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HUMAN CULTURE

Vol. 8.

CHICAGO, ILLINOIS, FEBRUARY 5, 1906.

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AMERICAN ETHNOLOGY.

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Human Science Discussion

How a Graveyard Vandal Looks.

Cultivation Shows Best in Next Generation.

How to Read People.

How to Read Character from Voice.

How to Detect a Treacherous Person.

How to Detect a Good Money Maker.

How to Detect a Cunning Man

Marshall Field on Success.

Why People Marry, or Causes of Divorce.

A Valuable Lesson for Parents.

Proving Locations and Functions of Faculties
of the Brain.

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DR. ROCINE'S

Mind Training

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

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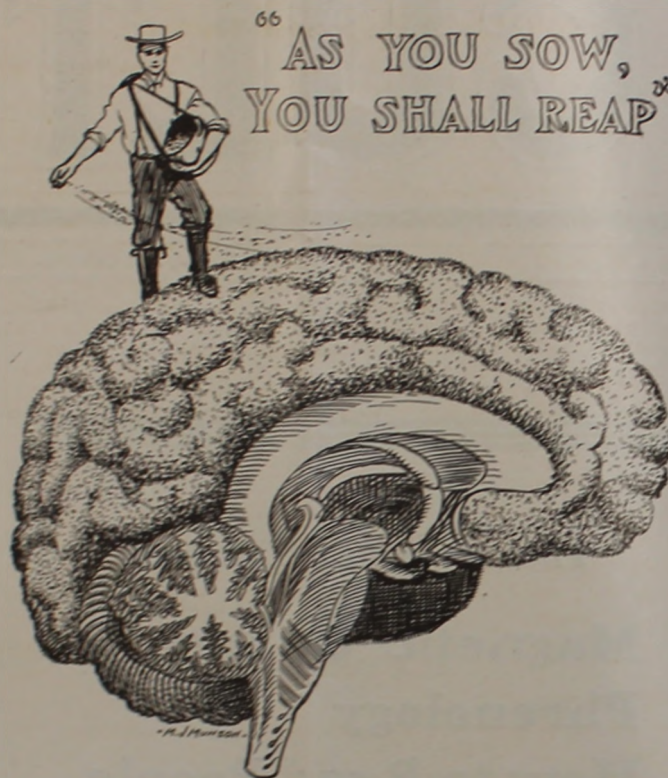
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Human Science School

308, 130 Dearborn Street

CHICAGO, ILL.

HUMAN CULTURE

Vol. 8

CHICAGO, FEBRUARY 5, 1906.

No. 1

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

To Friends of Phrenology.—In July number of Human Culture, for the year 1905, I answered a letter to Smartus regarding the nonsensical method of measuring intelligence by calipers, phrenometers, etc., and basing these measurements on the hypothetical fallacy that the fibers radiate from the medulla oblongata, and that length of fiber, from this brain centre, measured to the periphery of the brain, determines the amount of intelligence possessed by an individual. As some fiber-radiation enthusiast objected to this, I challenged, in December, 1905, Human Culture, any phrenologist, teacher, writer, lecturer, man or woman in the world to produce, from any anatomical text-book of importance, a single quotation to support the assertion that the medulla oblongata forms the chief focus of radiation and that intelligence can be measured from this brain centre.

I have not heard from a single individual in regard to my challenge, and shall discontinue to keep it in the Human Culture pages, as I take it that all interested have seen it; but should any one care to attack my position, the challenge is still in force for all times to come. Address, BRAINUS, Human Culture, 130 Dearborn Street, Chicago, Ill.

My Dear Brainus:

I should like to have you enumerate the advantages to a person in having a phrenological examination. Money is hard to get nowadays, and the fee asked by a good phrenologist means something to a poor young man. One likes to know what he gets for his money.

SMARTUS.

My Dear Smartus:

You ask me to enumerate the advantages of a phrenological examination.

In answer to this, I wish to state that the advantages of an examination are numerous.

1. A phrenological examination determines what a person is, instead of what the person imagines himself to be.

2. It points out his faults, virtues, tendencies, possible future mistakes, why he should avoid certain foods and drinks, climate, localities, associates and books that have a tendency to call him out too much in a certain direction and thus make him one-sided.

3. It points out in what special sphere he should operate, by reason of his own inherent characteristics, tendencies, wishes and talent.

4. It tells him how he can develop weak faculties and by such means improve his talent, his personality and manners, so that he can increase his wage-earning capacity.

5. It teaches him how he can counteract bad habits and mental defects, so that he can make himself a more important citizen, and more liked by the people for whom he works; or if he be a professional man, or an educator, either with tongue or with pen, so that he may draw friends and patrons around himself and by such means make a greater success. Eccentricity of character stands in the way of success.

6. A phrenological examination points out with unerring accuracy the talent of the person.

* * * The phrenologist has the man in front of him,

when he examines him. Can he not perceive the development of bone and muscle, the firmness of the organization, or the pliability and elasticity of the organization? Can he not notice the amount of brain contained in the various lobes, and in the various convolutions? Can he not perceive complexional, qualitative and health conditions? Surely he can. He can determine with scientific accuracy the amount of brain matter contained in the lobes, and the amount of brain substance contained in each lobe as compared to the other lobes. And knowing the nature and function of the respective faculties, it is very easy for the scientific phrenologist to determine the nature, character, tendencies and talent of his patron. A phrenologist who has seen and examined all kinds of people, from the idiot to the philosopher, from the criminal to the saint, and noticed the head formation and the temperamental anatomy of people who have made themselves successful in the various spheres of life, why should such a man not be able to give people good advice? The phrenologist is the only one who studies the brain and mind from practical and vocational standpoints. He is the only one who studies the psychology of the human soul as revealed by nature. He studies the sciences of man. He studies the occupations. He studies money-making industries. He knows what occupations are going behind and what occupations are coming to the front. He studies methods of developing the mind. He knows from experimental standpoints how to correct mind defects, bad habits, etc. Do you not think that a phrenologist's advices, given in an examination, are worth more to a young man than gold and silver. In fact, money cannot pay for the advices given; an examination cannot be estimated in dollars and cents. When a man is placed somewhere where everything favors him, he will succeed, and if he does not succeed then, he will never succeed.

7. An examination tells a person how he can improve his health, develop his vitality and counteract weaknesses in the physical functions.

8. It gives him an idea as to his matrimonial affinity. In fact, it sets the man right.

HOW A GRAVEYARD VANDAL LOOKS.

By Victor G. Rocine.

Mr. Viking, Ishpeming, Mich., had the kindness to send us the picture of a graveyard vandal, who was caught in the act of graveyard vandalism. Before he committed the act "it is said he spent a part of his time frightening children in the West End. He begged from house to house for something to eat at other times and slept nights wherever he could find a place. On the night previous to his entering the cemetery here he claims to have slept on the straw in a barn about two miles beyond the cemetery. Some claim to have seen him about the city with a companion. The story from Escanaba tells of five strangers having been seen together there, one of whom answered the description of Kazimer. The general belief is that there are several in the gang. In Marquette on the same morning that Kazimer was arrested the watchmen fired at a man who appeared to be entering the cemetery, but the man escaped.

"It is generally believed that the prisoner arrested is the one who did the work of vandalism at Negaunee last Sunday. It is also believed that he is the one who wrecked other cemeteries. While his sanity has been questioned by some, the principal indication that anything is wrong with his brain is that he is much indifferent to what is being done or what he has



KOZE KAZIMER, GRAVEYARD VANDAL.

Studied from phrenological and physiognomical standpoints, Koze Kazimer presents an innocent, harmless, but sneaky look. He looks satisfied with himself and indifferent to the world. His religious lobe is low in development. He is most strongly developed in Vitativeness, Destructiveness and Cautiousness, while his face bears the imprints of innocent criminality. Those lines in the central part of the forehead mean harmlessness of disposition. He has a hungry look and an emaciated countenance, indicating that he suffers from dyspepsia and an erratic condition of his nerves, for want of vitality for brain and nerves.

It will pay our readers and students to study his face closely. He is a very pronounced type from a physiognomical and phrenological point of view. His mother had evidently some

thing to do with his inclination for cemeteries, from a prenatal standpoint. Perhaps she lived close to some graveyard at the period of gestation, busy, perhaps, with graveyard vandalism, or perhaps thoughts of such a nature, and by such means photographed the inclination or thought upon the plastic brain-plate of her son.

CULTIVATION SHOWS BEST IN THE NEXT GENERATION.

Emily H. Vaught.

When you say that you can be whatever you desire to be, you make a little too broad a statement. The possibilities and talent of man is written on the gray convolutions of his brain. Whatever he may be, he is because of his brain. The brain can be developed; bashfulness can be cured; self-confidence may be cultivated; abnormal appetites can be governed; temper can be controlled, and talent can be directed and educated. All this you can do for yourself and much more, by understanding yourself and how to cultivate. But if you undertake to change your talent, transforming yourself from a good watchmaker into a shipbuilder, you will utterly fail. You could not succeed in one generation. Neither could you succeed in changing the talent of your child after he is born. But your cultivation will come out in your child, providing you cultivate in any special direction a year or more before the birth of your child. This holds good for both father and mother. Only a small part of the work can be done by the mother during gestation, for the simple reason that the foundation is laid for the future life long before gestation begins, and such as that foundation is, such will largely be the quality, talent, character, desires, ambitions, longings, aims and gifts, as well as the physical appearance, endurance and strength of the child and of the future man, or woman, influenced, to some extent, it is true, by the environments, education, habits and self-development that may follow.

The greatest way to cultivate yourself is to do so through your child, and the time to do it is not after he is born but before.

If you want to make yourself over, this is the way to do it. It can, positively be done, but the parents should understand human science before they can succeed fully.

Not Looking Well.

"I feel quite lost to-night. Forgot to bring my new glasses. Who is that overdressed woman by the piano?"

"Eh? That's my wife."

"Beg pardon. And who is the scrawny girl in blue standing by her?"

"That's my daughter."

"By Jove, how stupid. And tell me, please, who is that gawky-looking fellow with the big ears who is standing just opposite to us?"

"That's your own reflection in the mirror, you idiot."



HOW TO READ PEOPLE

BY VICTOR G. ROCINE



HOW TO READ CHARACTER FROM VOICE.

By Victor G. Rocine.

High pitch of voice denotes cheerfulness of mind, hope, optimism, speculation, venture, exaltation of spirit, emotion, ecstasy of mind, or a more highly tensed mind. Such people make good customers; it will pay to cultivate their acquaintance.

When a person is pessimistic, depressed, sad, full of anxiety and evil presentiment there is less tension on the vocal cords, for which reason also, there is a depression of the sound in the voice, giving rise to low pitch. This is the very opposite of high pitch, and accompanies also an opposite character and disposition. High pitch denotes animation; low pitch denotes depression of spirit. High pitch indicates optimism; low pitch means pessimism. High pitch means that the person believes in success; low pitch signifies that he believes in failure. High pitch denotes spiritedness; low pitch means solemnity, serious-mindedness, awe, gloom, despair and melancholy. High pitch denotes exaltation of spirit; low pitch means mental depression, while ordinary pitch means tranquillity of mind. Pay attention to pitch.

Sometimes the voice is slow, or medium in slowness, or rapid; in one person the voice-action is regular, slow and measured, denoting a sober, sedate and grave state of mind; in another person the voice-movement is rapid, indicating liveliness of disposition, animation, excitement, gayness of mind, suddenness of action, a quick-acting mind, changeableness of disposition, responsive nerves and an impressive brain. There is response in a person whose voice movement is rapid and whose pitch of voice is high; but not so with a person whose voice-movement is slow and whose pitch of voice is low. There is but little response in such a person. It requires the collision of half a dozen locomotives, or an earthquake, or a celestial phenomenon to arouse him. Low voice movement denotes veneration, devotion, reverence, melancholy, awe, depressed sentiment, etc.; rapid voice movement denotes joy, gaiety and restlessness of mind.

Long voice-quality denotes tenderness, adoration, intensity of sentiment, noble emotions, deep love, romance of soul. Short voice-quality indicates suddenness of thought action, irritability, violent hatred, animosity, revenge mirth, joy and impatience. Short voice-quality is heard in the tender mother when she plays with her little ones.

Pitch can be heard in the sentence itself. For instance, in the sentence "Where did he come from?" the pitch may be on the first word, or it may be on the second, or on the third, or on the fourth, or on the fifth, but in each case the meaning is changed. Therefore, the pitch, or special accent used in the sentence or the slide, as elocutionists call this special quality of the voice, carries the meaning, and determines the character of the sentence, as well as the character of the individual.

HOW TO DETECT A TREACHEROUS MAN.

Mandacity, deceit, treachery, shrewdness, finesse and diplomacy are characteristics that express themselves in a long, downwardly developed nose-tip, wide wings of the nose where the wings join the face, half closed eyes, with the eyelids having a peculiar droop in themselves. After a person has once seen

Treachery in Head and Face.



the facial lines, poses and expression of cunning, he can detect it everywhere, whether it be in animals or in people. Look at those half-closed eyes, in a cunning man, peeping out between the eyelids, looking at you as though they are sleepy and almost putting you to sleep. There is hypnotic power in those eyes. They can put you to sleep before you know it. Look at the closed lips, appearing as though they are locked in silence. See those buttoned clothes and the head drawn down between the shoulders. Listen to that low, muffled voice, notice that stealthy step, those stealing movements, those cat-like actions, those furtive glances of the eyes. Pay attention to that oily tongue, those closed hands, that finger placed close to the lips, indicating silence in regard to the affairs of self, that suppressed conversation, those lowered eyebrows at the external angles of the



eyes, those cunning expressions and that Indian-like tread, with the toes pointed to the front and slightly inwardly. And look at that long nose-tip, flat nose and broad wings where the wings join the face. Who, when he has once seen the language of cunning, who needs another lesson in character reading, as far as this one characteristic is concerned?

The voice, accent, dialect, eyes, chin, lips, nose, eyebrows, step, movements, conversation, manners, conduct, appearance, head formation, neck, closed hands, walk, balancing power tread of the foot and everything else indicate cunning and treachery in a man who is moved by the characteristic of cunning.

Treachery is a result of very strong development of the

brain in the base especially of that faculty which phrenologists call Destructiveness, while cunning is largely a result of powerfully developed Secretiveness. When Destructiveness acts with Acquisitiveness (the instinct of property) and a person is weak in the social and religious faculties, it results in theft.

When Destructiveness acts with Amativeness, unaided by the religious sentiments, Self-Esteem, Friendship, Parental Love and Conjugality, it results in treachery of a matrimonial nature. Such a person is dangerous to the chastity of women and untrue to the holy relations of marriage. He cares nothing for the marriage relations, for love, nor for his own marriage and matrimonial ties. He is treacherous to women in a love sense.

The arrows point to the two faculties, Amativeness and Destructiveness, Amativeness being located in the lower part of the backhead and Destructiveness being located above the ear.



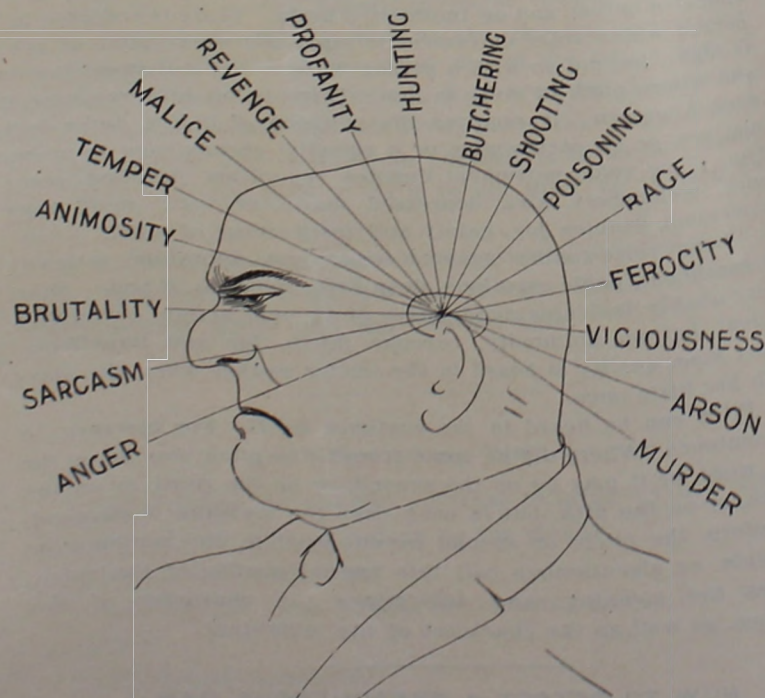
Head Formation and Physiognomy of a Criminal. Treachery in head and face.



Treachery and Cruelty in head and face.



Treachery in love and marriage indicated in head and face.



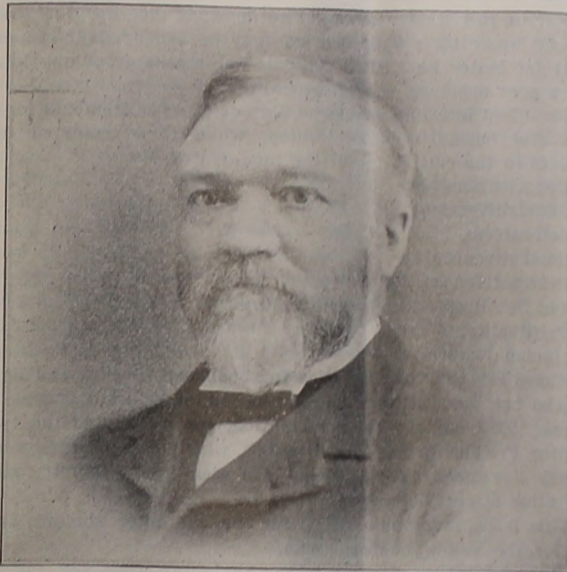
The Most Treacherous Faculty of the Mind.

When Destructiveness acts with a strongly built motive temperament, with weak social and religious faculties, the person is not only treacherous but he is also cruel.

HOW TO DETECT A GOOD MONEY-MAKER.

By V. G. Rocine.

There is a reason for a man's having business capacity. There is a cause for everything. If a man is a thief, there is a cause for it. If he is a tramp, there is a cause for it. Why is it that such men as Vanderbilt, Carnegie and Rockefeller are not tramps?



A good money-maker. A wide-headed man. Instincts of self-preservation well developed.

This man has a narrow head and a low development of the moral faculties. He is lazy in an industrial sense. He does not care for jobs. He is not a money-maker in any other sense than in a criminal. When a man has a head formation like this one, he makes money by theft; he is an expert to spend money but not to make it. Such a man is a poor provider. Were I a young girl, inclined for marriage, and a man, having a brain formation like the one in the narrow-headed man, proposed to me, I should discontinue my relations with him, or else send him to a first-class phrenologist, to find out what he could do, for the purpose of making a living in the world.

Compare the narrow-headed man with the wide-headed; compare their faces, necks, shoulders, expression, eyes, noses, etc., and you will notice a surprising difference between the two.

There is a reason for one man becoming a millionaire and another man a tramp. Mr. Rockefeller is Mr. Rockefeller in purse because he has the brain formation of the money-maker and financier. How he makes money is another question. The question now is, What makes him a money-maker? It is nothing else than the business faculties, situated in the side lobes of the brain. Every first-class money-maker has the business faculties well developed; every spendthrift and tramp has the business faculties weak. Or in other words, every money-maker and successful financier has a wide head where the centers of industry and saving are located; every tramp and prodigal has a narrow head. When we know what the money-maker and



A criminal by choice. Unable to make money; prefers to steal. The money-making faculty, weak.

the prodigal look like, we can pick them out. If we wish money, wealth and station, let us by all means avoid narrow-headed people, when we select a partner, a husband, or a wife. Narrow-headed people must depend upon their talent, or upon a stipulated salary; or, in other words, they must serve others.

HOW TO DETECT A CUNNING MAN.

By Dr. Victor G. Rocine.

A cunning, secretive, cautious, stealthy and treacherous man shows this characteristic of cunning in his walk, the same as he shows it in his ears, nose, face and head.

A cunning man has a stealthy walk. He slides along and feels his way with the toes, almost in the same manner as the treacherous Indian glides along, feeling his way with the toes. Instead of touching the floor or pavement with his heels, he feels his way with the toes first, or the half of his front foot, and when he puts the foot down, he puts the entire foot down at once. This is what the cunning man does also. His walk is light and stealthy. He has wonderful sense of gravitation; in fact, a cunning man or animal develops the muscular brain, the muscles and the faculties of Secretiveness and Weight. A cunning man or animal is an athlete at the same time. Look at the fox, its cunning, its muscular development, its sense of gravitation, its liveness and athletic power of handling itself. Look at the cat in the act of springing upon a mouse or a bird. Look at the cat as it walks, how it feels its way with the paws. This is the case with all cunning and muscular animals and people. That easy tread with the end of the paw or foot, as the case may be, indicates cunning.

That walk is also the conservative and athletic walk. There is no force lost, no unnecessary effort made. That walk implies control of the body and mind. Cunning people and animals have wonderful control of themselves. This can be seen in the cat; it can even control its equilibrium if whirled into space from a building; when it reaches the ground, it stands on its feet.

HUMAN CULTURE

DEVOTED TO

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Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

MRS. EMILY H. VAUGHT, Editor and Publisher.
DR. VICTOR G. ROCINE, Editor.

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MARSHALL FIELD ON SUCCESS.

All common-sense thinkers who see the things of life as they are, advocate the teachings of phrenology. They cannot help it. Facts are facts, and when they are met they must be faced. It is only the shifters, the idlers, the sliders through life or the hazy dreamers who fail to see the realities of life as revealed through human science.

Marshall Field was the greatest merchant of the world (and his physiognomy and head formation show it so plainly that any phrenologist could have picked him out for what he was) and he admits himself that the foundation of his success lay in the fact that he early discovered his right vocation in life. This was the agent that enabled him to exercise his greatest possibilities and achieve success. It was not chance, nor luck, nor "opportunity," for he fathered no monopolies, but did his work in the face of keenest competition, and further, he had the reputation of doing it all honestly.

This is what he had to say to young men starting out in life, and this is the very advice that phrenology has been teaching for years:

"In answer to your question, 'What do you consider essential elements of success for young men standing upon the threshold of a business career?' I would say, first, a young man should carefully consider what his natural bent or inclination is, be it business or profession; take stock of himself and ascertain if possible what he is best adapted for, and endeavor to get into that vocation with as few changes as possible.

"Having entered upon it, then let him pursue the work in hand with diligence and determination to know it thoroughly, which can only be done by close and enthusiastic application of the powers at his command; strive to master the details and

put into it an energy directed by strong common sense, so as to make his service of value wherever he is.

"The trouble with most young men is that they do not learn anything thoroughly and are apt to do the work committed to them in a careless manner; forgetting that what is worth doing at all is worth doing well, they become mere drones and rely upon chance to bring them success.

"The business world is full of just such young men, content in simply putting in their time somehow and drawing their salaries, making no effort whatever to increase their efficiency and thereby enhance their own as well as their employer's interest.

"There are others who want to do what they are not fitted for, and waste their lives in what may be called misfit occupations; far better be a good carpenter or mechanic of any kind than a poor business or professional man."

Mr. Field further gives an outline of the requirements for a successful business career, which, when it is summed up, amounts to the cultivation of the faculties of

Conscientiousness,
Acquisitiveness,
Self-esteem,
Combateness,
Destructiveness,
The intellect and especial Causality,
Spirituality,
Human Nature.

These are the very faculties for business success, and anyone who has them strongly developed cannot help but become a success. To complete the combination, we might add the two faculties, Friendship and Secretiveness, which two faculties were actively developed in Mr. Field. He also had Sublimity and Veneration strongly marked.

This is an invaluable lesson for the character student, and also for the young business man.

Above all things, find out in the beginning what you can do well. If you don't know your adaptation, consult phrenology.

EMILY H. VAUGHT.

Mankind worships success, but thinks too little of the means by which it is attained, what days and nights of watching and weariness, how year after year has dragged on and seen the end still far off; all that counts for little, if the long struggle does not close in victory.—H. M. Field.

Dr. V. G. Rocine, Chicago, Ill.

I have read and studied with very much pleasure and help your Home Study Course in Human Science, etc. I am delighted with the simplicity, comprehensiveness, thoroughness and frankness of the lessons. You are doing the cause of human science much good by these lessons. They are away ahead of anything before the public known to me, and I have been reading all I could lay my hands on in this line for 15 years, in this country and England. I am a member of the British Phrenological Society (by attendance and examination), London, Eng., and graduate of the American Institute of Phrenology, Fowler and Wells, New York. I have also taught psychology to teachers in public schools. It gives me pleasure to say that the phrenological psychology taught in your lessons in this course would prove very much more helpful to teachers and the general student than any work in psychology given to them at present. I wish I could get all clergymen, doctors, teachers and parents to buy and study your course; it would be a good work for humanity and science done.

REV. EDWIN MORRELL, B. S.

Vaught's Practical Character Reader and Human Culture one year, \$1.50

WHY PEOPLE MARRY, OR CAUSES OF DIVORCES.

By Dr. Victor G. Rocine.

People marry for different purposes. Different men and women are governed by different matrimonial motives. One marries for wealth. Another marries for honor and station. A third one enters the matrimonial market because he or she does not wish to appear eccentric. A fourth one marries because "Mary married and has everything so nice." A fifth one marries in order that he may have an opportunity to gratify the sexual appetite in a legal manner. A sixth one marries for the purpose of becoming a society lady. A seventh one marries because he or she is lazy and wants someone to support him or her, as the case may be. Some people feel it their moral duty to marry. Other people want a home and someone to cook for them, for the purpose of maintaining their health and prolonging life. Still other people marry for developmental and associative purposes. Thus people are moved by various motives when it is a question of marriage. In all these and many other cases, people are not moved by the proper motives, and for that reason also such marriages are matrimonial stigmata, and can result in nothing else than in divorces. If a person marries for money, he has a divorce ahead of himself. If he marries for sympathy and social association, he has a divorce ahead. If he marries for honor and station, his marriage will end in the divorce court. Why? Because he is not married. To obtain a license for the purpose of living with a wealthy woman or man is not marriage. It is

black or green, has any right to marry before he has found his affinity, nor before he loves with heart and soul. When he feels and knows that the lady of his choice is the choice of destiny, that they were selected for each other by some mysterious power outside of themselves, that gods, fates, influences, forces, ages, agencies, saints, time, eternity, potentiality, laws, etc., in this world and in other unseen worlds have united in bringing them together that their souls have been approaching each other in the most poetic and romantic manner, for a whole eternity, sighing and calling for each other and filling the soul entity of each other with the sweetest feelings and most holy illusions, when he and she thus feels at the same time as they know in the most positive manner that they are affinities, according to the interpretation of science and common sense—then those two are married both in heaven and on the earth. Such a marriage will not result in a divorce, nor in feeble offspring. Love and affinity is the highest matrimonial court. God hath joined two such souls together; let no man put them asunder. Marriages of such people are the only marriages we have. All other marriages are incomplete, and are therefore a mockery and a stigma upon society.

All people should study the laws of selection and affinity, or in other words, they should study phrenology, as this is the only science in the world that explains the laws of love and affinity.

People who are not adapted to each other cannot live happily together. What affinity can there be between two who are both of a masculine, aggressive, contentious and dogmatic nature?



matrimonial mammonism, and lawful, marital fornication. If such a marriage results in offspring, the offspring will pay the penalty of the parent's folly. Marriages that are based on mercenary, social, hygienic, educational, developmental, religious, political or aristocratic motives are not marriages. They are not of God; they are not made in heaven. There is no question of affinity in such marriages; there is no question of love. Every marriage that is not based upon affinity and perfect love will result in divorce. No human being in the world, be he white,

Study the picture of these two. Do you think that they are affinities? Do you think that they can develop each other, that they can love each other, that they, if they married for money, their marriage would be a marriage of God? Do you not think that their marriage would result in a divorce? No one has any right whatever to issue marriage license to them, and no minister in the land has any right to join them in marriage. Offspring of such parents will fill saloons, jails, hospitals, graveyards and hell.



CONCERNING CHILDREN

Conducted by Emily H. Vaught.



Blossom Le Mieux, Seymour, Wis.

AN INTERESTING CHILD.

Not long ago, I was attracted by the sound of a happy, healthy and independent baby voice, and upon looking up, discovered a pair of roguish dark eyes, peering at me from behind the door of Dr. Rocine's examination room. From that moment until her parents took her away, little Blossom Le Mieux held my attention. Although not yet three years old, she carries herself in a royal, independent and yet attractive manner that simply surrounds her with admirers wherever she goes. She is like a little autocratic queen swaying her scepter in a matter-of-fact unconcern. She is magnetic even now and will develop magnetism as she grows older, providing she is trained so that her social faculties and especially Friendship is not overcome by her strong, independent, self-sustaining personality, and she become too domineering.

She has very strong faculties of Destructiveness, Self-esteem, Spirituality, Amativeness, Tune, Ideality, Approbation, Parental Love, Casuality, Constructiveness, Comparison and a strong mental temperament. She will never, never be a milk and water individual. She will ever be impelled to make long strides in the direction of achievement. She will be a power in her community all through life. She will make her presence felt wherever she goes. In other words, she is a born leader. She was born for leadership, and she will either be a very good and noble woman, or else she will be the other extreme. There are no half measures about her. She is positive, daring and independent.

This little girl deserves careful training, as she has the making of a great career in her faculty combination, if it but be properly drawn out.

She is not easily trained, because of her strong Destructiveness and weaker Veneration, but she can be guided.

She is strongly talented in music, song, drama, invention, educational lines and leadership.

A VALUABLE LESSON FOR PARENTS.

Emily H. Vaught.

I have observed two kinds of parents; those who do too much for their children and those who do too little.

In the one case, the children become selfish, thoughtless, overbearing, with no respect in their manners and with no idea of what is due to others. They expect everyone to obey their whims. They are very weak in self-control, and later, when they go out into the world and find that they must do things themselves in order to be respected by the people, they are not prepared. There is a reaction and they become cowardly and show their weakness. This because the faculties of self-control, such as Combativeness, Self-esteem, Secretiveness, Conscientiousness and Veneration have been weakened by their training, and for that reason, they are well prepared for life-failure.

On the other hand, there are the parents who do too little for the pleasure of the children. All spontaneity is repressed in them; they are held down with an iron hand and their individuality checked at every turn. They forcefully taught to obey blindly and it seems to their unformed minds that the whole world, as far as they know it, is against them. The sunshine of happiness and freedom very rarely shines upon them, consequently their natures become cold and repressed. They mistrust everyone and consider all strangers their enemies. They, also, grow up cowardly, unfriendly, timid, bashful and unmagnetic. In other words, their training has weakened the self-sustaining, self-respecting and social faculties. Combativeness, Self-esteem and the social faculties are starved out of existence, and Veneration, Cautiousness and Destructiveness are abnormally developed. Their hands are raised against their fellows, as Ishmael of old, and it takes them a long time, if ever they are able, to overcome these feelings. They also are well equipped for failure in life.

The latter was the almost universal method of training children fifty years ago, and is so even now among the more ignorant classes and those who live in the faculty of Destructiveness and Conscientiousness. But the error of this was finally recognized by the more educated and thoughtful, and many of these in their zeal, have gone to the other extreme, which is equally bad. Or, in other words, when the higher faculties commenced to influence the people more, they went to extremes in that direction, thinking that the child was all good and that if left to himself he would express only good, forgetting the practicality of a normal development of resistance and hardihood in the child, and forgetting also that while everything is in the child and everything is good in the child, yet everything must be cultivated and educated. While the child has mathematical capacity in his brain, yet he will never be able to solve a problem unless he is taught in some way. And so it is with all the faculties, they are

all there, but they must be educated and trained. The character faculties especially must be called out.

The only safe method of training children is to understand the child's strong and weak faculties as they are and develop his strength of character, his individuality and his self-respect. But it is an utter impossibility to do this without understanding the make-up of the child as revealed through phrenology. Outside of this, all child training is vague and hit-or-miss. It is blind chance, and in spite of all such efforts, the child's nature blossoms according to the inherent faculties, whether they be criminal or saintlike.

Small Scholar's Wish.

I'll tell you what I'd like to do,
I'd like to live next door to a zoo!
Then the animals I'd have for chums,
And I get the adder to do my sums,
And when I'd a task in the geography
The kangaroo would bound for me;
The seal would seal my letters, you see,
And the monkey steal dates from the history;
The elephant would lend me his trunk, I know,
When off on my travels I wished to go;
I'd spend the eagles and fly the kites,
And the tapir would like my room o' nights;
I should have great fun, I think, don't you?
If I only lived next door to a zoo.

—Normal Instructor.

PROVING LOCATIONS AND FUNCTIONS OF FACULTIES OF THE BRAIN.

Emily H. Vaught.

Many years ago, when Dr. Rocine first became interested in phrenology, he experimented in every way to prove or disprove the claims of phrenology. He especially experimented in the way of localization from phrenological standpoints, according to the teachings of Dr. Gall. He wanted proof positive before he devoted his life to the work. One day he hit upon a plan. He knew of the possibilities of hypnotism, and he said to himself: "If there is anything in the theory of brain-center localization, hypnotic demonstration will prove it." He hired a hypnotist and a subject, neither of whom knew anything whatever about phrenology, the localization of the faculties, who Dr. Rocine was, nor what he wanted to know. After the subject was hypnotized, Dr. Rocine told the hypnotist to place his fingers on the subject's head in the very spot where the faculty of Combativeness is located, to charge this spot and then ask the subject how he felt. This was done, with the result that the subject said he felt very strong; he slowly straightened out his arm and clinched his arm and fist, drew it back and struck out with all his strength. He then had the hypnotist to move his fingers to another spot on the head, with the result that the subject immediately changed expression, attitude and tone of voice. When he charged Veneration, the subject commenced to pray in a very earnest and respectful voice. When he charged the faculty of Bibativeness, he spoke of fish, rain and water and became thirsty. In this way he went over every inch of the head and discovered the exact location of the faculties and the area of the convolutions; he found that some convolutions had a very large area and others

had a small area. He discovered through the actions of the subject the functions of the different faculties. These experiments were practiced in Salt Lake City, Utah, and took about six weeks, conducted according to Dr. Rocine's own methods.

Pathology also proves localization, overwhelmingly proves it. We give here only a few cases to prove the localization and function of the faculty of Destructiveness:

A certain girl had a very strong development of brain over the ear; it was egg-shaped and very sharp in outline. She had a pain in her ears, and a running from one of her ears. This girl had such strong homicidal impulses that she was with difficulty restrained from committing murder.

Another girl had a very large bulging of the temporal lobe at Destructiveness, and she threatened to kill her parents with a knife again and again, and in the dead of night she arose and set fire to two different buildings in the neighborhood.

A woman suffered from hysteria and convulsions. At last she died and in dissecting her brain it was found that she had three large tumors in the lower temporal convolutions where phrenologists locate Destructiveness.

One man who was a nurse became very selfish, passionate and violent for a long time. At last he died from paralysis, and after he died they dissected his brain and found that he had several tumors pressing on the brain where Destructiveness is located and also on the pons varoli, and there were also blood clots in the brain center of Destructiveness.

One man was struck a hard blow over Destructiveness and after this he became half crazy at times, wanting to kill people, and at such times he would chew with his jaws and the froth came out of his mouth, and he looked like a maniac. (This is the reason that it is dangerous to box children on the ears; it inflames Destructiveness.)

The width of the head in carnivorous animals also demonstrates the location of Destructiveness. Such animals as lions, bears, tigers, etc., and also snakes, all have very wide heads, comparatively speaking.

And now comes a new way of demonstrating the location and function of the faculties, through dreams, as discovered by Ole Laurance Shaw of Kanawha, Iowa, who has just written us in regard to it and showing a diagram of his invention in use. It consists of a belt having clamps attached which can be arranged so that the clamp will press on any particular faculty, causing the person to dream according to the faculty. For instance, if the clamp is over the faculty of Tune the person will be sure to dream of music, if he dreams at all. What started Mr. Shaw to think along these lines was the fact noticed by him that if one slept on his back with the pillow pressing upon the faculty of Amativeness, he would dream accordingly. This caused him to think along this line, and he began to experiment with his clamp and belt, trying every faculty of the head, proving their locations to his own satisfaction. After having made over one hundred tests and every one proving correct, he wrote us regarding it, with permission to publish it. He states further that he has found that some of the faculties as located by amateur phrenologists are wrongly located.

We should be pleased to have our readers try it for themselves and report results. We would suggest, however, that the clamp not be pressed too tightly on the head, as it may possibly injure the veins in the skull, causing inflammation on the inside.



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 L. I., Wenona, Ill.—Do you think that negroes should vote?

A.—I do not think that any one has any right to vote before he or she is strongly interested in communal and national affairs, before he has received sufficient education in statesmanship to know what voting means, before he has proven that he is governed by honest principle. The people at large need education in statesmanship, domestic and national economy, etc. If a negro be acquainted with statesmanship; if he be honest and interested in the progress of his nation, laws and industries, let him vote. This is also true in regard to white people. What has complexion to do with voting?

Question by F. H., Texas.—In what way has curly hair to do with character?

A.—Curly hair is a result of a certain kind of organization. An impulsive, sensitive, ardent and hot-blooded organization is likely to give rise to curly hair. There is no character in the hair itself, but there is character in the mind-principle giving rise to curly hair.

To subscriber at Woonsocket, R. I.—Your questions will be answered in an article in the March issue of Human Culture. This is too broad a question to handle in the question department.

Question by C. R., Seattle.—How may I know when I have too much acid in my stomach?

A.—When you are bilious; when gas forms in the stomach; when you suffer from gastralgia; when you are oppressed; when your brain is dull; when you experience pain in the heart and lungs; when you cannot sleep at night the way you should, then your stomach contains gas, fermentation, acidity.

Q. 2.—How may I know whether I have an electric or magnetic temperament or not?

A.—People who talk about electrical, acid, sanguine, lymphatic, magnetic, oratorical, etc., temperaments do not know what they are talking about. A temperament is a system of organs. The motive temperament consists of the bones, ligaments, tendons, muscles, membranes and hair. The vital temperament is made up of the heart, liver, bowels, lungs, circulatory system, blood, kidneys, sexual system, etc. Here we deal with organs, but when we deal with magnetism we deal with a condition, and therefore we do not deal with a temperament. A man may have acid in his system, but this is no sign that he has an acid temperament. A man may have potatoes, as a food in his system, but this does not mean that he has a potato temperament. Men who talk about such temperaments talk nonsense instead of science.

Q. How can I develop magnetism?
You can develop magnetism by developing life and by making a higher use of your own faculties.

Q. 3. Should I take warm drinks at meals, if I have a magnetic temperament?

A.—If you be magnetic you know that cold and hot drinks are bad. Magnetic culture teaches us what to eat and drink, and does it not teach us that hot and cold drinks destroy magnetism?

Q. 4.—What kind of flour contains least starch.

A.—Whole wheat flour is the best for the human organization. Graham flour does not contain starch to any great extent.

Q. 5.—Do corn and rice contain much starch?

A.—Yes.

Question by B. D., S. Dak.—What part of the brain is affected in a demented person?

A.—The intellect. This proves, at the same time, that the frontal lobe is the seat of the intellect.

Q. by Rev. A., Indianapolis.—What gives the voice an attractive quality?

A.—Fine quality of organization, large social faculties, active altruistic sentiments and strong religious emotions. A magnetic person has a more attractive and pleasing quality of voice than any one else.

Q. 2.—How can the voice be improved in the quickest possible manner?

A.—By taking a course in magnetic and vocal culture, and by calling the social faculties into action.

Q. 3.—Are we not really in eternity now?

A.—Yes, we are in eternity now, although we are on this side the grave. We are in that eternity where the people are flesh-clad. We are just as immortal now as we ever will be.

LOCOMOTOR ATAXIA.

Dr. Rocine, Chicago, Ill.

Dear Doctor:—I note the inquiry and answer in the Question Department of Human Culture of January, 1906, relative to locomotor ataxia. I have had a case of locomotor ataxia in my charge for a little less than three months. This patient was up against the best of the medical world, in sanatorium and out, also the osteopaths had a crack at him. They gave him up to die (when his money was gone). Four years ago when he went to the sanatorium he walked with a cane, when he came away he came on a stretcher, and has not walked since. I use a rational drugless method; patient has gained steadily. If the same ratio of improvement continues for another three months I shall be in position to say, locomotor ataxia can be cured, and also tell the cause and how to remove it. If you think this would be of any interest to your correspondent, you have my permission to communicate it to him in any way that you see fit.

N. A. McQ., D. D. S.

Question by V. L., Chicago: I would like to know who made the offer of \$50,000 for cure of locomotor ataxia.

Answer: This offer was made in Medical Talk for Home in the November or December, 1905, number, we think.

MAGNETIC CULTURE CLUB



We have organized a club for the purpose of developing PERSONAL MAGNETISM, which includes Health and Vitality, Good Manners, Self-Confidence, Good Memory, Concentration, Manliness, Courage, Beauty and Attractiveness of Person. A membership in this club entitles you to the following:

1st. Free copies of our Magnetic Culture Pamphlet Series, which will be issued from time to time, the first of which—Dr. Rocine's DIET GUIDE—is now ready.

2nd. This membership also entitles its members to special instructions in the development of Magnetic Culture.

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

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

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

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

MAGNETIC BREATHING.

How to Enlarge the Chest for Breathing Purposes.

By Victor G. Rocine.

It should be remembered that digestion begins in the mouth and ends in the lungs. It is not sufficient to masticate the food well, to digest it, and to absorb it, but it is also necessary to vitalize the blood (food) in the lungs, to distribute the blood to every part of the organization, to extract the vitality from the blood and deposit vital cells where they are needed and also to excrete waste material.

To do all this, especially the act of vitalizing the blood, the act of distributing the blood to every part of the organization, the act of extracting the cells of vitality from the blood, and the act of excreting waste material, to do this we said, there are three things necessary:

1. Breathing for health purposes.
2. Taking magnetic culture exercises for the purpose of distributing the blood and extracting the cells of vitality from the blood.
3. Taking exercises that favor elimination, and using such drinks that favor the process of excretion.

When you breathe for the purpose of oxygenizing the blood you should hold the air a few seconds in the lungs. You should inhale fast and exhale slowly. And at the same time as you exhale slowly you should concentrate your mind on the breathing processes so that the air may travel through every artery, arteriole and capillary.

In the evening, you should take massage for the purpose of exhilarating the action of the venous blood. In doing so, you

should remember that the arterial blood travels from the heart to all parts of the organization and that the venous blood runs to the heart from all parts of the organization. For this same reason, you should not breathe much at night before retiring, but you should massage your body in all parts in the direction of the heart. If you do this you improve the processes of elimination and excretion. You should stroke your arms upwardly, your feet and legs upwardly, your abdomen upwardly, your head, neck and face downwardly, your spine upwardly.

This special kind of massage is called efflurage, or general. It is very important in improving venous circulation and in exhilarating the process of excretion.

In order to improve the respiratory process, you must enlarge your chest. The larger the chest is, the more assured you may be of permanent good health and the stronger you will look. A strong chest is a sign of power; it gives address, appearance, strength and beauty to an individual.

Exercise 1. Assume a positive attitude; begin to inhale slowly and fill the lungs to the utmost capacity through the nostrils, then rise on your toes four different times, without letting any air out, but add more and more air each time you rise. Do this six different times. But remember that you must not do it impulsively, for then you may burst some vein or arteriole, or capillary, or injure yourself in the lungs. Always inhale slowly when you inhale for the purpose of enlarging the lungs.

Exercise 2. Assume an erect position; fill the lungs gradually with air; hold the air in your lungs; raise your arms on a level with the shoulders, in front of the body; then open your arms by spreading them in a lateral direction, remembering to hold your arms on a level with your shoulders. As you spread your arms sideways inhale more air, and do not let any air escape. Do this six different times.

After you shall have taken these exercises, breathe rather freely for five or ten minutes. If you take these exercises a few minutes each day for one whole month, you will enlarge your chest and qualify it for magnetic breathing, exercises of which we shall give in future numbers of Human Culture.

TWO CLASSES.

There are two kinds of people
On earth to-day,
Just two kinds of people,
No more, I say.

Not the sinner and saint,
For 'tis well understood,
The good are half bad
And the bad half good.

Not the rich and the poor,
For to count a man's wealth
You must first know the state
Of his conscience and health.

Not the humble and proud,
For in life's little span,
Who puts on vain airs
Is not counted a man.

Not the happy and sad,
For the swift-flying years
Bring each man his laughter
And each man his tears.

No, the two kinds of people
On earth I mean,
Are the people who lift
And the people who lean.

Wherever you go you will find
The world's masses
Are always divided
In just these two classes.

And oddly enough, you will find,
Too, I ween,
There is only one lifter
To twenty who lean

In which class are you?
Are you easing the load
Of overtaxed lifters
Who toll down the road?

Or are you a leaner
Who lets others bear
Your portion of labor
And worry and care?

—Ella Wheeler Wilcox.

DIVINE SELFISHNESS.

Everything you do, you do for yourself. Your every thought and action is immortal in the sense that it influences for good or for evil some faculty of your soul. You can never, never get away from the consequences of your own acts, because they are registered on the faculties of your soul. Everything you do, even though in a relative sense, it would seem to be unselfish, you do it for yourself. If you sacrificed your life to a principle—if you gave your body to be burned—you would do it for self. The virtues, as well as the vices, are selfish. E. H. V.

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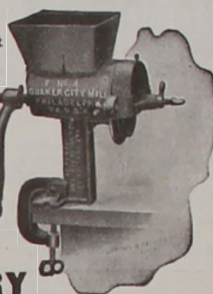
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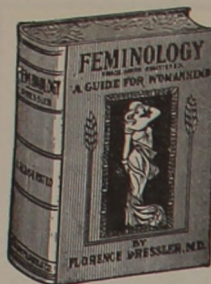
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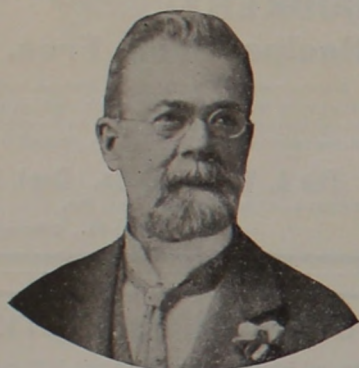
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