

# HUMAN CULTURE

CHICAGO, ILLINOIS, AUGUST 5, 1905.

VOL. 7.

No. 7

BUREAU OF  
AMERICAN ETHNOLOGY.  
1905  
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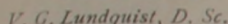
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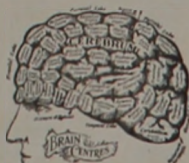
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Board of  
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REAT."  
Sincerely yours,

PROF. L. H. WOMACH.

If you wish to learn, we can teach you. We teach phrenology in all its branches.

V. G. LUNDOUIST, President.

308, 130 DEARBORN STREET,  
**CHICAGO**



# HUMAN CULTURE

Vol. 7

CHICAGO, AUGUST 5, 1905.

No. 7

## 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

My Dear Brainus:

Thank you for your clear and concise explanation of the fibre radiation question in your last letter. Hereafter, when I see a would-be phrenologist measuring the brain from the ear openings I will know that he is not a scientific phrenologist, but that he is doing something he does not understand himself.

However, I am not through yet. There seems to be many inconsistencies in the teachings of the different phrenologists, which I should like to have cleared, for my own satisfaction. You know, Brainus, that I am not prejudiced, and if there is any truth here, I feel that I am the one to know it. But it appears to me that if it is a science its exponents certainly ought not to be allowed to go out and represent themselves as scientific phrenologists when they haven't even studied anatomy sufficiently to know the office of the radiation fibres, and from where they radiate. It is a discredit on any science to have such representatives. My dear Brainus, you are in bad company.

But to get back to my next question.

It seems you teach that it is possible to cultivate a faculty, that a man can change the shape of his head after maturity, and that he can transform a concave part of his head into a convexity. Now here is where you reach the limit. It is ridiculous; it is impossible! Why, man, don't you know that a man's skull is hard? Don't you know that whatever we are when we are born, we must remain until we die? Don't you know that training and education never created talent? Don't you know that your Dr. Hollander says that "no amount of taking pains can atone for a lack of aptitude"? Don't you know that the boy is always the son of his father, and that whatever the parents are such will be child, and such as the child is, such will be the man? Of course, the head of the child will grow with the body until he is mature, but to say that it will change shape during this growth, and especially to say that the man's head will grow and change shape after maturity, is preposterous, it is madness.

Yours truly,

SMARTUS.

My Dear Smartus:

It seems, my dear Smartus, that you will never be through with your questions. I do wish you would take a regular course at our Institute, and you would be able to understand such questions yourself.

You say that a man cannot change a concave place, on his skull, to a convex. If he does not do this, he is not developing. If you think that you develop muscle and the tapeline does not show it, you are not developing. If you think that you are de-

veloping in a mental sense, and the brain does not show it by its surface convexity, you are not developing.

According to Mr. Stone's table of brain development, the head matures, at the age of one, five inches and five-eighths in circumference. He shows, also, that the head increases in size up to the age of forty-five. Go and study this table and you will become acquainted with realities.

Look at Prof. Deville's Cabinet, at London, England. It contains many thousand skulls, brains and casts. It contains fifteen hundred casts of living persons, one hundred and fifty casts of criminals, one hundred and twenty of insane people, fifty casts of saintly people, forty of great artists, thirty of navigators, eighty of poets, seventy of musicians, three hundred and fifty of legislators, judges and lawyers, three thousand skulls of animals, and three hundred and fifty skulls of other nations and races. One hundred and forty of these casts were taken of people previous to the time they started in to develop themselves; then again, casts were taken of them after they had practiced in developmental directions for a number of years; and these later casts show a change of the brain and skull, in the very brain stations that those people developed. Dr. Caldwell, a great American educator, brought seventy of these casts along with him from England to Philadelphia, all for the purpose of demonstrating the possibilities of brain development, and the beautiful teachings of the science of phrenology.

Read the nineteenth volume of Dr. Simms' writing, called the "Medico-Surgical Transactions," and you will notice by this table that the brain increases in size and weight from the age of one to the age of fifty-one. Dr. Simms compared and weighed two hundred and thirty-seven brains.

Read and study the immense researches made by Dr. Vimont of France and you will know more about the possibility of brain growth.

I can give you the names and addresses of a great number of people who have developed their brain centers of self-confidence, memory, concentration, etc., through my advice.

You are behind-times, my dear Smartus; read up and you will know.

You say that man cannot change the shape of his skull after maturity. How do you know this? How many heads have you measured and compared for the purpose of determining whether it is possible to grow brain after maturity? If muscle, brain and tissue cannot be rebuilt and broken down after maturity, why, then, do you eat and drink? Why, then, does five to eleven times as much blood go to the brain? And why do injuries of



the brain and bones heal up? Or why can the brain grow until maturity, but no longer?

You say that the skull is hard. How do you know that it is hard? Have you seen and handled the skull of a living man? You say that whatever we are when we are born we must remain until we die. Poor Smartus! Do you not know that you were a little helpless infant when you were born, unable to help yourself in the least? Are you that helpless baby now? If development be impossible, then, good bye with science, art and philosophy; good bye with religion, culture, education, music, refinement, and everything else! What is the use, then, to talk about growth, physical culture development, voice culture, magnetic culture, repair of broken-down tissue? Why talk about evolution? You certainly are a great logician. You say that Dr. Hollander says that "No amount of taking pains can atone for a lack of aptitude." I would say the same thing, when a person lacks aptitude to such an extent that development is almost impossible, as is the case with an idiot.

You say that the boy is always his father's son, and that such as the parents are, such will be the child. This is true as far as hereditary conditions are concerned, but it is not true when it is a question of developmental environments. Changes are taking place at all times. Everything is subject to the laws of change, which is also the case with the physical functions, with bone, muscle and brain tissue. The chemist informs us that "the minute we cease to die we cease to live." The food that we eat and the liquid that we drink support us.

The vital organs, especially the lungs and the stomach, are the factories of vitality. It is in these factories that the cells that sustain life and the functions of life, are manufactured. The blood, says Draper, is full of red corpuscles containing ferum. These cells are so small that a million of them cluster in the drop which will cling to the point of a needle. Quickly assuming a tawny hue, like the decayed leaves of autumn, they change so rapidly that twenty millions perish with every breath. The breathing process is the very means of manufacturing these little red cells. We take air into the lungs, says the chemist; here the blood absorbs the oxygen and bears it to all the parts of the system. It sweeps tingling through every artery and vein, distends each capillary tube, sends the quick flush to the cheek, combines with a portion of the food, thrown into the circulation from the stomach, breaks up every worn-out tissue, burns up the muscles, and sets free their force, until at last it comes back through the veins dark and thick with the products of combustion, or the cinders of the fire within us. Man is constantly changing from birth to death. A man, says the chemist, who weighs one hundred and fifty pounds, has about sixty-four pounds of muscle. This will be burned out in about eighty days of ordinary labor. As the heart works day and night, it burns out in about thirty days, so that we have, in reality, a new heart for every thirty days. Thus we dissolve and melt away like a candle, for which reason also we must be ceaselessly fed. Let a man, says Draper, abstain from food and water one hour, and the balance of the scale will prove that he has become lighter. Changes are taking place everywhere, even in the stone, according to the statements made by professors of science.

It is because of changes in our body that we must eat and drink, whether these changes be anabolic or catabolic. The very bones in our constitution are subject to changes. And if this were not so, how could a fracture of a bone heal up? How could bone disease set in? How could bones be nourished? How could deceased and dead bone cells be removed? How could bones grow? Is it not a fact that cranial bones increase by means of their sutures (bone seams)? The cranial bones, after a man is dead and after the organic oils shall have left the bones, may seem hard, but there is a great difference between the bones of a dead man and those of a living. A living

bone is a living bone, containing osteoplastic fluid, blood vessels, blood, nutrition, Haversian canals, by means of which the blood, that nutritive fluid, can remove deceased cells and dead bone cells, and reconstruct the bones themselves; the blood being the agent of anabolic reconstruction or the material of which the bones and all the organs of the system are being repaired.

Occasionally we hear of people, moved by feelings rather than by the teachings of science, observed facts and reason, people who say: "Your teachings of development of brain and increase of the cranial bones are inconsistent; or do you think that such a soft substance as the brain can push the hard skull out?" Such men have gone from school too early, or else they do not understand what they have read and studied, or else they have not been in school at all. Growth does not take place by any "pushing" processes; growth is a question of increase of cells. Repair is a question of cell changes. The healing of a bone is nothing but cell changes. It is the blood that carries new material to diseased parts—material for repair, material for growth, material for development; it is the blood that carries away waste material. The blood is the reconstructive agent; when it becomes "poor," or thick, and when it stops in reconstructive work in bone, brain and tissue, growth is no longer possible, neither is repair possible, nor development—then diseases set in, even though the stomach be FULL of pills, even if the patient floats in drugs! Of course, the brain does not "push" the skull out. Development takes place by means of cell growth. It should be remembered also that the skull of a living man is not the same as the skull of a dead man. The skull of a dead man has lost LIFE; has lost the organic fluids; has lost the blood and the blood-vessels, etc., the reason of which, the skull of a dead man is hard. The skull of a living man is softer; it contains the fluids of life; it LIVES, acts, moves, and is subject to the physiological changes of growth, repair, development, in accordance with the morphological, chemical and metabolic laws. According to science, a cell lives only six weeks, and after it is dead, what becomes of it? Does it stay in the body? Is it not removed by the blood and by means of the excretory organs? And is it not necessary, after it shall have been removed, to supply a new and fresh cell? The blood carries this supply of cells, and removes dead cells also.

Cell after cell is being removed by the blood, and cell after cell is added. This is the reason that growth, repair, conglutination, healing and development, as well as decay and catabolic cell destruction are possible. That is the reason why we eat and drink; that is the reason that "worn out" material must be removed from the system; this is the reason that we have excretory organs. The entire system, muscle, bone, skin, vital organs, brain, cranial bones, tissue at large, etc., is subject to the laws of morphologic changes. And when dead material and impurities can no longer be removed from the system; when the blood does not carry the material of metabolic repair; when the vital organs can no longer manufacture the needed material, the system is overloaded with dead cell carcasses, and soon man is a corpse.

Cell growth, death of cells, cell removal and cell increase is the whole secret of bodily growth, functional repair, development, life and death. When the spirit can no longer superintend the functional processes of materiality, the spirit must depart from its bodily or material home—the body.

The brain is the organ of the mind, the same as the stomach is the organ of digestion, and this brain organ of the mind is governed by the same physiologic and morphologic laws as the muscles. The brain is no exception to the laws of nutrition, repair, development, neither is it an exception to the laws of decay, catabolism, death and decomposition. The brain is fed by the same blood, nourished by the same means, and the same



laws of action and growth that applies to the physical organs applies equally to the brain. Normal muscular action develops the muscle; normal thought action develops the brain. Development of a muscle means condensation of cells, increase of cells and enlargement of muscle; development of brain means condensation of the cells in the brain, cell growth and enlargement of the cerebral convolutions. When the brain grows, the bone cells in the cranial bones are being removed and built upon a larger pattern, all for the purpose to give room for the growing brain. This is the reason that, when a person has cultivated a certain faculty for years, during life, the corresponding brain convolutions are deeply imbedded in the cranial bones. These imbedments in the cranial bones are very significant to the scientific phrenologist, though they mean nothing to a person who is not acquainted with the science and philosophy of life, growth, action and change. From such imbedments the phrenologist can read the character of a person who lived thousands of years ago, and such imbedments prove plurality of function, isolation of faculties, possibility of development, and morphological changes in special areas of the brain. Everything is subject to change. Change is a law of nature. Change is development, or else degeneration.

Yours very truly,

BRAINUS.

#### OPTIMISM AND PESSIMISM.

By V. G. Lundquist, D. Sc.

What a bright face! What a spiritual expression! What a healthy looking lady! Here we see a cheerful countenance.



MRS. ANNIE RIX MILLITZ.  
An Optimistic Face.

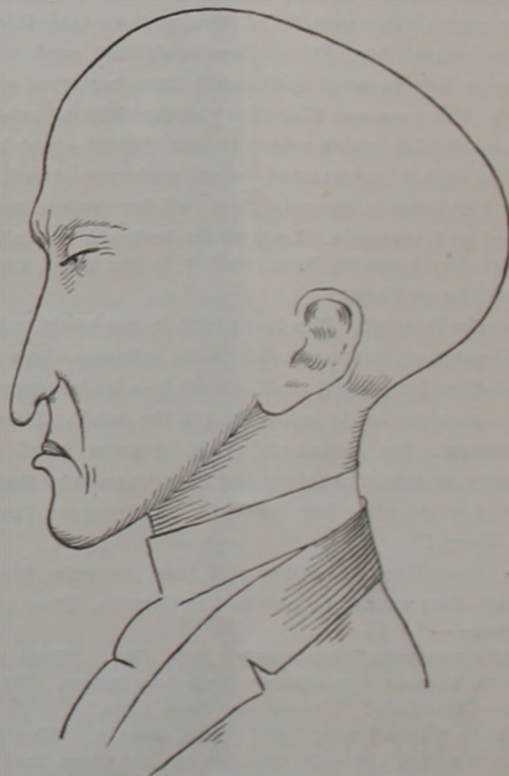
Every line in this lady's face has a hopeful aspect. She has a cheer-inspiring face. This lady is enthusiastic, sociable, healthy and animated. She looks on the bright side of life, or rather of eternity. She does not feel nor think that God is a God of fire and brimstone. She does not believe that God created people for the purpose of frying them in a burning lake. She has optimistic views rather than pessimistic. She feels that God is a God of mercy. She believes in salvation. She is a mother for the whole race, in a saving and educational sense. Because she has an optimistic disposition, she sees happiness ahead of herself and of all humanity.

The facial poles indicate that very nearly all of the physical functions are in an excellent condition. The fact of having a perfectly healthy functioning body has a great deal to do with cheerfulness of mind.

Look at the scenery of her eyes and you will see spirituality, hope and the social faculties represented. There is a spiritual expression. Confidence, trust, faith and cheerfulness are written there.

"Behold," says the bible, "I make all things new." This expression is written in the features of Mrs. Millitz. She is a "New Thought" speaker and worker; she has a new thought countenance, also.

It is truly remarkable what differences there are between people, when we study them from comparative standpoints. Compare the features of Mrs. Millitz with the features of a constitutional grumbler and pessimist, and you will notice the difference. Such as the mind is such will be the face, and such will thoughts, habits, inclinations, characteristics, health and teachings be also.



The Physiognomy of a Pessimist.

Look at the physiognomy of a pessimist. We insert the picture of one for the benefit of our readers, for the purpose of comparing an optimistic and a pessimistic face.

Notice the features of this man's face, his eyes and nose. Pay attention to how the nose-tip turns downwardly in him and how the nose-tip of Mrs. Millitz is shaped. Look at the scenery of the eyes of the two. Do you think that this man is a New Thought advocate? Do you think that he will tell you that you will be successful in your enterprises? Do you think that he will have a heaven of peace, happiness, joy and plenty ready for you when you die? Do you think that his digestion will be perfect, and his heart rhythmical in its pulsations? If you do, you had better take a course in phrenology and learn the a, b, c of digestion, whether you be a doctor, or a healer, or a Christian scientist, or anything else.



## A CHARACTER SKETCH.

Emily H. Vaught.

"Good morning, Della."

"Good morning, Miss Fliet."

"Couldn't you manage to get it a little lower?" This was said with a significant look at the collar of Della's shirtwaist, which was tucked in, revealing her white throat.

The speaker walked away, and the blue eyes of Della followed her with an angry, resentful look. "I wish she would mind her own business," she muttered.

In the meantime Miss Fliet was saying to herself: "There, I have spoken. If she does not accept it, I am not to blame. At least my conscience is clear. My chief sorrow in living is that I cannot seem to help these foolish girls to see the seriousness of life. I lend them books and they return them to me unread. Why cannot I compel them to see things as I do?"

She entered her own little office, and we take this opportunity to look at her. Of medium height and good physique; dark brown hair brushed back neatly from her broad and high forehead. Her eyes are blue-gray and they look at one sharply with an expression which seems to say: "Quick—your business—be brief—much explanation is not necessary—I will understand." Her dress is severely plain. All her motions are quick, intelligent and energetic. Look at the book she has laid down, which she has probably been reading in the street car. It is Canon's "Life of Christ."

Now she is alone. She leans back in her chair, reflecting: "Yes, it seems so strange that I cannot influence these girls in the right direction. I feel that I should be a leader among them, and I do so want to do some good in the world. I fear I am too intolerant. But I cannot help it. I never in all my life wasted time on frivolous things and I cannot see why they do it."

Just now the office boy comes in. "Did you get that pencil for me, Harry?"

"No, Miss Fliet, I couldn't get that particular kind. The dealer says they cannot be obtained in Chicago. They are made in the East—"

"What nonsense," interrupted Miss Fliet. "They are sold in Chicago, because I purchased them here before. Why didn't you go to Cameron's? I know they keep them."

"That is where I was," said Harry, meekly. "They told me at Cameron's that the only way you can get them here is from an agent, who canvasses them."

"Well, I don't want this pencil you have brought me at all. I wish you would get what I send for, and nothing else."

She is now sitting in the cafetiere, wondering what she wants for lunch. "Oh, there is some delicious looking honey. I shall have some. Let me see—10c a plate; the rolls will be 5c and tea 5c; that will be 20c, and I have allowed myself but 15c a day for lunch. The temptation is to have the honey; but no, I will not break my plan. I will take something else. There is Miss Stewart over there; she has just ordered a 20c lunch, and my salary is just four times as large as hers. Of course she does not save a cent."

I think it will be an easy matter for you to pick out the leading faculties in this lady's character. They are Benevolence, Conscientiousness, Destructiveness, Combateness, Acquisitiveness, Veneration and Firmness.

## CAUSES OF FEEBLE-MINDEDNESS.

By V. G. Lundquist, D. Sc.

After having made hundreds of examinations of feeble-minded people, we are prepared to state that feeble-mindedness is principally a result of faculty development, or want of the same. The faculties of will are always weak in a feeble-minded person. From the standpoints of brain development there are five brain centers having to do with the functioning of will. In phrenological language, these faculties are called Firmness, Combateness, Destructiveness, Self-Esteem and Continuity. In these five psychological units we have the foundation of will. A person imperfectly developed in the will faculties is simply weak, and how can he be anything else? Such a person has no power over his own acts, nor does he have a will. He cannot direct his thoughts nor his intentions, nor can he apply himself in any kind of studies. His mind lacks tension. He is tame and unsteady, and all his functions are irregular and feeble. His muscles have no retractility nor resistance. His brain is soft. His step is dragging and uncertain. He is unable to form strong resolutions and unable to carry out those feeble resolutions that he has formed. He lacks energy, force of character, power of determination, the spirit of daring, power of deliberation and decision, courage, vim and dash. He is simply WEAK in every sense of that word, and how can he be anything else? When a person has no will, what can he accomplish? An energetic, courageous, resolute, determined, self-possessed and controlled person is never feeble-minded, but the very opposite—strong-minded.

In Oregon we examined a young man twenty-eight years old. This man could not read, nor work, nor study, nor think, nor assert himself. When he spoke, his voice was feeble. When he walked, he dragged his feet. He could not defend himself. He went from house to house asking for bread. People who did not understand him made fun of him, and young boys ran after him, pulling his coat-tails. He was in a sort of a mental maze. He could not remember his own acts. He could not apply himself to anything. He was simply feeble-minded because he had no will-power. He had strong appetites in the direction of food, drink and sexual passion, but he had no control of these appetites. He had a large head and a good intellect, but what is good intellect and talent if a person lacks steam, energy, power of mental concentration, self-confidence, courage, will and force of character? It is the will-powers that enable a person to use his intellect and his talent. Even if we could educate a young man like the above, what good would it do? He would not be able to use his education to any advantage. It is will-power that enables us to use and direct our talents and our education. This young man was almost deficient in all the will-faculties. Do you think that such a man can be a great success? Do you think that you can make him a success by educating him? Or do you think that you can educate him? The best way to educate him is to build up his will-power. After you succeed in building up his will-power, you will succeed in educating him, and then you will also succeed in making him a success to a certain extent.

Learn how to build up will-power and you will know how to cure feeble-mindedness and how to make a feeble-minded person a partial success.

Success depends greatly upon a strong personality.



## THE RURAL ECONOMIST, OR FARMER.

V. G. Lundquist, D. Sc.

To be a first-class farmer means a great deal. People think that anyone can become a farmer, but this is not the case. No one can become a successful farmer unless he has those faculties strongly developed which are essential to industrial success.

We have examined over 100 successful farmers, and in each and every case a special set of mental faculties have been in the lead, and a certain temperamental make-up strikingly pronounced. The temperament peculiar to the farmer is the vital-motive, the motive-vital, the muscular-mental and sometimes the mental-motive. In this respect the rural economist is different from the stock-breeder. The farmer is strong and easy-going. He has a well developed system of bones, muscles, ligaments and tendons, and he has also an excellent vital system. He is large, solid, strong, compact, sturdy, steady, honest, industrious and handy with tools. He is practical. He studies the practical sides of life. He is, as the word indicates, a rural economist. He has more muscular power than the breeder of animals, a better developed system of bones, a larger cerebellum and stronger motor faculties. For this reason, he does not object to hard and persistent work.

The successful farmer has much to study, learn and apply. He is and should be a scientific industrialist, economist, breeder of animals, doctor of crops, plants and animals, a first-class tool-user, a cool and patient driver and a natural student of cereal, seed, grass, plant, bird and animal life. From phrenological standpoints he is REAL, practical and industrial scientist, though he has not been fully appreciated in the past by the educated and refined classes. Farming has been in the hands of ignoramus to a great extent, a fact which the people suffer for in health directions. Ignorant farmers, food raisers and stockmen mean medical prosperity, success for the druggist and for the undertaker, and ill-health, suffering and death for the people at large. This is the reason that agricultural industries, or food industries, should be in the hands of the educated. It would be much better that colleges, universities, academies and private schools devoted themselves to the education of horticulturists, agriculturists, breeders of animals and birds, etc., than to spend their time in teaching the people Latin, Greek, drug science, etc. Give people good food, air, water and hygienic knowledge and they do not need drugs, pills and doctors.

The farmer should know the nature of soils and the adaptation of crops to soils. Some useful plants flourish best in a soil called poor; and were rural economists acquainted with the nature of soils and plants, they could adapt one to the other. Geology teaches that the earth originally consisted of rocks, and that these rocks at last became disintegrated, giving rise to the various soils in which trees, plants and seeds grow. To be a successful farmer, one should know the nature and physiology of the soil, just the same as a doctor should understand the anatomy and physiology of the human system, or as a phrenologist should understand the character of his patron. The farmer is a soil doctor and a character reader of the soil, of the plants and

of vegetable life at large. It is for such reasons that a good phrenologist or a good doctor could also be a first-class farmer, breeder of animals, forester or horticulturist. There is but little difference between a first-class farmer and a doctor. The same talent, or faculties, are used in the one case as in the other; it is only a different education and use of the same faculties.

The farmer should have a course in the science of husbandry, such as agronomy, animal husbandry, botany, zoology, chemistry, dairy husbandry, economics, veterinary science, soil physics, geology, etc. To learn all this, and much more, requires talent, education and experience.

The most prominent faculties in successful farmers are Vitativeness, Acquisitiveness, Inhabitiveness, Amativeness, Parental Love, Destructiveness, Cautiousness, Firmness, Conscientiousness, the Perceptive Faculties, Human Nature, Casuality, Comparison, Constructiveness, the Cerebellum and often Alimentiveness, Friendship, Sublimity and Ideality.

Sublimity, Ideality, Human Nature, Benevolence, Spirituality, Causality, Comparison, Vitativeness and Amativeness are strong in those who improve grains, fruits, animals, birds, soils, farms, etc. The central faculties of improvement are Ideality, Benevolence, Sublimity and Spirituality; Ideality being the very central faculty of improvement. Every bird fancier, improver of stock, food, fruit, etc., has strong Ideality. Poetry and beauty alone are not the field of Ideality, for this faculty is at the very foundation of improvement, just as Spirituality is at the foundation of progress.

Inhabitiveness, Vitativeness, Acquisitiveness and Amativeness are the chief faculties in a farmer, but it should not be forgotten that Temperament and Quality have as much to do with talent as the faculties themselves. The temperament of the farmer favors coarser work, as does also the quality of his organization. The farmer likes rural life and the rural instinct springs from Inhabitiveness, hence Inhabitiveness is one of the strongest faculties in the farmer.

## SPINACH.

Prominent specialists claim that spinach is the most precious of vegetables, on account of its medicinal and strengthening properties. The emollient and laxative virtues of spinach, owing probably to the salts of potash it contains, have long been known. It is excellent for the liver, and as a consequence freshens the complexion. The chemist Bunge has proved that spinach and yolk of eggs are proportionately richer in digestible and assimilable iron than all the most renowned feruginous remedies. Its great value and growing importance is shown in the fact that spinach is already an active ingredient in several new and very salable tonics.

Spinach must be cooked with infinite care. The leaves are always sandy, and each one must be washed in running water time and again. A colander is no assistance; each leaf must be washed separately by hand.

Cook uncovered until tender, drain, chop fine, season with pepper and salt. A little cream may be added if desired. The chopped spinach may be moulded in cups and served cold, but hard boiled egg usually accompanies it—either a slice moulded into it at the bottom of the cup, or chopped fine and sprinkled over the top of the dish in which it is served.—Health Magazine, California.



# HUMAN CULTURE

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Human Culture	and
Human Health	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 some one 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.

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

## SERMONETTES.

Emily H. Vaught.

The man who is playing a losing game in life is the man who neglects to acquire a practical knowledge of himself, of character and health building, human nature and mind culture.

The person who lives altogether in his strongest faculties, neglecting his God-given powers of cultivation, is cheating nature and cheating himself.

The person who, when he comes to die, has the same relative character as that his mother gave him, is a total failure; he is a fool, because he doesn't understand what he is living for.

The soul has within itself its own urgency to self-growth; let the voice of your soul be heard; give it expression.

Do not associate with life's idlers; let your bosom friends be those who accomplish something; but do not mistake what accomplishment means. It does not mean rushing to and fro in a foolish exertion, something like the dog barking himself hoarse at the moon. The first step in accomplishment is in getting a clear conception of what life means, choosing the "better part" according to the best that is in you, and then quietly and surely working toward a realization of this better part.

Choose carefully your friends and associates, as this is a potent factor in character building.

Man is something more than a fated fact placed amid the blind forces of nature; he is free to form his own life—providing he wants this freedom. If he does not take it, it cannot be forced upon him.

Those who advocate the practice of unsexing criminals simply demonstrate their ignorance of the laws of life. To rob the criminal of the very manufactory of life and life principle; can this be a developmental medium? No, no, man is tampering with an all-wise nature when he intererres here.

Concern yourself in the cultivation of your brain and the preservation of your health. These constitute your divine and indestructible capital, whether you be prince or pauper.

Never hold a dread of any certain thing happening, for when you do, you cripple your freedom and you are apt to bring upon yourself the very thing you dread.

Character is the criterion of success.

Draw a distinction between pleasure and happiness. Some people think they are gaining the most out of life when they fill it full of pleasure. Time will show them their folly. Happiness is not found on the surface.

Happiness has been sought in various ways; men have sought it in ambition, in knowledge, in wealth, in self-sacrifice and the infliction of pain, as did the monks of old; but at last man has found that the only true happiness is to be found in the cultivation of character through the expression of the divine faculties within him. The happiness derived from the knowledge of having created one noble and soul-lifting thought is greater than can be derived from a world of pleasure-baubles.



Cultivation is a slow process which makes it all the more precious. We do not prize what we can accomplish without effort.

Evolution is a glorious fact.

Read carefully and ponder over these pages. Unless you do, you will not be benefited. Human Culture is not printed for mere idle reading. If this is what you want, get the Ten-Story Magazine or some other like it. The purpose of Human Culture is to be of practical benefit in the study of human nature and self-improvement. Money and time spent in self-improvement is the only investment that pays eternal dividends.

#### FOUR REQUISITES FOR SUCCESS.

First: Ability—this you may have, even much more than your faculty of self-esteem gives you credit for.

Second: Knowledge—knowledge of your business, trade or profession. This you can easily get, if you have not already got it. Perfect your knowledge of it until you are master of it. This will add to your self-confidence and power a great deal.

Third: Success—nothing succeeds like success. Add to your success more success, particularly of big achievements or difficult ones. The larger and more difficult your achievements, the more confidence you gain.

Fourth: When you meet people be positive from the very first, but manage to have all the reserve knowledge and force you can to bring in if needed. Reserve knowledge and force are felt and have a winning effect. Then it creates confidence in self and makes one feel powerful to know that he has a great deal yet to bring out.

#### NERVOUS IRRITABILITY BEFORE STORMS.

Some time it will come to be realized that many of the pains and aches that immediately precede and accompany damp weather are not due to rheumatism, nor to the rheumatic diathesis, but are just plain, everyday irritability consequent upon some change in nervous conditions which are caused by a drop in the barometer perhaps, or perhaps the hygroscopic variation in tissues which follows a change in the atmospheric humidity. Old people become walking barometers in their power to portend storms, because the lessened elasticity of their arterial and vascular system prevents or at least hampers those changes in the peripheral circulation which would compensate for variations in barometric pressure. Whenever an injury has taken place around a joint this same state of affairs proclaims itself even in comparatively young subjects. All signs, however, fail in dry time, so that the human barometer, like most other weather prophets, proves unreliable when it is most needed. It is probable, however, that a careful study of human feelings would enable the would-be weather prophet to prognosticate weather conditions with more assurance than any empirical study of the moon and cloud conditions.—The Medical News.

Don't say "anxiety of mind."

Example: "He has great anxiety of mind" should be "He has great anxiety."

Note—All anxiety being of the mind, the words "of mind" are superfluous.

Don't say "apprehend" for "comprehend."

Note—One may apprehend that which he does not comprehend.

"We may apprehend many truths which we do not comprehend."—French.

Don't say "avocation" for "vocation."

Example: "He is well pleased with his avocation" should be "He is well pleased with his vocation."

Note—That is, if reference is made to his regular line of work. An avocation is a vacation from one's vocation.—Edw. B. Warman.

#### HYGIENIC RULES.

V. G. Lundquist, D. Sc.

1. Never compress any part of your body with bandages, with clothes, belts, shoes or anything else. It stops the blood and interferes with the physical functions in that compressed part.

2. If you have exhausted your muscles, you must rest them gradually by entering into some amusing sport.

3. Too prolonged and tense muscular action leads to exhaustion of the muscular system.

4. Cleanse the teeth before you eat, since bacteria are generated on and between the teeth and are apt to mix with the food and be swallowed during the eating process.

5. Never eat a heavy meal immediately after severe labor; your stomach can not handle the food at such a time, hence the food will ferment and cause gas and trouble; unless you have an iron stomach.

6. Cleansing the skin is important for digestion.

7. Watch out for moisture; it is detrimental for the electrical condition of your system by increasing the activity of the absorbing vessels, causing contraction of infectious disease, and using up the white and the red discs of the blood, causing you to "catch colds."

8. If there be infectious diseases in your town you should eat very nutritious food and cultivate courage, hope, energy and positiveness of mind, and you will never, never "catch" any disease.

9. In handling dead bodies you should lubricate your hands with olive oil and see that your skin is sound.

10. In entering a well, a pit or a house, etc., where the air has been standing still a long time and where there may be poisonous gases, you should first try and see if a candle will burn there, and if it does not, do not enter into such a place.

#### ASTOUNDING MEMORIES.

Horace Vernet is the best example of visual memory. He could paint a striking portrait of a man, life size, after having once looked at his model. Mozart had a great musical memory. Having heard twice the "Miserere" in the Sistine chapel, he wrote down the full score of it. There are soloists who during twenty-four hours can play the composition of other masters without ever skipping a note.—Elgin Courier, Elgin, Ill.





## GIVE THE BOY RESPONSIBILITIES.

Emily H. Vaught.

Mothers frequently ask, "How can I cultivate self-esteem in my child?" The very best way to do this is to teach the child from the time he is able to understand, that you are not taking care of him, but that you are only willing to help him to take care of himself. Teach him that if he can do nothing more, he can be obedient and that this will repay you for the work he gives you. As soon as he has strength enough to carry some wood for the fire, let him take the responsibility of keeping a supply of wood on hand. Depend upon him to do this, and teach him that he is doing it in payment for what you are doing for him. Show him the value of an independent spirit. When he earns 5 cents or 50 cents, by doing some work for a neighbor, make him feel proud and willing to give it toward his own support. Do not encourage him to spend it in some needless, selfish luxury. It is not a question of what you can afford, but of his character development. Tell him this. In other words, teach him what self-respect is. Teach him that he is not a dependent creature, but that he has the elements of greatness within him; teach him that he is a separate, independent entity; that he is dependent upon no one; that he is responsible for his own actions and for his own maintenance in the world; that he must always so act that he may not feel under obligations to any one; that he is amply able to support himself at all times; teach him to feel confident of his inherent power to take care of himself; constantly suggest to him that he is great and noble; that he is too great to do anything little or underhanded; that he is strong and independent. Let him assume all the responsibilities he can take care of, the more the better.

If the mother would only take time to do all this, she would make a man of her boy, and he would rise up to call her blessed.

## HABITS.

Emily H. Vaught.

If you have a bad habit, don't think about it. Put a good habit in its place. It is the same in the training of children. Don't nag at them about a bad habit; the best way is simply to ignore it, never mention it; keep them interested in something else. If the child has a too strong development of Destructiveness, make it a point never to aggravate this faculty into action. Let it lie dormant, and exercise the other faculties. Whenever the child shows a tendency in the direction of anger, direct his mind to something else. Above all things, do not punish him, for you thereby call out this faculty in all its diabolical fury.

All habits, good and bad, are formed because of faculty combination, or the predominance of a certain faculty or set of faculties.

Predominant Cautiousness will cause one to form a timid, nervous, cowardly habit.

Predominant Approbativeness will cause one to form a sensitive, jealous, nervous habit.

Predominant Amativeness will cause one to form an immoral, sensual habit of some kind.

Predominant Acquisitiveness will cause one to form an avaricious, grasping, cheating habit.

Predominant Alimentiveness will cause one to form an intemperant, self-indulgent habit in eating, smoking, etc.

None of these habits lead to happiness and long life. They are serious obstacles in the pathway to success. Nip all such habits in the bud, especially in children. Parents should realize the danger of permitting children to grow up with faculties as mentioned, in the lead. These faculties are good, but it is absolutely necessary that they be subordinate to the controlling faculties of the mind.

All parents should become acquainted with the combination of the child's faculties, so that they may know how to train the child. They should know the nature of these faculties, and the danger of allowing the child to grow up with the wrong faculties in the lead. By far the best thing for a child is that he be born with those faculties in the lead that will cause him to form habits of patience, courage, self-control, kindness and truthfulness. The next best thing is to develop these faculties. If the child was not born with a good combination of faculties, the parents are responsible, therefore, it is their duty to help the child to develop right faculties while he is young, when training is comparatively easy.

## HOW I STARTED IN BUSINESS—MOTHER'S TRAINING MADE THE MAN.

I started my life job by answering an advertisement for a boy apprentice in a retail drug store.

I thought I had the energy and snap to convince Mr. Love of my hustling abilities. Nine o'clock in the morning was the time appointed in the ad. Several other boys were lined up on a bench. Such I will never forget. Three of them were chewing gum; two had their hats on sitting humpty like with their hands under their chin; two were leaning heavily on an empty box. This was the array I met on applying for the position.

In my early training both at home and in school I was warned never to lean, lounge or chew gum and to keep my face and clothes clean and my hair combed.

My mother was a thrifty woman and thought that a boy should help in house work to make him handy, such as sweeping, washing dishes, putting the tea kettle on, cleaning out the zinc, mopping the floor, cleaning windows, shaking and dusting carpets and furniture.

I sat erect with hat in hand. When the appointed time came for the selection the proprietor came in. He was a medium sized man with a rather sandy complexion, keen eyed and slick from head to foot. He was an ideal man in personal taste and dress.

He bid us all good morning in a cheerful way and asked if any one of us had ever worked in a drug store, which we all replied in the negative.

"Well, boys," he said, "I will give you all a simple test."



We each and all took a turn at the broom to sweep. This was my fort. I noticed that nearly all of the other boys did not know how to sweep.

Then he gave us each a pane of glass to clean. This was another thing I was versed in and I took my own way of doing it. After this he questioned each one of us separately as to the idea of keeping his laboratory in order. It contained books, papers, records, as well as drug bottles and manufacturing utensils and we had to write this down on a piece of paper. In this way the druggist got an idea of our education, how we could spell and our efficiency in handwriting. This I can thank my mother for giving me training in original description.

The question was also asked and we were to place it in writing, what we expected in compensation for our first year's apprenticeship. This last was a tickler. Some of the boys wanted \$5.00 per week, others wanted \$2.00 and one was willing to work for his board, washing and clothing. My reply was to the effect that I would leave it to the proprietor, reserving the right to consult my mother.

In looking over our writing and spelling the druggist found that one boy could not write at all to be legible and the balance were deficient in their spelling and incomprehensible in their ideas as to how to arrange, fix and take care of the room.

One boy said he could learn and another that he could try. Mr. Love replied that their learning faculties should have been exerted before they came to him and he advised them to take lessons not only in school but at home in doing things that are needful about the house, which would give them experience in applying themselves to whatever vocation they wished to apply themselves in life.

He said: "There were only two boys who could sweep and only one that could spell and originate an idea, and that one has had home training, and I can see that in his every act and demeanor.

He advised the gum chewers to have more respect for themselves and the persons whom they came in the presence of. He showed each one of them my writing, my dictation, my ideas, and requested that I remain and he would talk with me.

He said he was pleased that I referred the matter of wages to my mother and himself.

The first week I was put to cleaning windows, bottles, mortars and furniture. He gave me very little direction. Everything I did at home came in very handy and useful.

The second week I was promoted to running errands, distributing advertising matter, postoffice, banking, postage stamps and general supervision, taking care of the store and keeping it tidy. Another boy took my place doing the rough work.

In two months I was put behind the counter selling odd articles and warned not to sell anything from the drug department without consulting the prescription clerk behind the desk. I was prompt in the morning, alert in keeping things tidy around the store, putting things in their places, taking a hand in dressing the windows and making suggestions to the proprietor, who took my ideas kindly. This gave me encouragement.

I received \$3.00 per week and after that my pay increased as I showed my efficiency. My mother gave me wisdom in self reliance in paying a small amount for board and furnishing my own clothing. The balance I tucked away in the shape of a bank account, which increased so rapidly that when I was two years an apprentice I had something over \$100.

I am now at the head of a large wholesale firm and I can attribute my success in life to my mother's advice and training and industrious efforts on my part.—James S. Reek, in *The Retail Druggist*.

#### THE FOXY FOX.

The head of the fox is enormously developed in the temporal lobe, in that part of the brain in which phrenologists locate secretiveness or the instinct of strategy, tact and cunning. Very nearly all of the canine and feline species are wide-headed, as can be seen in the picture of one of the genus of the carnivora, which we insert. Notice the width of the head around the ears.



How very true phrenology is, and how the character of these species conforms to the head formation of the same. These animals are carnivorous and nocturnal in their habits, or, in other words, they are governed by two instincts, Destructiveness and Secretiveness. The fox springs upon its prey as it passes by, or else steals upon it while the prey is asleep. The chief characteristic of the fox is craftiness. So sagacious is a fox that it, when hunted, will run a long way in a straight line, then run back on its own track, then spring from its own track to a great distance, steal away from the dogs and their scent, and hide itself in some convenient spot, or it will perfume itself with some odorous substance, all for the purpose of deceiving the scenting dogs. Or it may run to a precipice, then lie down at the very edge and let its pursuers run headlong over the edge. At times when the fox has been caught, it would let the people carry it, take it up, handle it, kick it, punish it and do everything to it, and thus make its catchers believe it dead, when all at once, when a suitable opportunity presented itself, it would dash off to the great surprise of its dupes. Such is the nature of those species, in perfect agreement to phrenological science. Some of these species manifest the maternal instinct, especially is this the case with the fox, which will, at the peril of its own life, defend its young. This is in accordance with its brain formation also, for the brain of the fox is well developed in the occipital region, where is located the maternal instinct.

Prof. Smooth—Madam, your Willie has a wonderful head.

Fond Mamma—I'm so glad to hear you say so, Professor.

Professor—Yes, the shape of his head indicates that he has the characteristics that go towards making a great financier.

Fond Mamma—How lovely.

Professor—But, Madam, you must be careful to keep him in the right channel. The same genius that makes him a captain of industry can very easily make him a star boarder in some state penitentiary.

Fond Mamma—Oh, Professor!—Appeal to Reason.

Send in your orders for Dr. Lundquist's book on Self-Confidence, Concentration and Memory Training. \$2.00 a copy.



## CAUSES OF FAILURE.

Some time ago a young, ambitious lawyer rose for the purpose of addressing a jury on an issue of great importance. He had studied his case in all its details. When he began he was interesting, oratorical and strong. He shouted and gestured in wild excitement. He plunged into the case with all commandable energy, but soon his vitality and self-composure failed him. He used up his oratorical steam too fast, because he lacked in self-confidence. He lost the case.

When people lack self-confidence they cannot maintain themselves as they should, nor can they use their faculties to advantage.

"You are always making blunders," said an important railway manager to one of his subordinates. "We cannot afford to keep you any longer; your blunders are too expensive."

This was a case of poor memory.

He should have developed his memory in time. Memory will not take care of itself. People cannot hold their jobs successfully if their memory be too poor.

"You are too unsteady. One day you are here, and the next day you are not here. You are not reliable. I do not want you. Here is your money." This is what a business man said to his stenographer.

The stenographer had had nine different positions in one single year because of his unsteady habits.

"What can I do?" said the stenographer. "I am very unlucky!"

This stenographer was weak in those faculties that give steadiness, conservatism and concentration to the mind. Such people are always unlucky. They should develop concentration of mind.

"You are so very irritable that your every move irritates me," said a husband to his wife. "You fret and scold continually. My love for you is gone. I do wish you were different!"

The wife fretted and lost her husband's love because she had failed to develop the faculties of self-mastery.

If you do not know how to develop self-confidence, concentration, memory, social influence and a magnetic personality, you should send for the ONLY book in the world written on such subjects, and written by one who has mastered the subject in all its details. (See ad on the last page.)

## FIXING THE BLAME.

"Lightning knocked the church steeple down," some one said to Brother Dickey.

"Yes; Satan's eyes always flash fire when he sees church steeple gwine up."

"And here's a colored brother killed another at a camp meeting."

"Yes; Satan goes ter meetin' 'long wid de res' er dem, en sometimes shouts de loudes'."

"And a preacher was drowned in the river last week."

"Oh, yes; Satan's in de water, too. He 'bleege ter go dar ter cool off."

"So you blame everything on Satan, do you?"

"Bless God," was the reply, "ain't dat what he's fer?"—Atlanta Constitution.



## Question Department

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

Question by A. S. Terrill: How can a person develop the motive temperament?

A. By hard work, deep thinking, difficult study, plenty of exercise and solid food.

Q. 2. How should people marry temperamentally?

A. They should marry so that harmony is produced, when it is a question of offspring.

Q. 3. Why cannot denominational Christians unite and form only one church? Or what does phrenology teach in this respect?

A. When people shall have succeeded to develop themselves until they are perfect in mind and body then they can form one church. Then they will have a true conception of God and religion.

Q. 4. How does a hermaphrodite differ from other people?

A. He differs sexually.

Q. 5. How can a person counteract a flirting tendency? Name the counteracting faculties.

A. Conjugalitv, conscientiousness, veneration and self-esteem. Let a person develop those faculties and he will overcome his flirting tendencies.

Q. 6. What is psychic sarcology?

A. Psychic means soul; sarco is the Greek for flesh; logos is the Greek for the word science. Therefore psychic sarcology means the same as the flesh science of the soul. It is a term that Mr. Buchanan used in his imaginary speculations, when he mapped out parts of the body according to his own notions, and claiming this to be highly scientific.

Q. 7. What is the outward indication of one who is magnetic?

A. A magnetic person looks, acts and feels noble; he appears lordly.

Q. 8. What is the meaning of a large and bony nose?

A. It means, as a rule, that the osseous temperament is well developed.

Q. 9. What is the best journal printed on phrenology?

A. I know of no better journal on phrenology than Human Culture, published by Mrs. Vaught, 130 Dearborn street, Chicago. Prof. Haddock's journal, Human Nature, published at San Francisco, is also a good journal. You should take both.

Q. by ———, Evansville, Ind. How can I develop individuality?

A. By paying the closest attention to objects.

Q. 2. Does human nature help to memorize faces?



A. Yes; form, size, color and human nature are the principal faculties that remember faces.

Q. 3. What is the best way to decrease cautiousness?

A. To cultivate combativeness or to call up reckless feelings in the mind. Develop the spirit of daring. My book, which is nearly ready, will give the necessary instruction in developmental directions.

Q. By H. F. Kintner, Ohio. Is memory training possible; and is hypnotism a science?

A. Thousands of people have developed their memory, by going according to my instruction, as given in my System of Memory Training. No, hypnotism is not a science; it is an art. But before you are acquainted with yourself and the laws of your own affinity, you should not mix yourself up with hypnotism and hypnotists.

Q. J. E. N., Austin avenue, Chicago. What is the proper time for inhalation and exhalation?

A. The proper time for a full respiration (inhalation and exhalation) is from sixteen to twenty per minute, or from two seconds and a half to three seconds to each respiration; or from one and a quarter second to one second and a half to each inhalation and exhalation. In proper breathing the exhalation should take a little longer time. A person should inhale air quickly and exhale it slowly. Some breathers, especially those of a sanguine, mental temperament, breathe much faster, sometimes twice as fast as ordinary breathers, the same as very slow breathers breathe very slowly.

Q. By Mary Stein, Illinois. How long will it take me to build up a faculty one degree, providing I develop some each day?

A. About one year.

Q. 2. When I discontinue with the cultivation will the faculty sink back to where it was before?

A. It will; but you have gained in a spiritual sense. However, you will not discontinue to cultivate it, for after a faculty shall have been cultivated for a year or more, it is accustomed to act, and then it will cultivate itself, or it acts by its own volition.

Q. 3. Will development show on the outside of the skull, after a faculty has been developed?

A. Yes, at last. But this will not take place before later on. The growth takes place on the inside, in the gray layers of the brain, first, and later on there will be a corresponding growth in the skull, as the brain substance increases in the convolution.

#### THE CARE-FREE LAND.

I dreamt I dwelt in a beautiful land  
Where there rested no shadow of care,  
Where no man was rich, no man was poor  
But all had enough and to spare,  
Where the tongue never uttered a word of guile  
Nor winked there the eye of deceit,  
But every one trusted his fellow men  
With a confidence true and complete.  
We often sing of that beautiful land  
As a land that is far away,  
But why not make it near at hand  
And to live in every day?

—J. M. Whitson.

#### "SCIENTIFIC AND POPULAR FACTS REGARDING MAN AND HIS DISEASES."

By V. G. Lundquist, D. Sc.

This is the name of a pamphlet sent out by a Chicago medical institute, and in this pamphlet, under a heading called "Nervo-Sexual Debility," the public is informed of the following fact, which is nothing but an effort to intimidate weak men, for the purpose of getting their money.

"The brain being involved, his memory grows defective and his mind wanders. He cannot concentrate his thoughts upon a given subject. He finds it difficult to express himself in common conversation, forgets what he intended to say, and omits the points to which he desires to call attention. He cannot tell a story nor describe a scene satisfactorily. He displays signs of failing intellect, loses courage, ambition and self-confidence, becomes irritable, suspicious, fearful of impending evil, gloomy and hopeless. Suicide or insanity are not infrequently the result of this mental condition."

According to the above, a person whose mind wanders, who cannot concentrate his thoughts upon a certain subject, who finds it difficult to express himself in common conversation, who forgets, who omits points to which he desires to call attention, who cannot tell a story, nor describe a scene, who loses courage and self-confidence, who is irritable and gloomy, etc., is losing his manhood; at least, so would the doctors who wrote this medical pamphlet have the public believe.

But if this be the case, then all men, almost without exception, have lost their manhood, for if one man does not have a gloomy mind, he may lack self-confidence; if another man does not lack self-confidence, he may forget, or omit points to which he desires to call attention; if a third man does not lack courage, he may lack power of mental concentration, etc. In fact, if it be true what these learned and scientific men assert, nearly all men must go to these doctors and be treated for "nervo-sexual debility."

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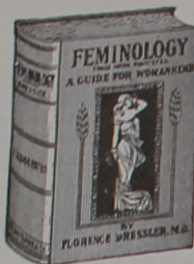
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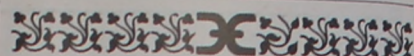
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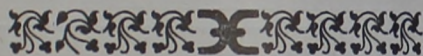
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