sinned. God does not create sinners and criminals. God has given man creative capacity and planted His laws in each cell

of life and in each molecule of matter. God has created man in such a way that man is a creator also. God has created man with reason, memory and intellectual capacity, so that man is capable to study the laws of nature, or the laws of God. Man has this capacity, but if he does not use his intellectual faculties the way he should; if he does not study the laws of development, and if he does not conform to these laws, he is left in ignorance, and then, the results are likely to be sin, crime, misery, punishment and perdition. Man can degenerate; he can also regenerate, improve, develop and eradicate evil tendencies.

Let man study such sciences as:

Phrenology,  
Heredity,  
Developmental Science,  
Dietetics,  
Stirpiculture,  
Sexual Science,  
Organic Chemistry,  
Comparative Phrenology, etc.

As these sciences are taught at the Human Science School, Chicago, Ill., and he will know the laws of his own constitution, and under what conditions children should be born. He would know also how he could eradicate evil tendencies in himself and in others. He would know by what means he could develop and perfect himself and render himself fit for another state of existence. God does not punish a man for the sinful acts of that man; sin simply punishes itself. God does not create people with criminal tendencies, but children are born with sinful and criminal tendencies, and do not understand the laws of development. Develop the child the way it should be developed, according to the teachings of God's laws, as taught by phrenology. Parents have no right to give rise to sinful and criminal children. And if a person be born with criminal tendencies he should be placed in a reformatory school, where the environments and the people are such that he can improve physically and spiritually.

If you punish a criminal for his criminal acts, do you then improve the man? If you hang a man for killing another man, do you then save that murderer? Is not that a rather ugly way to send a man into eternity? It certainly is not Christian-like. The true Christian wishes to improve, not hang, others. People with dangerous tendencies should be singled out and placed in a reformatory school; this is the RIGHT way to protect society, and to improve and develop those born with sinful and criminal tendencies. If all the people understood God's laws, as taught



by phrenological science, there would be no criminals born. The best way to stop crime is to stop giving rise to criminals." They cannot teach that which they know nothing about, nor can they accept that which they have never heard. Universities, as a rule, do not pay much attention to the spiritual side of man. Theological colleges teach languages, history, theology, etc., but know nothing about phrenology, for the simple reason that this science has never been fully explained. Yours,

BRAINUS.

*To be Continued.*

#### TO STARVE OR NOT TO STARVE.

Emily H. Vaught.

We hear much from our dear metaphysical friends about "getting along" with so much less food, and two meals a day, one meal a day and even no meal for several days is getting to be quite prevalent. This is well—it is much cheaper; but let us see if it hasn't another side.

These very people are apt to preach about not being one-sided.

Is it not the very height of one-sidedness to starve our physical bodies for the benefit of the spiritual in man? Will anyone tell me how he can develop soul faculties without using up vital cells? If people only understood the value of physical vitality they would not talk so much about starving. The very root and foundation of the spiritual life is in the physical body. The soul draws its sustenance from the material body as the plant draws its fragrance from the earth. If this were not so, why are we in the flesh? Why were we not created without a physical body?

The physical body is a means to an end. The stronger we are physically, the more power we have in every direction; we can concentrate better, we can think more clearly, we can have more self-control, we can pray and affirm better, we can love our neighbor better, we can do our duty better, we can meet difficulties better, we can sympathize better and we can hope better. In fact, we cannot see that God or nature intended that we should be half starved physically.

Again, our duty to our God, to our neighbor and to ourselves is to be beautiful, physically beautiful, and this includes spiritual beauty, for one never can be beautiful in the true sense of the word, unless he be spiritually beautiful. To be beautiful is to be harmonious. If one is harmonious in his soul, his body will show it and his face will show it. But the emaciated walking skeletons with their brown, dried-up, leather-like skin, dull eyes and lean bodies are not harmonious, no matter how highly developed their spiritual faculties may be. They are one-sided.

The thing to do is to study your individual needs and eat accordingly. If two meals a day are enough for you, all right, but remember that you must have strength. It is not enough that are able to totter about, looking like dried up sticks, and talk about living on air. You should feel exuberant with life and health and good fellowship. You should look cheerful and bright and healthy.

You cannot do this if you have a half-starved vital system.

Never mind about your stomach needing a rest. It does not need a rest any more than your heart, your lungs or your circulatory system.

Study yourself individually and ascertain what kind of food you need and then eat as much of that kind of food as your system requires and no more.

But do not starve yourself until you look like a leather skin and then mingle with the people and imagine that you are doing your duty to them and to yourself.

#### IS WAR NATURAL?

By V. G. Lundquist, D. Sc.

We were asked this question a few days ago by a prominent educator. To this question we can say yes, war is natural, otherwise people and animals would not have a war-like nature. The elephant is armed with his trunk, with which he can throw the powerful lion sky-high. The bear has his paws with which he hugs to kill, or else breaks his opponent's back with a powerful blow. The horse is armed with his powerful heels, which he uses in times of struggle. The snake manufactures a poisonous compound, which is injected into the sore, after the snake has bitten. The porcupine shoots barbed quills that eat their way into the vitals of its enemy. The polecat throws a rank odor around, when it is a question of war and struggle. The electric fish charges the water with a shock that stupefies its enemy. The tiger is armed with teeth and claws, which it uses with the skill of an acrobat, in times of war. The ink-fish makes the water cloudy, so that the enemy cannot approach. Thus, animals are furnished with weapons of defense and offense. Were war not natural, nature would not have furnished man and animals with war-like faculties, with powder, horns, claws, teeth and poison.

The regulation of this war-like instinct in man will be the work of the spiritual faculties. The work of God, Christ, ministers, missionaries and educators is to render man humane and render him fit for another state of existence where war is not natural. There was even a war in heaven between Dragon and his angels and Michael and his angels, according to the Bible. This shows that the great Arch-Angel, Michael, also had, or has, Combativeness and Destructiveness.

#### SAYS DEVIL IS OUT OF DATE.

"What is evil? Who is the devil? asked Rev. R. A. White in his sermon at the Stewart Avenue Universalist Church. He said:

"Evil is whatever harms men. Evil is. If God is good, why is there evil? Why must men suffer? This is the sphinx problem. The primitive man-distrusting abstractions, sought to explain evil by assuming evil personalities. The Talmudists said there were 7,000,000 devils, that is beings who harmed men. Ahriman of the Persians, the horned and hoofed devil of the Christians are instances of the crude attempts men have made to explain evil. We now know these explanations to be childish. The devil is out of date. No sane man believes there is a devil. But evil and suffering is. The only devil is the devil with the "d" omitted, that is evil.

"There is no theological hell of fire and eternal suffering. But there are hells enough. Hells where women are bought and sold under the stress of poverty by devils of lust. Hells where children are damned into misfortunes, deformity of body and soul in the interests of profit. Evil abides. But we need no longer to fight some horned and cloven footed devil of theology.

"The devil we need to fight is evil. The devil against which the modern church must needs fight is ignorance, greed, selfishness. How much time have the forces of modern Christianity wasted in theological discussions. How much over the problem of getting men out of this world into some harp-playing world of the theologic imagination. Let the modern church and ministry grow fearless enough to talk about the hells and heavens here in this world. Let them become interested in this world and let the next world take care of itself."—Chicago Record-Herald.



## SOME EFFECTS FROM THE FORTY-TWO HUMAN FACULTIES.

By A. P. Davis, M. D., Dallas, Texas.

That there are forty-two human faculties, we very surely believe, and that each one is a starting point of nerve filaments we also as firmly believe; and we assume further that all development of faculty is due to a flow of blood into the area of these several and distinct faculties, and that the nerve filaments distributed throughout every department of the body are the media through which mind traverses and superintends growth, metabolism, circulation, and all that is carried on in the body. We also are sure that every act manifest in the body, whether consciously known or not, is a result of thought passed from the calvarium through nerve filaments to the parts impressed; for we only have effects of what we term influence of nerve power manifest at the ends of the nerves. We are very sure that all thought comes through one or all of the five senses—seeing, feeling, hearing, smelling or tasting, and that the faculties are the origins of formulated thought which go through the nerve filaments to their endings, and is there executed; any interference along the line of the nerve filaments from their origin in the calvarium, such as undue pressure upon the filament, or over use of the filament conveying the thought, changes the chemical elements chemically, in the nerve filament itself, and renders it incapable of the perfect transmission of the thought, and thereby changes the would-be product; whatever the character of the interference as regards degree of influence upon the nerve itself, to that extent will be the result at the end of the filament, in the tissue where it ends.

If the thought is repeated frequently—that is, transmitted along the line to a certain point, to the ciliary muscle in the eye, for instance, there is an influence exerted in the muscle we call irritation, and if still continued, and produces an excessive action of execution in a muscle beyond a given point, a condition ensues which we call exhaustion and this changes the function of the muscle in which the nerve filament ends. If there is so much pressure on the nerve filament as to wholly interfere with the thought communication along the line to where the nerve filament ends, we discover an entire loss of nerve function—that is, no action ensues, and the end beyond the pressure is disabled in proportion to the influence of pressure upon the nerve filament. Slight pressure produces irritation, greater pressure produces more intense influence, even to paralysis, and so on to complete death of the nerve as we term it—(that means a cutting off of the communication of thought through that filament), and the result is entire failure of function in the part where said filament ends. This accounts for the various functional diseases in the body. We would have the reader to know that there are two forces in the body—the one positive, the other negative, and that the nervous system is simply the media of transmission of these two forces, and that these forces, when united, nature performs her functions harmoniously throughout the body; but when the filaments of the nervous system are in any way interfered with, either by pressure, overuse or separation of end footlets, inharmony at once is set up. From the foregoing hypothesis, we have instituted a means of uniting these two forces, restoring harmony in the body, and stopping the nerve strain, which has to do in exhausting the elements in the nerve substance which disqualifies from mediumship of thought communication. In a word, breaks the circuit and interferes with results.

We have thus premised our main thought designed for the reader to realize—that inasmuch as all bodily function is carried on through the nervous system, we assert that disease is a re-

sult of distorted nerve function, and that to restore the body to a healthy state, our first duty is to re-establish the nerve communication from origin to terminus.

This we do by our special spinal treatment and instituting the use of a proper lens for the correction of eye nerve strain. These two processes embrace all the means known to man to adjust the system to itself. This is absolutely the system par excellence.

We are now publishing a book, in which we shall reveal this process of treatment to the world, and show how to unite the two forces in the body and neutralize abnormal effects. By this means the laity even, can do all the practice necessary to cure any disease.

The spinal column will be shown to be the battle ground for a large percent of human ills, and a proper adjustment of the spine will arrest all physical disorders caused by any pressure upon nerves emerging from the spinal column. This will be the book of the centuries—and will contain all of two great sciences combined into one grand science embracing all of the sources of waste and irritation possible in the human body. Those interested will be specifically informed of the attainment of this marvelous science by the author, if they enclose stamp for reply. A part of this science is the effect of phrenological teachings from the late lamented Prof. L. A. Vaught. This much of his influence on my mind.

## INCONSTANCY.

Emily H. Vaught.

The Maple Leaf peeped out upon the beautiful forest-life, and his heart swelled with joy and happiness.

He watched, day by day, a little pink bud, which almost touched him, uncurling and untwisting, until at last it was a beautiful, green Oak Leaf. He bent over and kissed his new neighbor and murmured softly: "Let us love each other and be happy." The heart of the Oak Leaf responded gladly to the warmth of the welcome. And so they nodded and whispered, sang and laughed the whole summer long.

But now the summer is gone.

"Wake up," whispered the Oak Leaf, bending over and lightly touching his neighbor. The clear yellow of the Maple Leaf shone dazzling in the streak of sunlight which touched him and harmonized with the reddish-brown coat of the Oak Leaf, nestling close.

"Wake up," repeated the Oak Leaf.

"It is so cold," sighed the Maple Leaf.

"Yes, it is cold," answered the Oak Leaf sadly, "and I am afraid you cannot hold on much longer."

"Oh, we shall have to part," wailed the Maple Leaf.

"Yes, but it will not be for long," said the Oak Leaf stoutly. "If you fall first, lie still right where you fall, and I will join you soon, and then we will stay together forever."

That night a cruel, cold Wind rudely shook the Maple Leaf, so that he lost his hold and fell down, down, and lay there a little, shrivelled heap.

The next morning the sun came out bright and clear, and the Maple Leaf, invited by the warmth, expanded a little and looked about. The Wind, soft and warm now, gently stroked his cheek.

"Come with me," whispered the Wind to the Maple Leaf, "and I will carry you away, far away where it is warm and where the sun forever shines."

The Maple Leaf curled himself and sailed away upon the breast of the soft, warm Wind.



## THE ELECTRICIAN.

By Prof. V. G. Lundquist.

Electrical engineering is an excellent field for a young man having the necessary talent.

Thousands of artisans are employed in the construction of lighting plants, motors for manufacturing purposes, electrical works, dynamos, street railways, police and fire alarm contrivances, telegraph apparatus, telephone, telegraphs, switchboards, junction boxes, electrical measuring and testing instruments, arc and incandescent lamps, induction coils, lightning arresters, electric bells, signaling apparatus, motor car controllers, rheostats, transformers, etc.; and the rapid application of electricity and new inventions widen the electrical field more and more, causing new trades to spring up, almost yearly.

These various electrical branches afford splendid opportunities for electrical specialists and for those who have sufficient education and experience to design, plan, construct and run electrical machinery and apparatus.

One fault with the people at large is that they think that they are no good. For this reason young men start in some minor electrical capacity, without educational preparation for electrical work, and plodding along with inferior duties he thinks that the subject of electricity is too deep for him.

He listens to the terms mathematics, pneumatics, electrical transmission, conductivity, polarity, induction, magnetism, etc., having but a vague idea of such terms, and thinking that these terms can only be understood and applied by superior minds.

For this reason, young men do not prepare themselves for the work. A man who has no education is of no special importance, whatever his talent may be, for which reason also his salary is very slim.

Every young man should prepare himself for his work. He can study by mail, if by no other method, for experience has demonstrated that people can study by mail.

People having drawing talent can soon qualify for important positions in drafting rooms of electrical manufactories. First-class draftsmen, designers, electricians, superintendents, etc., are well paid in the fields of electricity. Hundreds of opportunities are open for machine designers and designers of dynamos, motors, electrical machinery and appliances, but few are capable to fill such lucrative positions because of insufficient electrical education.

The design of electrical apparatus and machines cannot be conducted upon guesswork, for every piece of the machine, etc., has geometrical proportions, requiring a thorough knowledge of the principles of electricity and the application of the science of mathematics. There is the largest demand in the electrical field for men having electrical knowledge and practical experience along the lines of electrical design and construction. When they have this education and knowledge, they can plan and install lighting plants, manage electrical manufactories, undertake electrical contracting, and fill the most important positions in the industrial world of electricity.

In his work, he deals much with electrical currents and power, especially UNSEEN power, agencies, currents and motion. Electricity is a very powerful agent and still it cannot be seen. The electrician has much to do with heat, with expansion and contraction, with convection and radiation, with stresses and strains, with moments, radii, torsion, tension, quantity, currents, cones, joints, electrical measurements, such as volts, amperes, kilowatts, ohms, etc.

He has to do with gearing, adjustment, connections, all kinds of electrical machinery, engine proportions, electromag-

netic measurements, calibration, potential measurements, temperature, electrochemical and practical measurements. He studies electrical telegraphy, Morse system, arrangement of relay circuits, arresters, repeaters and armatures.

He studies sound and its properties, characteristics and vibrations. He deals with the resonancy of timbre, loudness, echo, articulate speech, transmitters, receivers, magnetization and electrification, phonic generation, calling apparatus, polarization, telephone batteries and exchanges, transposition, telephone cables, cross-talk, effects of currents, effects of heat and cold, rain, storm and moisture, density, rarity, convectivity, magnetic circuits, safety devices, incandescent lighting, faults in dynamos, capacities, station management, testing, all kinds of motion, heating, piping, steaming, estimates, construction of electric railways, wiring, loads, power estimates and illuminating apparatus.

He studies rotation, power, speed and balance. He has to do with the regulation of electrical currents and steam power. He has to do with alternating-current apparatus, with the construction of transformers and different kinds of alternators. He has to do with all kinds of electrical construction. He must know something about city laws and ordinances, etc.

When a phrenologist knows what the electrician does and deals with, then the phrenologist knows what faculties are needed in the electrician, but before he knows this he cannot give practical advice.

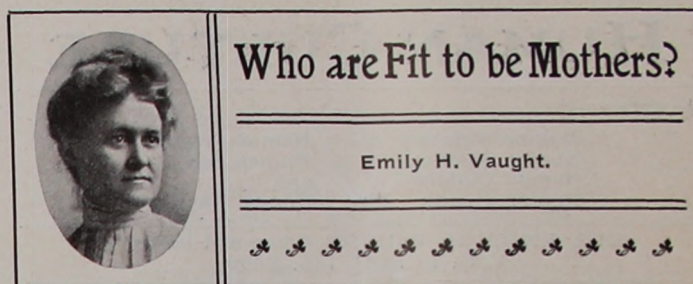
## CULTIVATION OF CHEERFULNESS.

V. G. Lundquist.

You grow gloomy and sad sometimes and expect nothing else from the future than failure. This is because the faculty of Hope is weak. It does not seem to you that the future has much in store for you. You may be hopeful enough to work, but you do not do it cheerfully. You do not EXPECT enough from yourself, from others, from the present and from the future. You must expect a little more. You must cheer up. You must be more happy, more content, more joyous, more cheerful and more expectant. When you view your future, it seems to you as an eternal, dark and gloomy night. It is not bright and promising. It does not look bright and fair. It is not promising, inviting, beautiful and light. You have a pair of green spectacles in front of your mental eyes. You must remove these. You must begin to look at life as it is. You must be more optimistic. These sad feelings of yours are false. They are unreliable and imaginary. You are a happy person if you could but think so. Away with those unhappy and false feelings and make yourself more happy, make others more happy, and begin to expect more from your future. Begin to rejoice, to exult, to cheer up and to promise yourself much enjoyment and success. Be more content, more triumphant and more anticipating. You stand in your own light. You darken the firmament of your own mind. You work and toil in the dark simply because this faculty is not active enough. This faculty gives light and brightness to the mental world just as the sun gives light and brightness to the cosmic universe. It is the mental sun that illuminates the mental horizon. When it is weak, the person is sad, gloomy and discontent with the world. Cultivate this faculty. Let your life be bright. Begin to promise yourself success, pleasure, enjoyment, gratification, reward and luck. Give your soul more joy, delight, exultation, happiness, gaiety, contentment, enjoyment, pleasure, amusement, entertainment, diversion and exhilaration. Be more hopeful and glad. Begin to build castles of success, of joy, of happiness, of peace Can

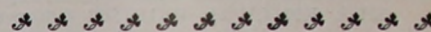


you not see how very fair your future is? Why should you cloud your life and your future and imprison yourself in the night of darkness? Why should you not have confidence in your future, in your operations, in your success, in your victory, in your progress? Why should you not comfort yourself and embark into the fair vessel of enterprises? Is there any reason why you should not believe in progress and prosperity? Why should you not depict your future in the brightest colors? Why should you not comfort yourself and be assured of success? Why should you not be more lively, enthusiastic, animated, pleased, spirited, glad, joyous, jovial and ecstatic? You should. There is no reason why you should not. Is not your future fair and inviting? Of course it is. It is not necessary to darken your whole life just because this faculty is weak. You must let the sun shine once a day, at least. Begin to fill your soul with feelings of bliss, and joy and peace. Begin to consider yourself a very happy person, and you will soon begin to live in the fairyland of brighter hopes, and to look across calamities and difficulties. Console, comfort and cheer yourself on to greater enterprises and speculations. Feel assured of success. Feel that you will realize your every wish. Feel that there is nothing else, that there can be nothing else, ahead of you than enjoyment, happiness and success. Never mind if you do not believe it at the present time. Just keep saying to yourself that "I am an exceedingly happy, lucky, prosperous and successful person." Say to yourself "Whatever I do turns out well." Never mind if this feeling is false, just go on nevertheless, saying "I am happy," "I am content," "I prosper," "My future is exceedingly, inviting and pleasing," etc. Keep on this way for one year or two and you will see that you are or will be, a very different person, in health, in mind, in purse, in a pleasing personality, in work, in thought, in feeling and in everything. As you go on, your faculty will build up and you will have much more confidence in your future, in your success, in your abilities, in your friends and in everything. You will not look so forlorn and unhappy; people will like to associate with you more; and you will look happy and prosperous instead of unsuccessful and miserable. People who are not happy are not inviting and other people do not care for them. Mix with the people more and be more cheerful when you do. Select happy-minded associates as much as possible; and talk of nothing else than success, joy and peace. Let all trouble and sad thoughts go to the wind. Kill them. Do not even give them a decent burial. Be happy and remain so. Let happiness, peace, joy, tranquility and contentment be your lot. If you keep saying to yourself "I am very happy; I am always successful; my future is very bright; everything around me looks cheerful," etc., you call this faculty into action, and it will soon grow in strength. When it grows stronger, you will become more content and happy-minded and more certain of success. Imagine that you are happy and successful, and that your future is bright, and the faculty will soon grow. Imagination is able to draw blood to the faculties that we use in our imaginations, and if you imagine that you are happy and successful, the blood rushes to the brain and reconstructs the faculty, and thus your imaginations soon become realities.



## Who are Fit to be Mothers?

Emily H. Vaught.



Everywhere we look we are confronted with the subject "Race-suicide." It is discussed editorially pro and con. Some say that any woman who is fit to be a wife is fit to be a mother, and that if there is any question of suiciding, it should be with the wives and husbands who refuse to become parents. Others say that it should be a matter of choice with the wife; if she does not feel able and willing to accept the risk and the responsibility of becoming a mother, there should be no children until she does.

The question comes to us, who is fit to be a wife? And who is fit to be a mother? One thing is certain, not fifty per cent of those who are wives are fit to be mothers. Men do not think of future mothers when they choose their wives. It is thought vulgar to consider future motherhood or to talk of it and unnecessary to study such conditions. Hence it follows that real mothers are scarce. Motherhood, like every other human possibility or talent, should be trained. It is not enough that we like to eat but we must train our appetite so that we may not eat poison or that which will harm us. Nature has done what she could when she has implanted in every human breast to a greater or lesser degree, a love for children and especially for their own offspring. But to love children is not enough.

America does not need the race multiplied by consumptives, dyspeptics, deformed people, criminals, imbeciles and vain shallow fools. These are fit only to make more trouble and misery in the world. A nation of strong men and women would be better, even though the number were less.

Women who are not physically strong enough to bring healthy children into the world commit sin when they become mothers, no matter how willing they may be to become mothers. Those who are not fully matured mentally are not fit to be mothers. Statistics prove that those who attain greatness in any capacity are almost invariably children of matured parents, or the younger members of a family.

And as people generally become stronger in character as they grow older, the above only proves that in order to endow offspring with strong characters, it is necessary that the parents have strength of character.

A mother who is fit to be a mother, has:

Physical health and strength.

She loves children.

She is matured mentally.

She has intelligence and strength of character.

If she lacks in these qualities, the nation can well afford to get along without her children.



Good-natured eye.



# HUMAN CULTURE

## DEVOTED TO

Human Nature  
Human Science  
Human Culture  
Human Health

Human Progress  
Human Success  
and  
Human Happiness

MRS. EMILY H. VAUGHT, Editor and Publisher  
V. G. LUNDQUIST, Editor

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## EDITORIAL

### WHAT SHALL WE READ?

So often have people said to us "What shall we read?" They are tired of wasting valuable time in reading trash, which may appear all right to them at the time, but which give an entirely false view of the subject treated, which they may or may not discover after years of groping in the dark. For this reason, people are beginning to be somewhat cautious (and with good reason) of what books they study. They are anxious to have someone whom they know has studied along the lines they are interested in, advise them what is good and what is worse than worthless among the many books offered, and to tell them what to read and what to avoid.

We realize that such advice is worth a great deal, as we ourselves have wasted years of time and brain energy pouring over what has afterwards proven to have been trash.

We have read every book published on phrenology, every journal and pamphlet and we have read loads of books written in the interest of man and human science, and therefore we feel that we are qualified to judge of the value and reliability of various books.

For the benefit of our students and readers, then, we are going to give them the benefit of our best experience in selecting a list of books on human science, including works on—

Anatomy,  
Physiology,  
Nursing and hygiene,  
Psychic science,  
Dietetics,  
Mental diseases,  
Character reading,  
Rhetorics,  
Grammar,  
English language,  
Practical phrenology.

There will be one \$2.50 book, four \$2 books, four \$1 books; and a year's subscription to Human Culture all for \$12.

Last month we made announcement that HUMAN CULTURE would appear in magazine form this month. This statement called out comments from our subscribers, some for and some against the proposed change. Some stated that they were in the habit of having the journal bound each year and as change in size would prevent binding this year's issue, we have decided not to change, at least until end of the year.

## A CONVERSATION.

"I married when I was young—so young that I thought all I need to make me eternally happy was a wife with a pretty face and a stunning street figure. When I came to myself and realized what I was living for and the divine possibilities within me of development and growth, I looked around for companionship and help, and I found myself—alone. To all outward appearances I had a wife and family, but only I myself knew that I was struggling upward with a dead weight around my neck. It is all right as long as a man feels strong, then he does not need encouragement or sympathy, but the strongest of us have our moments of weakness, of hesitation and discouragement. Then we sorely need the companionship of someone who is dear to us and who is able to appreciate and understand. When we receive only coldness and probably ridicule, it freezes out all the good there is in us for the time being, and we say 'what's the use?' It makes us wish to throw up all efforts to attain anything out of the ordinary. It stultifies growth. Do you think that when a man has made such a mistake in marriage, that he should go on in the mistake without rectifying it? Is it not adding crime to ignorance?"

"You have asked a very difficult question for me to answer. I have often wondered in my own mind what I should do if I were placed in such circumstances. It would seem that the mistake could be easily rectified if it did not involve innocent parties. But where there are little children to reap the fruit of their parents' folly, then it is difficult to say what should be done."

"Is it better that the little children should be brought up in an atmosphere of inharmony?"

"No, that, of course, is bad. I must confess that it is a question that I cannot solve to my own satisfaction. It must depend upon the circumstances of the case and upon the individuals themselves."

"Well, I will tell you how I have solved it for myself. There was a time when I asked myself 'where is my divinity? Must I be conquered by my own mistakes? Am I the master or am I the slave of circumstances?' And then came the struggle. At last I resolved with all the strength that is in me that I would convert my mistake and seeming defeat into victory. And I would do this, not by adapting myself to my environments, but by making my environments over to suit my needs. In other words, I would mould my wife's character so that she would come up to the requirements of my nature, so that she would be a helpmate to me in the fullest sense of the word, and so that things might be as they should be. I knew that in order to do this, I must first attain complete self-mastery. I set about my task in dead earnest, and every day I am coming nearer to a

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



realization of my desire.

Formerly my wife was frivolous and entirely ignorant of the things that make life worth while, but she is gradually changing and she will continue to change until she is able and willing to understand, appreciate and sympathize with me in my endeavors to make myself great." E. H. V.

And one says: "How foolish to talk about development and cultivation. Are we not full grown, head and all, when we reach maturity? It is crazy to talk about the brain changing form."

What a pity such a one left school before he found out that as long as the blood flows in the body and brain there will be change, either for the better or worse. Upbuilding and down-tearing processes are what constitute physiological life. If the upbuilding process is greater than the down-tearing, the result is development. If the down-tearing process is greater than the upbuilding, the result is degeneration. The blood is the reconstructive agent. When we cease to change form, we cease to live.

#### TO BE RESPECTABLE AND BELOVED.

To gain the love of others one must not try to. He must be content to love others. All the world loves a good lover, but it only pities the man who goes around wanting to be loved—pities or despises him.

Such a man is a moral beggar, always so intent upon asking love that he forgets to give love.

And the world does not love the sort of lover who only loves in return for love. It loves the shining lover who sheds his love like sun-radiance upon just and unjust, without thought of recompense. If you want to be loved forget it; and go concentrate daily for a month upon that thirteenth chapter of the first Corinthians. Then between times, and for the rest of your life, go and be love.

And if you would be respected forget all about it; but see that you respect yourself and others.

Cultivate your bump of self-esteem. Praise yourself to yourself. Be proud of yourself to yourself.—Elizabeth Towne, in *The Nautilus*.

#### SOME QUEER MISTAKES MADE BY ADVERTISERS.

"Bulldog for sale; will eat anything; very fond of children."

"Wanted—A boy to be partly outside and partly behind the counter."

"Widow in comfortable circumstances wishes to marry two sons."

"Annual sale now on; don't go elsewhere to be cheated; come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"Lost—Near Highgate archway, an umbrella belonging to a gentleman with a bent rib and a bone handle."

"Wanted—By a respectable girl, her passage to New York; willing to take care of children and a good sailor."

"Mr. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skin."

"An airy bedroom for a gentleman 22 feet long and 11 feet wide."

#### THE WORLD AS IT IS.

It's a gay old world when you're gay  
And a glad old world when you're glad;  
But whether you play  
Or go tolling away  
It's a sad old world when you're sad.

It's a grand old world if you're great  
And a mean old world if you're small;  
It's a world full of hate  
For the foolish who prate  
Of the uselessness of it all.

It's a beautiful world to see  
Or it's dismal in every zone;  
The thing it must be  
In its gloom or its glee  
Depends on yourself alone.

S. E. KISER.

#### THE SECRETS OF LIFE AND HEALTH.

Do not worry! Worry debilitates the mind.  
Do not hurry! "Too swift is as bad as too slow."  
Simplify in all your undertakings!  
Do not overeat. Do not starve. Chew your food well!  
Enjoy the fresh air day and night.  
Sleep and rest at least one third of your life.  
Sleep is nature's balsam and benediction.  
Do not overstrain your nerves, save your energy.  
Be cheerful! "A light heart lives long."  
Have only healthful thoughts.  
Live peacefully with everybody.  
Be industrious, but do not overwork, it is folly!  
Avoid excitement and passion; a moment's anger has done much harm.  
Associate with jovial and healthy people.  
"Health is contagious as well as disease."  
Always use common sense and do not carry the world on your shoulders, but study the universe.  
Never despair! "Lost hope is the most fatal disease."  
Study these things and you will be happy if you fulfill them!

THE ECHO.

Human Culture, Chicago, Ill.:

Gentlemen—This last month's paper has a good many good things in it.

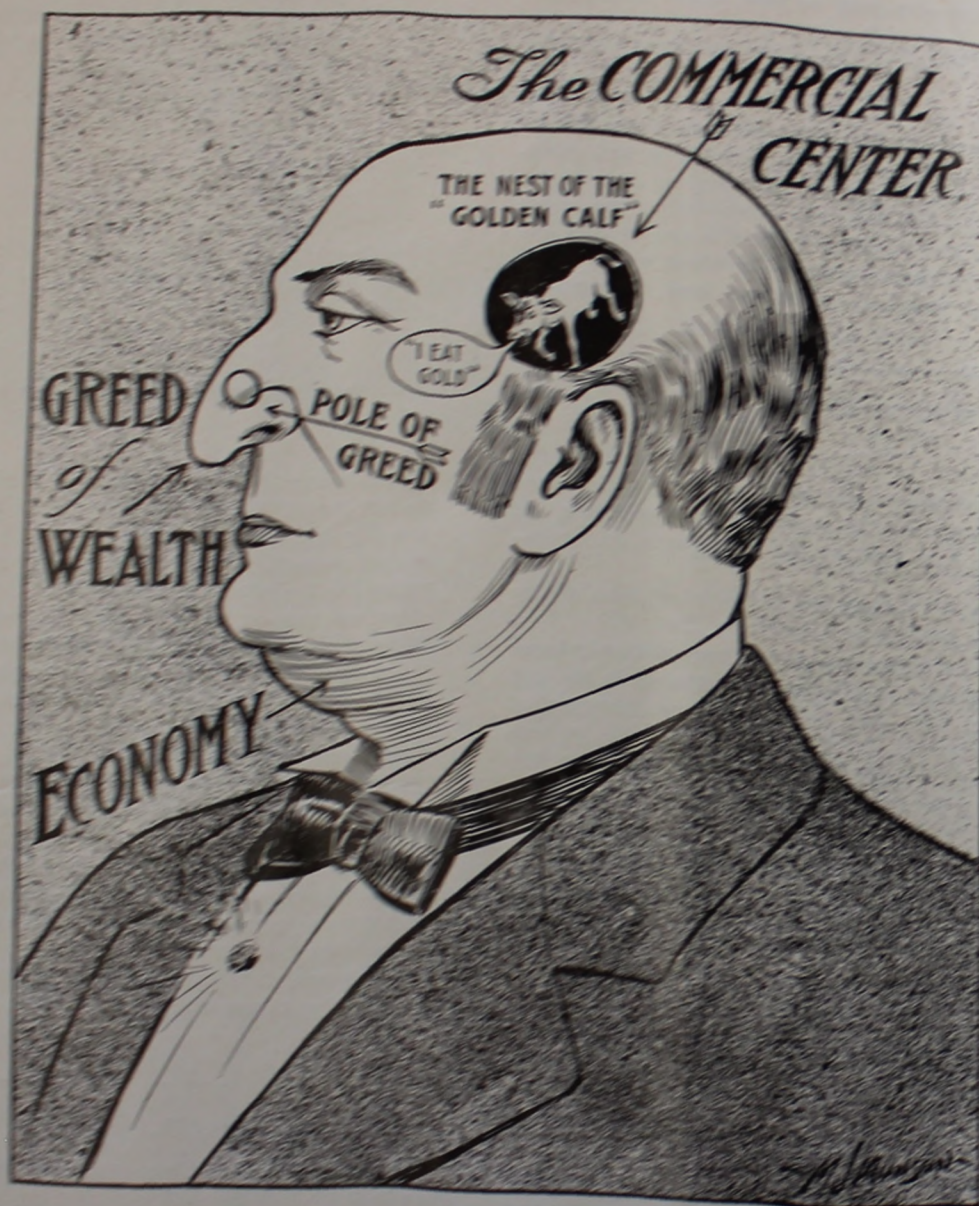
I do not believe there is a study equal to phrenology in the building up of the best manhood and womanhood, except the Bible, and I know that one can understand the Bible better if they understand phrenology. I would be glad to see the time come when every public school in the world would compel every student to study phrenology from the ages of twelve to fifteen and older, whether they studied anything else or not, for I know that if they once awoke from the dreaminess and inefficiency of the ordinary education as is dealt out to-day by so many incompetents, the world would be much better off.

Yours respectfully,

CHAS. M. ARMSTRONG.



# CONCERNING CHILDREN



My Dear Children:

Do you remember the Bible story of how Moses went up on Mount Sinai to talk with God about how God wanted the people to live, and God gave Moses the ten commandments, which Moses wrote on tablets of stone? And when Moses came down from the Mount, he found that the Children of Israel had melted up their golden rings and ornaments and had made a Golden Calf. This made Moses so angry, when he saw it, that he threw down the tablets of stone containing the ten commandments, and broke them.

Now, have you ever wondered what became of that Golden Calf? I have, and I never knew until at last I discovered it in this man's head. And then I found that it was in my own head, just in the same spot. I wonder if it is in your head.

The golden calf is always very hungry, but it only eats gold. It keeps on eating all the gold it can find until at last its owner is rich. It likes children who put all their pennies and nickels in their banks rather than spend them for candy, and if you do this, the Golden Calf will come and live in your head and when you grow big it will make you grow rich too.

EMILY H. VAUGHT.



## ACCOUNTED FOR.

I am not feeling well to-day,  
But why I can not see,  
I had some ice cream across the way,  
And pancakes home for tea.

I also had some caramels,  
And sugared almonds, too;  
And when I met with Tommy Wells,  
A stick of fine tolu.

But I was careful with each one,  
Too much of none I ate  
It can not be that penny bun,  
And yet the pain is great.

I had six cookies but I've had  
Six cookies oft' before;  
They've never left me feeling bad,  
Nor pickles—three or more.

The soda water couldn't make  
Me ill—it was Billy's treat;  
I sort of think this fearful ache  
Comes wholly from the heat.

—Harper's Young People.

The blunder of parents has been that they want their children to be clever, rather than useful. And the educators have fanned the fallacy—hence the incompetents.

ELBERT HUBBARD.

## THE ART OF KEEPING YOUNG.

We must admit there is no fountain of youth such as Ponce de Leon hoped to find. There are, however, numerous fountains of youth far more accessible to the world at large than one of his conception would be. We must determine to be young. By this I do not mean for ladies of forty-five to adorn themselves as though but twenty years of age. This only places them liable to criticism and ridicule. Neither is youth to be acquired by keeping our dressing tables covered with face bleachers and face powders (although these articles, if used in moderation, are not to be condemned). To remain young it is not necessary to spend one's entire time in physical culture exercises, yet these are of wonderful value, if practiced systematically. We must make the best of all circumstances and keep up with the times. Keep in touch with young folks and children—with their pleasures, and help them to have a good time.

Some mothers of not more than forty years of age turn the responsibilities of the household largely over to "the girls," saying, "I've had these responsibilities long enough and now that I'm getting old will allow others to take them up," and I can assure you they do "get old." Some things should be turned over to young people, but there are certain others which the older members of the family should always allow to rest upon themselves. One ages rapidly when relieved of all responsibility.

Keep busy. Put vigor and enthusiasm in what you do, occasionally taking up something new and doing things in new

ways. A woman of rare intellect and ability and intelligence, who is now in her fifties, told me recently that she believed she could have made a success of writing for magazines if she had begun when young. I asked why she did not try now, and her reply was, "Oh, I'm entirely too old." At the same time she has rare command of language, excellent ideas, and plenty of time.

It is commonly said that women do not like to tell their ages. Those who are in constant fear of growing old do not like even to acknowledge it to themselves—much less to others. Many women have the idea that keeping young consists in keeping the years down. This is not the true idea. The years we cannot stop, but while their number is increasing we can keep our hearts and lives young. A lady of seventy-three said to me, "I am proud to tell my age, for I have always determined to keep younger than my years." This lady, who had brought up a large family, also said, "I have always endeavored to keep up with my children, and have found that one must keep herself young to do this. To keep young has meant to me to always be cheerful."

By keeping young we not only cultivate cheerfulness, vitality, health and many other things, but our usefulness to others is wonderfully increased.

NELLIE W. CLARK.

## HOW TO TREAT BYGONES.

Do not brood over the wrong thing you have done. This will not correct the evil. When you see where the wrong was, take hold of yourself and remedy the misdoing as well as you can. Let every wrong done, every mistake made, be a lesson in caution for your future conduct. If the wrong was done to another, make amends if possible. When one has done a wrong, it is the manly thing to acknowledge it squarely. Owning up more than half makes up. Many a time one says or does in haste or without a proper understanding what he afterwards sees was unkind or unjust. A frank acknowledgement of it will usually clear the trouble and "we are friends again." To do this may require some moral courage, but when done, one has increased his self-respect and the respect of others generally. Only the meanest disposition will not accept an acknowledgment in the same spirit in which it is made and meet the maker of it with generous forgetting.

To nurse a grief gives it growth. A little thing brooded over becomes of great magnitude. Some slight failing takes exaggerated proportions and weighs us down. It shuts out the better things that should occupy our minds. Many suffer much needlessly by being over-exacting of themselves. They take themselves too seriously. Things which they would deem peccadilloes in others become crimes in them. One should forgive himself as he would forgive others, if he is to have peace of mind. This does not mean that one is to think so lightly of sin that it is a matter of no moment. Forgiving includes confession and repentance. Repentance includes the honest resolve to avoid the wrong in the future. This done we should turn our backs on the wrongdoing and with cheerfulness and hopefulness make a fresh start. It is only leading us into other wrongs to be forever dwelling on it.

Anyone who has catarrh is more or less offensive to those about, and it is a sin when it can be cured easily in four weeks by snuffing salt water, weak at first and gradually using it stronger until it hurts like blazes. After a while it ceases to hurt and one knows the worst is over.—The Ophthalmologist.



## USE YOUR BRAIN.

There is no intellectual progress without discrimination; and discrimination means thought—mental activity—real hard thinking. It requires an effort to think, just as it requires an effort to climb a hill. Most people do not care to make even a mental effort; so they do not think; so there is no discrimination—no mental progress.

The better the brain, the better the thoughts. A fine piano will produce better music than a poor one; and a fine brain will manifest better thoughts than a poor brain.

The physical character of the brain depends upon the kind of food we eat, and the way we eat it, for the brain is nourished by the blood. One-fourth of the blood is required by the brain. Having provided proper materials for the brain, then proceed to use it.

Put the brain to work; let it evolve thought. Nobody knows where thoughts come from, but we know they are registered in the brain; and we know that by use the brain can be built up, and the quality of the thoughts and ideas can be improved.

The ordinary individual leading a mechanical hum-drum existence never thinks in the true sense of the word. He eats and sleeps and lives on the vegetable plane, but no intellectual processes ever disturb his brain. He is simply a vegetable that can talk and walk—nothing more.

## SUGGESTION.

The combination of foods is of importance, but Nature will take care of this, if the heavy hand of man is kept off and all made dishes severely let alone. I have seen great sickness, cramping and colic from drinking whiskey after eating bananas. The banana is all right, but the whiskey is not, for anyone able to eat a banana does not need whiskey. The custom of eating salads at the same time a hearty meal is eaten delays digestion, and great discomfort is the result. Eating cherries and milk at the same meal, without anything else, caused the death of one of the Presidents of the United States—Franklin Pierce. Eating meat and taking strong tea at the same meal ruins many digestions. Tea is not a food. It precipitates the gastric juice by reason of the tannin it contains, and when used with steak or mutton it makes good leather out of them. It has a bad effect on starchy foods, and does great harm. Those who think they must take tea, had better take it between meals, and add a pinch of carbonate of soda. Eating cheese after meat is harmful, especially after salted meat; also eating cheese and raw onions at the same meal.

## GOOD HEALTH.

## REVIEWS.

The Law of Financial Success is the title of a little book written by Edward H. Cowles, D. P. Published by the Alta Vista Pub. Co., Santa Cruz, Cal. The author is not an extremist, but is practical and his book is helpful. He has the right idea. He says he is treating only of the "just and legitimate results that will accrue from the proper exercise of the talents, abilities and energies which you possess." He has no "get rich quick" scheme, neither does he say that everybody may be what he may choose to be. To get, you must always have something to give. Read this book. The price is only 50 cents.

O wonder, we have found a woman who has courage. Her name is Gertrude F. Boyle, editor of "Ability," San Francisco, Cal. Anyone who reads a copy of this magazine will admit that this is so. She applies the sciences of human nature, too. Here is a woman who does things. Send for a copy of her Journal. It is interesting and instructive. 10c a number; \$1 a year.

If you need a dose of "wake-up" send for a copy of The Ophthalmologist. It is as much fun as looking out of a window in a thunder storm when it is hailing icy eggs. You will see people getting pelted from every side, and you will enjoy it. If perchance one is aimed at you and you can't dodge it, take your medicine quietly; if you fight you are likely to get the worst of it, for this injun is a terror. He is after the vaccination venders now.

The Ophthalmologist, edited by Dr. McCormack, 2500 Prairie avenue, Chicago.

## HUMAN SCIENCE CONVENTION AT PORTLAND, OREGON.

On July 12th and 13th, at 193 Sixth street, Portland, Ore., there will be a Human Science Convention, under the auspices of the Universal Improvement Society, of Seattle, Wash.

Prominent exponents of Phrenology and other branches of Human Science will take part in the program.

Meetings both afternoons and evenings.

Persons from abroad are especially invited to attend.

Admission free, but preference will be given to those who hold tickets, which may be had by sending self-addressed stamped envelope to Prof. Geo. Morris, 20th and Spring streets, Portland Heights, Portland, Ore.

"Nerve specialists say that a great many suicides are the direct result of exhausted brain cells.

When you find yourself becoming morose and despondent, when you are conscious that the zest of life is evaporating, that you are losing the edge of your former keen interest in things generally, and that your life is becoming a bore, you may be pretty sure that you need more sleep, that you need country or outdoor exercise. If you get these, you will find that all the old enthusiasm will return.

A few days of exercise in the country, rambling over the hills and meadows, will erase the dark pictures which haunt you, and will restore buoyancy to your spirits.

No man is in an absolutely normal condition until he enjoys bare living, and feels that existence itself is a precious boon. No one is normal who does not feel thankful every day that he is alive, and that he can think and act with vigor and effectiveness.

Oh, to be strong; to feel the thrill of life in every nerve and fiber in middle life and old age as in youth; to enjoy existence as do the young lambs and calves which chase one another over the fields and meadows and pastures; to exult in mere living, as boys do when they glide over the fields of ice in the crisp air of winter! "





## 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. Prof. H., Pa. Can a person have psychic power and at the same time have Spirituality and Veneration weak?

A. Psychic power is a result of a plastic and sensitive organization, of strong emotional faculties, to render the brain and the nerves sensitive to external impressions, and well developed Spirituality. Spirituality is that faculty which studies that which lives and acts in matter; it is the door of impression and inspiration. It has more to do with psychic power than any other faculty. Veneration believes in holiness, in a God, in religious doctrines, etc. This faculty throws the soul of man in contact with the divine forces in nature. Psychic power is not altogether a result of Spirituality and Veneration, but without Veneration and Spirituality psychic power is impossible, especially in a higher sense.

Q. (We lost signature). Is the Celestial nose always an evidence of small Combateness and Destructiveness?

A. No. The most vicious pugilist I have seen had a small, concave and muscular nose. Physiognomy is physiognomy. We must study all the physiognomical signs together.

Q. 2. Can a person very strong in Combateness and Destructiveness have a Greek nose?

A. Yes. Were not the Greeks fighters? Read about Leonidas and his men. Look at the pictures of Greek fighters. The Greek nose is a modified Roman nose.

Q. 3. If you say yes, why do the positive element in man manifest itself in the Greek nose at one time, and in the equine nose at another?

A. Because of modifications in the other qualities of the mind. It should be remembered also that physiognomical signs are merely signs. They may not always hold good, because of modifications of other characteristic qualities.

Q. 4. Is a person more tempted to dishonesty when he has positive Acquisitiveness and weak Conscientiousness than when he has both of the faculties weak?

A. Honesty is not altogether a result of the strength of these two faculties, nor is dishonesty a result of weak Acquisitiveness and Conscientiousness. But all other conditions being the same, the person is more tempted to dishonest acts when Conscientiousness is very weak and Acquisitiveness is very strong than he is when both of these faculties are weak. A deficient faculty does not tempt a person; it simply leaves him in a semi-idiotic condition.

(In the future we will give illustrations of Self-Esteem and Continuity.)

Q. by E. U., Arcadia, Wis. How can I cultivate the faculty Language?

A. By public speech, by education and by developing vitality. Vitality is the steam of the brain; it puts the brain into greater action.

Q. 2. To succeed as a public speaker, what faculties should I have strong?

A. To succeed as a public speaker, you should lecture on popular subjects. The faculties of the orator are Language, Comparison, Human Nature, Destructiveness, Sublimity, Ama-

tiveness, etc.; the orator should have a lively temperament, active imagination, plenty of vitality and a first class education along a special popular line.

Q. by F. W. A., Ohio. Is a small nose-tip an indication of mentality, or is a large nose-tip an indication of mentality?

A. A large brain, well developed in the gray layers of the brain; a mental temperament, with fine quality of organization, is an indication of mentality. There is no mentality in the nose-tip. A large nose-tip may be found in an idiot, or a small nose-tip may be found in him. It is true that physiognomists speak of "the intuitive nose-tip," etc., and say that it is large, but this nose-tip is not an infallible sign of mentality. When we study physiognomy, we should study all the signs and their modifications.

Q. W. H. F., Mo. Mention the strong faculties in the negro race.

A. The strongest faculties in the negro race are Amativeness, Friendship, Language, Veneration, Tune, etc. The negro is friendly, sociable, superstitious, talkative and interested in amatory sport, music, etc.

Q. 2. If you do not have S. E., name one that is equally good.

A. The Practical Character Reader is the best one in its line. It is sold by E. H. Vaught, 130 Dearborn street, Chicago, Ill.

Q. by R. D., Boston, Mass. How old is the medical science of our day?

A. The medical science of our day is not older than the present, but medical science of the past is almost as old as man is old. Even as early as the Twentieth Dynasty, medical doctors were at work writing medical books.

Q. by E. B. S., San Francisco, Cal. Do you not think that people are growing wicked and greedy? What is the best cure for the present insane desire for gold, in the millionaires? Formerly the world had no millionaires.

A. The people are no more wicked and greedy at the present time than they were formerly. In fact, the world is improving. You are mistaken in thinking that the world did not have millionaires in the early ages. For instance, Croesus a Roman, who lived about the year seventy before Christ, was a multi-millionaire. This man paid enormous debts for the Roman government, and yet, at his death, he had 32,000,000 crowns. Education, self-development and a complete knowledge of phrenology, as taught by the Human Science School, Chicago, Ill., are the best means of reforming the people and changing economic conditions.

In the Question Department of the previous month, a question was asked regarding Golden Age, a monthly journal published by the Universal Improvement Society, at Seattle, Wash. In answer to this question, we said that this journal is not published any more, but we have since learned that the journal is still published.

### THE COLOR OF THE NAILS.

Dr. Edward Blake, who has recently written a book upon the hand, states that the nails are pale in hectic and in auasarca, grey in serious internal disease, yellow in jaundice, white in convalescence, chalky in some forms of paralysis, acutely livid in ague, and chronically purple in cyanosis. He says, further, that when one hand is persistently hot and the other cold, the cause may be one of subclavian aneurism, but is much more likely to be gout or lead poisoning.



## ANTITOXIN FOR CEREBRO-SPINAL MENINGITIS.

We notice a statement in a prominent drug magazine that "every prominent bacteriologist throughout the country is now seeking for a serum or antitoxin which will neutralize the germ cerebro-spinal meningitis, and the discovery of an effective serum seems to be the only hope of successfully combating the diseases." (Lord help the sufferers.)

"Anti-diphtheriatic serum or diphtheria antitoxin injected into the spinal cord has been introduced as a treatment, but is yet without convincing proof of its efficiency."

And now the poor sufferers of this disease must submit to the experimentations of the all-wise Doctor, who in order to be doing something that the common people are not supposed to understand, must invent some poison to "neutralize the germ."

The same article goes on to state that the treatment is to feed and stimulate the patient and keep down the fever, apply hot turpentine to the spine, hot irons to the feet and ice to the head; but they hasten to add that this is not a cure, only a relief.

If I were the sufferer, I would prefer to take the relief treatment and trust to nature to do the rest. E. H. V.

## THINK FOR YOURSELF.

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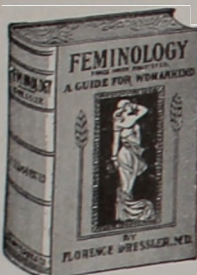
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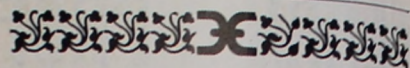
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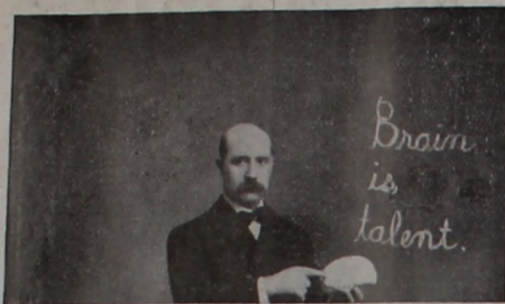
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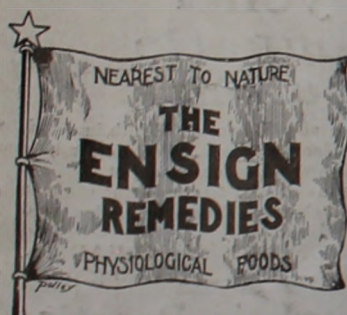
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