

HUMAN CULTURE

VOL. 8.

CHICAGO, ILLINOIS, JULY 5, 1906.

No. 6

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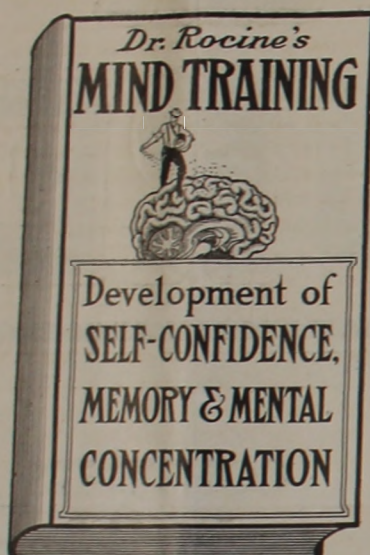
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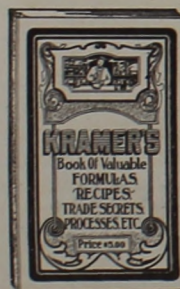
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HUMAN CULTURE

Vol. 8

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WHAT LIFE DEPENDS UPON.

By Victor G. Rocine.

When we study man from the standpoint of brain science, we find that God has implanted four different brain centers or dynamos of life that are at the foundation of life itself. In phrenological language, these brain centers of life are called:

Alimentiveness,
Bibativeness,
Amativeness,
The medulla oblongata.

These are the vital centers. They look after the heart, the lungs, the stomach, the bowels, the circulation. They enable the stomach to digest food, the lungs to breathe, the heart to pulsate and the blood to circulate. It is very difficult to say which one of these brain centers is the most important. Alimentiveness gives sense of hunger and enables the stomach to digest food. Bibativeness gives sense of thirst and qualifies the system to absorb liquid for the system. Amativeness secretes the substance of life for brain, muscles, nerves and soul. The medulla oblongata keeps the heart going, the lungs in action and the blood in motion, so that the river of life can float the cells of vitality to such parts where they are needed.

Disturbance of the nutrimental center leads to dyspepsia, appendicitis, gas on the stomach and disturbances of the digestive function in general. Weakness of Amativeness, or wasting of this brain center, leads to nervousness, sexual diseases, lost manhood, female trouble, hysteria, nervous prostration, spermatorrhea, insanity and death. Weakness of the medulla oblongata or disturbance of the same leads to pleurisy, pneumonia, consumption, heart disease, disturbances of the circulation, hemorrhages and death. It is the medulla that keeps the lungs active; it is the medulla that keeps the heart going and the blood moving in the arteries and veins. The stronger the medulla is, the stronger the heart. As long as the medulla is in a good state of health, the heart beats, throbs and pulsates. It keeps the heart beating before birth and keeps it going until the thread of life is spun and the eye glazes in death. The spark of life comes into the system through the lungs and stomach; it is secreted by the faculty Amativeness. When Amativeness is weak, the spark of life is not secreted to such an extent as it should be. When the medulla oblongata is weak, the heart is weak. When the medulla dies, the heart stops and no human invention can set the machinery of life in motion again. Thousands of people have gone to their death in the flush of health simply because the medulla was injured, causing the heart to stop.

To improve these four brain centers is to prolong life. In the development of these brain centers is the secret of life; it is upon these four vital centers that life depends. It is the duty of every man, woman and child to develop these brain centers by some system of culture. Vital culture or life culture is the duty of every man who wishes to perform his mission in life and to prepare for eternity.

God, life, time and eternity demand this of every man and every woman. When the energies of life are left to themselves, they drift to weeds. It does not matter in the least whether the life is contained in the plant, or in an animal, or in man. The tree is made to grow and improve by controlling its ener-

gies by prudent culture; the most cultured man can be similarly trained. If the wind blows in one direction only, the tree leans in the same direction; when the forest is crowded the trunks of the trees are long and slender and the foliage is found at the top of the trees; if the fruiter is left to itself, suckers will spring up and sap the strength. The vines can be trained. It will serve the use that man gives it. A low side bud, if given the full life strength of the plant, will send a ground branch a long distance and become a creeper, or if cut to a single bud on the upper side it will climb a trellis and grow at your bidding. You can train it to grow as a bush, a side-rack vine, an arched trellis climber, or a ground creeper, if its energies be directed by the intelligent hand of culture; but if neglected it becomes awkward, tangled and ugly and produces sour and shrunken fruit. If a garden be left to take care of itself, its energies will drift. Nature does not take care of it. Weeds thrive where the hand of culture is not at work. A flower garden must depend upon care. Let it drift for a short time and a mass of weeds will choke the beautiful flowers and drink the sap of the roots.

Let cattle remain without care and they will not thrive. Your sheep, horses, vegetables and fruit all depend upon the hand of culture. If left to drift they will not thrive nor improve.

Is not this the case with man? Take a man away from civilization and culture and he will soon become coarse, ugly, profane and low in his tastes. There is no culture so great that the drift of life will not level to barbarism.

Take a man from culture and civilization for a few years and he will soon be unclean from head to foot. His hair will soon become shaggy, his nose red, his face dirty, his whiskers greasy, his manners coarse, his face unshaven, his hat faded, his clothes torn and his highest ambition centered on beer, blood and tobacco. He will soon live on cooked hog, whisky, coarse food, fermented drinks. He will never care for pure air. Soon he will take interest in dime novels and bloody descriptions of robbery and war.

That which is not protected and cared for will drift down stream. As soon as a person does not do something for himself from the standpoints of culture, he degenerates physically and spiritually. When a person lets his energies of life drift, he is attacked by germ life and disease. When the vegetable kingdom is not guarded by the intelligent hand of culture it is attacked by enemies whose mission it is to destroy the useful and beautiful. When the fruit is not protected, it is slain by microscopic enemies. When the milk is not protected by an intelligent hand, germ life grows by the thousands. When the lungs are weak, they are destroyed by germ life. There are weeds and microscopic enemies at work everywhere. Leave the bread and it molds. Leave the meat unprotected and it decays. If you do not take care of your teeth, they decay. If man does not do something for himself, his skin becomes wrinkled, his flesh shrinks, his bones dry and harden, his heart weakens, his blood becomes impure, his brain shrinks, his brain centers grow weaker and at last he succumbs to his waiting conqueror, without having performed his mission in life.

Life depends upon the four brain centers mentioned, but these depend upon CULTURE. The passive man floats with the tide. It is a pleasure for the negative woman to drift. It is easy to let animals take care of themselves. But a person

who drifts through life without developing his faculties and making a prudent use of his energies, that same person does nothing for himself. Weeds will grow in his brain the same as weeds will grow in the flower garden where the hand of intelligent culture is not at work. He has sickness ahead of him in this life, and sin, misery, perdition and spiritual death in the life which is to come.

Man is surrounded by enemies on every hand. He has impulses and habits that run to weeds; his mind, his body and his soul becomes coarse and deformed every day that he neglects his duties. Therefore it is necessary for every man to have some system of culture, some method of developing himself, so that he may direct his energies, improve his physical functions, develop his faculties and unfold his soul.

Every man who has any respect for himself and his future is interested in systems of culture, but every man who is not interested in his physical and spiritual welfare is like a seaweed tossed to and fro by the angry waters.

THE CHARACTER OF THE NATIONS.

Emily H. Vaught.

The American people as a nation are weak in a certain set of faculties and strong in another set, in consequence of which they have a character peculiar to the American nation. This is the condition with every nation in the world, and it is caused primarily by their special environment, general way of living, the kind of work followed, their government, climate, food, political systems, etc. All these things, when they are brought to bear on each following generation of a nation, result in a certain head formation, which will then be peculiar to that nation. A phrenologist can tell the nationality of a person probably nine times out of ten, by his head formation.

The Americans, because of their policy of "freedom for all and favor toward none," their government by the people, their opportunity for equal competition in business, freedom of thought and expression, the general shoulder-to-shoulder position of women with men, all these conditions have produced the following strong and weak faculties:

Strong—	And they have weakened—
Combateness	Veneration
Destructiveness	Secretiveness
Approbativeness	Self-esteem
Parental Love	Conjugality
Spirituality	Continuity
Constructiveness	Hope
Casuality	Alimentiveness
Cautiousness	Bibativeness
Benevolence	
Firmness	
The intellect	

The Chinese, on the other hand, who are almost diametrically opposed to the American in character, are

Large in—	And they are weak in—
Veneration	Combateness
Secretiveness	Ideality
Self-esteem	Sublimity
Continuity	Human Nature
Inhabitiveness	Benevolence
Destructiveness	Spirituality
Form	Friendship

You will see by comparing these faculties that they are almost entirely opposite, that is, those faculties that are strong in the American are weak in the Chinese, and vice versa.

The Chinese are conservative, reserved, suspicious, unpro-

gressive. The faculty of form in the Chinese is wonderfully developed, which is the reason that their eyes are shaped as they are, being crowded down at the inner corners, making the eyes run on a slant down toward the nose, and because of Secretiveness, the eyes are small and seemingly almost closed. Destructiveness, acting with strong Secretiveness and weak Friendship, gives them that suspicious, cunning and unfriendly characteristic. Strong Self-esteem, Inhabitiveness and Veneration, acting in this combination, make them feel that they and theirs are superior to all others. They are self-satisfied.

Is there a reason why every Chinaman has a leading faculty of Form? Think of their language, which consists of 85 thousand characters or symbols and has neither alphabet, declensions nor conjugation. Form necessarily has to do the work in their education. Their language is one of the chief factors also in keeping the Chinese people unprogressive, and their government is what chains them to it and to their old and unprogressive customs.

The Jewish people are similar to the Chinese, with the exception that the Jew is positive in Acquisitiveness.

The English people as a nation are combative, aggressive, domineering, proud, ambitious and self-sufficient. Or in other words, they have strong Combateness, Destructiveness, Conscientiousness, Approbativeness, Self-esteem, Amativeness, Alimentiveness, Bibativeness Conjugality and weaker Friendship.

The French people are artistic and frivolous, polite, clever, acute, subtle, brilliant, versatile and energetic. All of which means that their faculty combination is as follows: Strong Ideality, Sublimity, Destructiveness, Comparison, Color, and all the perceptive faculties, Approbativeness, Agreeableness, Friendship; weak in Veneration, Conscientiousness, Conjugality, Combateness.

The German people, on the other hand, are slow, calculating, philosophical, prudent, industrious, metaphysical, solid and practical. They love their homes, and they love to accumulate property in a plodding, careful, conservative sense, but there is nothing of the dashing speculator in them. They are large in the temporal, in the parental, in the reasoning and in the basal lobes of the brain. Or, they are strong in Alimentiveness, Bibativeness, Amativeness and the part of the brain that takes care of the physical organs of the body. They are large in Combateness, but weaker in Destructiveness. Strong in Cautiousness, Conscientiousness, Firmness, Spirituality, Causality, Friendship, Conjugality, Parental Love, Inhabitiveness, Self-esteem; but weak in Veneration, Human Nature, Comparison.

The Indian is persistent, dignified, cunning and cruel. He is weak in all the esthetic and religious faculties, with the exception of Spirituality, and he is weak also in the social faculties except Amativeness. But he is very strong in Destructiveness, Secretiveness, Firmness, Self-esteem, but weak in Combateness.

The Irish are impulsive, enthusiastic, ardent, sociable, lively, witty and patriotic. Their two leading faculties are Destructiveness and Approbativeness. These two faculties they have very large. They are strong in Comparison, Mirthfulness, Combateness, consequently they are witty; but they are always witty at the expense of some one else and they are very "touchy" and sensitive, as far as they themselves are concerned. Their seeming sociability is not real sociability, but springs mainly from Approbativeness, and the lively, witty combination spoken of above. They are really weak in Friendship. They associate very much, but it is not because they love the people, but rather because they want to be noticed themselves. If you notice, their jokes all take the form of sharp little digs to the discomfiture of the other fellow. For instance:

(Continued on page 113.)



HOW TO READ PEOPLE

BY VICTOR G. ROCINE



HOW YOU MAY KNOW WHETHER YOU ARE SUBJECT TO CONSUMPTION AND HEART DISEASE.

Character Reading Signs Enabling You to Diagnose Yourself and Others.

By Victor G. Rocine, Doctor of Science.

Every person who is weak in the myelencephalon and the posterior lobes of the cerebellum, that same person is subject to consumption, pleurisy, pneumonia, hemorrhage of the lungs, sexual disease, nervousness, hysteria and insanity.

It is very easy for a phrenologist who knows his business to determine in which direction a person is weak.

A man who is fleshy and plump, who has a well developed chest and abdomen, whose neck is thick and short, who has a rounded and harmonious face, whose pulse is full and symmetrical, whose cheeks flush quickly, whose hands are broad, square, plump and warm; whose complexion is rich and sanguine, indicating that his blood is full of the red and white corpuscles and charged with the healthy and invigorating oxygen of the air; whose myelencephalon and cerebellum are well developed, and who eats, breathes and enjoys himself—that same man will never die of lung diseases, nor of disturbances of the heart and circulation, nor is he likely to spend his time in the gloom of an insane asylum.

Strong respiratory power is indicated by a large, spherical, broad, deep and even chest, extended nostrils, flushing cheeks, warm hands and feet, a broad, heavy and prominent chin and by a harmonious and full development of the face below the eyes.

A man having these signs has ability to oxygenize his blood, to circulate the same and send it bounding to the utmost extremities of his body.

But when the chest is sunken, the nostrils small, the face pallid, the chin weak and retreating, the hands cold, a man lacks power of respiration.

When the lungs are small and sunken, they do not contain very many air-cells; but when they are large and convex, the air-cells are more numerous, giving him greater respiratory capacity.

The air-vesicles, which are held in place by connective tissue, number, according to the estimates of scientific men, 170 millions; all situated so as to bring the circulating blood in the closest proximity to the air, and when the myelencephalic brain center is healthy and strong, these air-vesicles are numerous and very active, giving a man great respiratory capacity. He will never die of heart disease, nor of consumption. It is the medulla oblongata that runs the chest department, including the lungs, the heart, the bronchi and the bronchial glands, the diaphragm, the vocal organs, the air passages and the entire venous and arterial circulation.

When the medulla is weak a person may suffer from catarrh, bronchitis, spasmodic dyspnea, dysphagia and various bronchial and vocal disturbances. As soon as we hear a man talk, we know the condition of his chest, brain and vital apparatus in general.

The signs of a weak medulla oblongata, weak lungs, heart and bronchi, together with a consumptive tendency are the following:

A relatively small and slim stature.

Long and small fingers.

A stooping and narrow chest, a sinking of the chest where the arms join the body.

A long neck.

A long and sunken face and cheeks.

A pallid countenance.

Thin, soft and delicate skin.

Long and rounded finger nails.

Cold hands and feet.

A clammy skin.

Night sweats.

A combination of the mental and osseous temperaments.

A high degree of mental action.

Intensity and excitability of mind and nerve.

A positive falling of the cheeks under the cheek bones, making the face appear long and the cheeks sunken.

A sunken appearance of the heart and lung poles.

A flush below the cheek bones, called the hectic flush, denotes inflamed action of the lungs, or already attacked lungs.



1. Nutritive Brain Centres, Weak.
2. Heart Pole, Weaker.
3. Lung Pole, Sunken.
4. Pole Indicating Digestion, Sunken.
5. Facial Section of Absorption, Weak.
6. Dull and Sunken Eyes.

HUMAN CULTURE

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Subjects for July.

- July 3 "How to Keep Cool and Strong in Hot Weather."
- 10 "Metabolism, or the Science of Nutrition."
- 17 "Chemical Value of Healthy Foods and Drinks."
- 24 "The Four Vital Centres."
- 31 "How Life, Strength and Magnetism Can be Gained."

WOMAN GETS ODD CONTRACT.

Is Only Member of Her Sex to Get Big Government Contract.

Hartington, Neb., May 24.—Mrs. Mary D. Lydick of Hartington is, so far as known, the only woman harnessmaker in the United States. Mrs. Lydick has just received a contract from the war department at Washington, D. C., to make harnesses and parts of harnesses for the western forts, Mrs. Lydick believing that the contract comes as a compliment from President Roosevelt.

WHAT WE SAW AT DUNNING, THE COOK COUNTY INSANE ASYLUM.

Mr. and Mrs. Pottenger, who are dear friends of phrenology, entertained the editors and a few of the students from Human Science School, at Dunning County Asylum for the Insane one day last month, showing us through the insane wards and also through the Hospital for Consumptives.

We understand there are about 3,000 poor unfortunates in this place—consumptives, poor-house inmates, physically sick insane, epileptics and insane. It is most distressing to see such congregated misery, but still we are far from being converted to the much talked of chloroform cure first mentioned for the destruction of people beyond the age of sixty, and which is now also recommended by a county physician for the destruction of those who suffer from contagious and what they call incurable diseases.

We believe that under favorable circumstances and with a proper understanding of their individual conditions, a number of these unfortunates at Dunning could be brought back to sanity and health, in the intelligent cases. However, we saw enough to convince us that in the majority of cases, though, there is very poor material to work on. The best way to overcome this miserable condition is to prevent such people from being born, for, born as they are, they are so incomplete that they have scarcely more soul than an animal.

We believe that the physicians and attendants in charge are doing the very best they can, but we are convinced that if they had an understanding of the functions of the brain from scientific phrenological standpoints, they would be far more successful in affecting cures.

There are at the present time 180 tubercular patients, and some in a dying condition. We had a splendid opportunity to note the facial poles of weak lungs, and the physiognomical signs of consumption.

An interesting fact to note is that there are more than four times as many men as women consumptives. Out of 951 patients in one year, only 165 were women. This proves that women as a class have more vitality than men as a class. Another fact which we noticed was that there were quite a few negroes suffering from this disease, and the nurse told us that "negroes are subject to tuberculosis." There is a phrenological reason for this, as there is for all other human conditions. Negroes are weak in Combativeness; there is no tension in their make-up; they are listless and phlegmatic, the circulation is slow and sluggish, consequently the system is not able to throw off impurities.

A significant fact for students of brain formation was that almost, without exception, the insane at Dunning that we saw were weak in the faculty of Benevolence and the social faculties and strong at Destructiveness. The majority were gloomy and unsocial, paying little or no attention to each other in a friendly sense. We saw only one happy, optimistic and sociable woman.

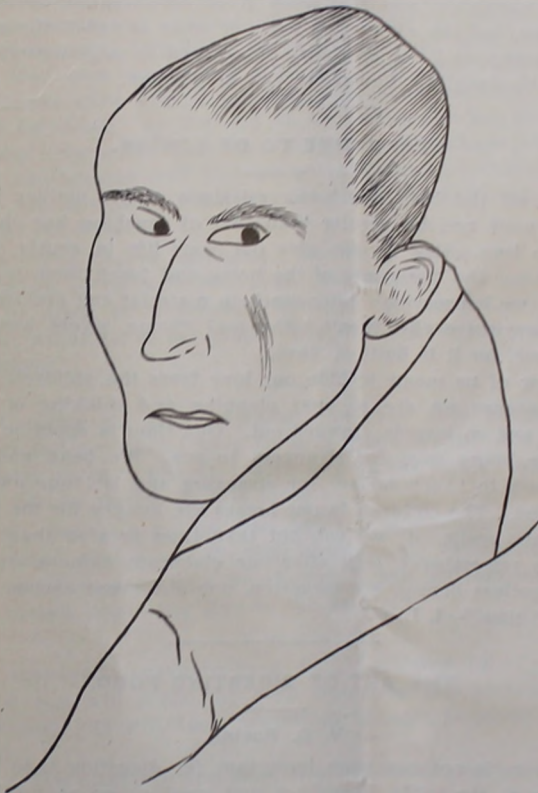
In all cases, the quality of organization was coarse. Out of the hundreds we saw, there was not one of fine quality. Insane people of fine quality are relatively scarce, and where they are found, the trouble comes from external causes, as for instance, a brain lesion, and is not a matter of head formation. In this case, it is not really insanity, but brain sickness.

Sexual abuses and sex diseases are the most fruitful among the direct causes of insanity, and this only proves that the sexual system and the nervous system are very closely related. It also proves that sexual abuse in any form means waste of the life principle and this is the most fatal curse of the human family. We are not afraid to make the assertion that there are no insane people who have a healthy and strong sexuality, except possibly in case of accidents.

Because Benevolence and the social faculties are weak, the softening, toning qualities of the mind are taken out, allowing the feelings of harshness, anger and low passions full sway.

Because the moral, esthetic and intellectual lobes are weak and the quality coarse and low, he can enjoy nothing of an elevating nature.

Consequently because Destructiveness and Cautiousness are very strong he is compelled to live in the passions and fears; and after he has so lived for a few years, the mind-equilibrium is destroyed.



General Head Formation and Facial Type of the Insane at Dunning.

The following facts taken from the yearly Report book, submitted to the President and Board of Commissioners, is interesting:

Out of 591 insane men,
230 were laborers,
136 trade workers,
55 commercial pursuits,
14 professional men,
1 artist.

The balance consisted of a few butchers, cooks, farmers, sailors, teamsters, etc.

Out of 417 insane women,
188 had been employed in housework,
85 housewives,
15 seamstresses,
15 commercial pursuits.

Out of 1,008 of those admitted,
734 had a common school education,
133 were illiterate,
7 high school education,
10 college.

After summing up the results of our visit to Dunning, we have reached this conclusion, viz., that insanity simply means a low degree of intelligence and of the life principle, in all cases where it is not a result of external causes.

And this suggests the rational treatment for the prevention and cure of insanity, viz., development and conservation of the life principle, including a diet of the most vital foods, and cultivation of the reasoning and refining faculties.

There should be a law passed, making it possible to take all prospective mothers of the lower classes, and separate them from their degrading environments during the months preceding the birth, and every possible external method brought to bear upon them for the evolution of the coming child. This would be a great step in the right direction.

EXTRA COMMANDMENTS.

Given by V. G. Rocine.

1. Attend to your health; health will not take care of itself.
2. Talk that which you want to develop in yourself or in your children. If you want them to become beautiful and tidy, talk about beauty and tidiness. If you want them to become good and wise, talk about goodness and wisdom. If you want them to become honest, moral and virtuous, talk honesty, morality and virtue. If you want them to become evil and criminal, talk evil and criminality to them and supply them with dallies full of beer, blood and scandal.
3. Talk about your youth vitality, energy, strength and greatness.
4. Take better care of your body than you do of your home, clothes, horses, vehicles or belongings. Your body is holy, noble and divine.
5. Breathe deeply of fresh, moving air.
6. Use oil outwardly as well as inwardly, or use such foods and drinks that contain animal oil. Time dries the oil from the pores, skin, bones, hair and tissues, leaving the system dry from lack of animal oil, causing stiff joints, poor eyesight, poor hearing, costive bowels, etc. Physical exercise, massage, oil or good food will overcome such conditions and lead to better health and therefore to greater success.
7. Keep your mind occupied with new and cheerful thoughts.
8. Cultivate cheerfulness of mind at the table.
9. Eat slowly and masticate well.
10. Build an ideal character for yourself and you will reconstruct your own soul.
11. Think often about spiritual things. You are setting sail for worlds beyond, therefore gather wisdom and knowledge and prepare yourself for eternity. Turn your mind away from material things each and every day and devote yourself to religious meditation. It will make you more receptive, holy, noble and divine.
12. Look for good qualities in the people and you improve yourself.
13. Act promptly at all times. Remember the value of the NOW.
14. Expect much from yourself. Aim high.
15. Let your association with others be noble. You should make good use of your time and opportunities. Be brief in your association with people. It is better for you to be laid on a shelf and labeled "useless" than to sit for hours at the time talking and gossiping with some idler. Your life should be a busy one.
16. Select better and better quality of food as you advance and grow older.



Conducted by Emily H. Vaught.

CHOOSING OCCUPATIONS.

Four little girls sat down to talk
One day, beside the brook.
Miss Lucy said when she grew up
She meant to write a book.
And then the others had to laugh,
Till tears were in their eyes,
To think of Lucy writing books,
And see her look so wise.

Miss Susie said she'd always thought
She'd like to teach a school,
And make the horrid, ugly boys
Obey her strictest rule.
Miss Jennie said she'd keep a store,
Where all the rest must buy;
And they agreed to patronize,
"If prices weren't too high."

Miss Alice said she'd marry rich,
And have a diamond ring,
And give a party every day,
And never do a thing.
But Nellie, youngest of them all,
Shook out each rumpled curl,
And said she'd always stay at home,
And "be her mother's girl!"

GOOD ADVICE FOR BOYS AND GIRLS.

Politeness.

Somebody says that politeness is like an air-cushion; there may be nothing in it, but it wonderfully eases our jolts through this world.

Whoever said this, it is worth remembering. It is something to ease the jolts that cannot be prevented altogether. If an air-cushion will prevent a bump or a jar, hurry with the cushion, and save from the consequences of the jolt, which might long outlast the one moment of the jar.

Don't speak disparagingly of trifles light as air, if they have the good qualities of air. A room without air is not habitable, and, where the supply is too scant, no one can be comfortable or well. Small, polite observances—how-do-you-do, thank-you, good-by, beg-pardon, and if-you-please, the stepping aside to let another pass, the courteous waiting till another is ready, the offer of choice in matters where preferences may differ—all these things may seem small, but imagine life without them! What an atmosphere there would be! These things, even when most mechanically rendered, as from long habit, should have a degree of heartiness and sincerity of course. Even the viewless air is classed as good and bad, and, although air itself cannot be discerned by the eye, its qualities can easily be felt and recognized.

It won't do to disdain cushions, and insist that people

ought to become hardened to jolts. Bumps and jars that are easily avoidable, and that come from carelessness, are means of grace, but the air-cushion even of what is called the merest politeness may be so graciously interposed as to be actually and distinctly helpful. Remember the air-cushion.

TAKE TIME TO BE LOVING.

Of all the holy and lovely missions of the mother in the home, none can be greater than that of teaching her children how to love. Day by day give out your life in gentle, loving service for the dear ones of the home and teach them to know love. Our houses may differ much in material and architecture, but everywhere the "home," the real "home, sweet home" is the same, for it is built of "love."

Few of us mean to hide our love from the children. It is only because we are so busy planning and thinking of other things and so love is crowded out. Our time is spent in keeping the house nice for strangers to see. We bake and dust and work to "keep house" for strangers and let "our own" go homeless. The children in our homes are hungry for the loving word and smile. If we can but take time to give these, they will be remembered long after our elaborate dinners, our stylish, spotless houses are forgotten, our one great excuse is: "I haven't time."—I. L. G.

THE ART OF DIGESTING FOOD.

V. G. Rocine.

There is nothing more important for digestion than cheerfulness at the table. Laughter and good cheer at meal time should always be cultivated. There is a vital connection between sociability and digestion, cheerfulness and assimilation. Laughter is the best doctor and nurse that the liver has, but depression, irritability and melancholia are characteristics that act like poison on the liver. Cheerfulness stimulate the secretion of the gastric juices. Love acts like oil upon the liver, and mirth and laughter acts upon the liver like a zephyr. People who are gloomy, who are absorbed with serious thoughts, who are angry at the table, those same people suffer from dyspepsia, liver trouble, biliousness and many other sicknesses. Gloom, anger, fear and melancholia suppresses the secretion of the gastric juices and dries up the gastric follicles.

There is comparatively no indigestion and liver trouble in families in which each member of the family is cheerful, happy, loving, mirthful and sociable. Love, cheerfulness, happy thoughts and mirth are states of mind that are important for the secretion of the digestive juices.

If a person suffers from stomach trouble, liver trouble, costiveness and indigestion, we know that his home life is not a happy one, that he does not love, that his mind is gloomy and that he is not a success, whether he be rich or not. Rockefeller is a good example of this. He is a millionaire in purse but a bankrupt in stomach. Such a person does not love, nor does he laugh at the table.



QUESTION DEPARTMENT

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

Question by "Constant Reader"—My friend suffered from nervous prostration and was treated by a nerve specialist. She was given nerve tonics, hot baths and massage each and every day. She grew worse and could not sleep, for which reason the nurses gave her all manner of sleeping powders, yet she could not sleep. At the end of six weeks she lost her mind for four weeks, at which time she took no medicine whatever. Then she became well without treatment and medicine. What made her so weak? What was the cause of her trouble? Why did her mind return?

A.—The "nerve specialist," his tonics, baths and powders had much to do with her weak condition. When a person is sick or weak, he is generally drugged. It was nothing but an erratic condition of her brain. She should have had a different treatment.

Question by A. S., Klemme, Ia.—Why does my power of speech fall me when I meet my lady friend, when I like so much to speak to her; why do I wish to go away when I wish to be with her so much? Is this love?

A.—Yes, you are in love, but you are timid, bashful and cowardly. You should develop courage and self-confidence, or you may lose your lady friend, and, if you get married to her, you cannot retain her love in the long run.

Answers to questions by A. S. T., La Harpe, Ill.:

If you will study the head formation and make-up of W. McKinley, you will know everything about a balanced temperament.

A first-class eye specialist is a fine doctor, having the same faculties and temperament as a doctor. He must, however, be a better tool user than the ordinary doctor. He must have excellent eyesight and faultless power of observation.

I do not think that you can sell Well's Physiognomy; not many care for that book.

One temperament is no harder to cultivate than another.

Build a health colony of your own. Many may claim to build health colonies, but do they know the requirements, do you think?

A high order of offspring depends upon a thousand and one other conditions besides that of temperament.

Yes, you can cultivate a weak temperament until it is as strong as the other two.

Question by J. O. V., Ishpeming, Mich.—What is truth?

A.—Truth is TRUTH. That which is so, is truth.

Question by T. A. Taylor, Boston—If we know our friends with brain and eyes only, or by the physical senses, how shall we know them when brain and eyes are dust?

A.—We cannot know our friends with brain and eyes only. A corpse has brain and eyes, or physical senses, but it does not

know its friends through its physical senses. It is the spirit part of man that knows, feels, thinks and remembers. The eyes and brain have no life; it is the life part of man that gives life to the eyes and brain, and when that life part is gone, the body, brain and eyes are dead.

Question by J. W.—What faculties are interested in phrenology and culture?

A.—Veneration, Spirituality, Benevolence, Comparison, Cautiousness, acting with Destructiveness and Approbativeness.

Question by C. C. Yukon—Does the science of phrenology prove that we possess a dual mind, as claimed by Hudson and others?

A.—The mind is not only dual, but it is also dual at least 43 or more times. There are 43 different faculties, each faculty having one brain center in each hemisphere, and each brain center capable of separate action. This Hudson knew nothing about; if he had known this he would have been able to write a more practical and scientific book.

Question 2—If a highly developed brain center gives convexity to the surface of the cranium, does it not also give greater distance from the medulla oblongata?

A.—Yes; but it gives also greater distance from the foot, or from the heart. What if it does give greater distance from the medulla? The medulla is the chest brain, that is all. It gives greater distance from the base of the brain, or from the corpus callosum also. But the distance that a convex brain center can give as compared to a concave does not vary more than a quarter of an inch and therefore the distance-from-the-medulla theory (fallacy) does not receive much more nor much less distance from the medulla in either case.

Question by J. W.—How can I tell by looking at a man whether his liver is healthy or unhealthy?

A.—When the liver is healthy, the complexion is clear, the eye is clear, the liver center is convex, the liver and kidney poles are healthy, the white of the eyes is clear and rich in color, the bowels are not sunken; but when the liver is sickly, the complexion is clouded, the eyes are streaked, the white of the eyes are bluish, the bowels are sunken, the liver pole is faded and sunken, the expression is dull, the skin blood-streaked, dull and red, the complexion almost sallow, at times, etc.

Question by H. F., Seattle, Wash.—I am motive mental, light in complexion, with a head measuring 22 by 14 inches; my girl is mental motive, dark in complexion, with a head that measures 23 by 14 inches. Shall we marry or not?

A.—If all other conditions be right, you can marry. But both of you should develop the vital temperament, especially the lady, because of her large head.

GAME OF CHARACTER READING

Highly amusing and instructive. An easy and pleasant way to study Phrenology and Character Reading. The game consists of ninety cards, each card illustrating a lesson in phrenology and physiognomy. They are arranged in books and played the same as Authors.

The drawings for the game were made by Prof. Vaught, and the book of explanation that accompanies the game was also written by him. The game is gotten up in durable style, each set packed in a box, with directions, and a hand book on Phrenology. Only 50c. Address, Human Culture, 130 Dearborn St., Chicago, Ill.



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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.

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It is our wish that you should take this Course and train yourself so that you may qualify yourself to form clubs and teach Physical and Magnetic Culture to others. By so doing you can improve yourself and others and at the same time, if you so wish, make money as a teacher, when you are qualified to teach.

MAGNETISM, OR YOUR HIDDEN FORCE.

V. G. Rocine, Dr. of Science.

The Magnetic Apparatus of the Mind.

The medium by which the mind acts upon dead matter and living beings is the nervous system. The nervous system consists of the brain, the spinal cord and the nerves. The brain consists of two portions, called the cerebrum (large brain) and the cerebellum (small brain). The cerebrum and the cerebellum are divided into two halves each, called the cerebral and the cerebellar hemispheres. These hemispheres are divided into lobes and convolutions. The outer edge of the brain consists of gray layers, in which layers are found cell-units, with their processes, which cell-units are called neurons. These neurons are the instruments of every physiological and mental act; they are the magnetic batteries that tremble with thought, feeling and emotion. The outer portion of the brain is called the cortex. The cortex is generally divided into four layers (cell-layers, or zones), the outer layer being called the molecular layer; the second zone is called the zone of small pyramidal cells; the

third layer is known as the layer of large pyramidal cells; and the fourth neuron zone is called the layer of polymorphous cells. The neurons are smallest in the external layer, but largest in the internal. The neurons are, furthermore, imbedded in a stroma of neuroglia (nerve glue), blood vessels, lymphatics and nerve fibres. The connection fibres connecting the neurons, the convolutions, the hemispheres, the internal parts of the brain, the spinal cord, etc., are of three kinds, namely: commissural fibres, connecting the hemispheres; association fibres, connecting parts of the same hemisphere; and projection fibres, connecting the cortex and the brain with the spinal cord. The projection fibres centralize, principally, in the internal capsule, and radiate from this part to the periphery of the brain. This fibrous radiation is called corona radiata. From the brain and spinal cord run nerves carrying impulses to and from the brain and spinal cord. Cell-centers (nuclei) and ganglions (nerve-knots) are found throughout this magnetic apparatus, which cell centers and ganglia are, in reality, nothing more than magnetic storehouses where the magnetic energies of the system are stored. Thus the human system is a complete magnetic plant of stations, batteries, trans-

mitting and receiving instruments, a connecting network of nerves capable to centralize, connect, receive, transmit, charge, use and feel magnetic impulses.

The Magnetic Forces.

From the earliest times, philosophical minds have noticed that the whole universal common is pervaded by a magnetic fluid or force, which is capable to centralize itself more in one body of matter than in another, and to manifest itself differently in different beings. It is nothing but this magnetic agent that holds together molecules of the same kind, and which molecular force the physicist calls cohesion. It is nothing but this force that holds together molecules of a different kind, and which force is called adhesion, by the scientist. It is this agent that serves as an attraction between solids and liquids, which the physicist calls capillary attraction. It is this magnetic agent that attracts one body to another, which the physicist calls gravitation. It is this agent that is seen in the attraction exerted by the earth, and which attraction we call gravity. It is this force that causes elements of matter to unite and form new compounds, and which the chemist calls chemical affinity. It is this agent that is seen in the magnetic needle, in the compass, in the electroscope, in the electrical machine, in the electrical battery, in the galvanic current, in the electrical fish, in animals and in human beings. It is this force that rolls in thunder, flashes in lightning, illuminates the atmosphere with its aurora borealis and that causes the magnetic needle to tremble, as the streamers dart to and fro. It is this same force that obeys the touch of the psychic hand of the medium, as the table rises to the ceiling without any visible manipulation. It is this mysterious agent that flashes in the eyes of the magnetic orator, as he holds his audience spellbound with his magnetic and metaphorical expressions. This agent is concealed in every cell; it plays in every fibre of the body; it permeates every drop of blood; it trembles in every thinking neuron of the human intellect. It gives charm to manners, beauty to appearance and influence to personality.

Man is a concentration of energies; a collection of magnetic forces that he neither knows how to use nor how to study. It was through the ruling influence of the magnetic forces that Alexander the Great conquered the world. It is through these forces that man can rule nations, subdue the wild beast with a glance of his eyes, and win favors wherever he goes.

The whole universe is pervaded by this agent. Its manifestations may be different, but the force is the same. It is especially centralized in a human being. The ganglionic cells are but batteries of magnetism, capable, under favorable conditions, of storing up magnetic energies and capable of developing the same. Bones, tissue, vocal cords, muscles, nerves, plexuses, brain centers, nerve filaments and mental faculties—what are they but parts of this wonderful magnetic machine. Magnetism lives everywhere, but magnetism has reached its highest development in man, especially the man who has taken a course in the magnetic art.

The soul itself lives in an atmosphere of magnetism.

The magnetic principle is the life of matter, the life of the plant, the life of the animal, the life of man and the spirit of man. It may express itself differently, and thus receive different names, but its principle is the same. Dynamic electricity, as it is called, cause centralization of this force, and therefore induces magnetism. Animal magnetism is nothing but a higher form of vital electricity, living and pulsating electricity. Crude matter has no brain, but the magnetic principle in matter can build a brain. The plant has intelligence, which is shown by the arrangement of vegetable cells, by the selective and rejective offices of the plant, and by the developmental capacities of the plant; but the animal has higher intelligence than the plant, and man stands forth as the crown of intelligence. The plant is a

brainless and stationary animal; the animal is a moving brain-plant with the soul within.

The magnetic principle can be centralized, increased, dissected and controlled. People who increase and use the magnetic quality are MAGNETIC. All people are magnetic, but some are more magnetic than others. Mesmerism and hypnosis are forms of magnetism, but they are not always the highest expressions of magnetism, for magnetism in its highest form is noble, attractive, spiritual and sublime. A high degree of the nobler faculties lead to high expressions of magnetism. Hypnotization is degradation and is not always a noble use of the magnetic power.

To develop magnetism is to develop life, positiveness, vitality and mental calm. Increase magnetism and you increase your mental and physical powers. This means healthier blood, a better circulation, a perfect digestion, a more powerful brain, stronger nerves, and more tense muscles. Every man and woman who wishes to become great should take a course in magnetism. By developing your hidden forces you increase your talent and health.

(Continued from Page 104.)

Two Irishmen are passing a gallows. One said to the other:

"Pat, if the gallows had its due, where would you be?"

"I would be walking alone," answered Pat.

Two men were talking about the wit of the Irish, one said the Irish were witty, and the other maintained they were not witty but only ignorant.

"Well, here comes Pat now, you try him" said the first man. So when Pat came along, he was hailed:

"Hello, Pat, answer a question for me, will you? If the devil came along now, which would he take first, you or I?"

"He would take me," answered Pat.

The others were a little surprised, but they asked "Why?"

"Because," answered Pat, "he is sure of you anyway."

These are samples of the wit of the Irishman. Are they not scratches? harmless and humorous, it is true, but scratches just the same. And it means weak friendship, strong destructiveness, approbation, comparison, mischiefness, combativeness.

THE PROGRESS OF HUMANITY.

(Continued from Page 106.)

teenth century with the people of the present day will endeavor to maintain the above position. Neither would we as men (if we have done our duty as men should do) care to face our fathers, our mothers, our sisters, our brothers, our wives and our sweethearts, and maintain this old idea. It seems contrary to the very nature of things. In tracing the history of the different species, the tendency is from a lower to a higher plane of evolution, although the process may be slow and scarcely perceptible in one or several generations. In the genus homo, the men of each generation have furnished a few examples of a higher development than the previous generation and their influence has always been far reaching, for to-day more than at any previous period of history, we find the number of men who wish to perfect themselves outnumbering those of all previous generations. It is this ever-increasing desire to know and understand ourselves that has given us many of our sciences.

It is certainly more optimistic and encouraging to us to know that we are growing in knowledge and development. It is conducive to health and happiness among individuals as well as being beneficial in a more general way. At the present period of time evolutionary processes are taking place more rapidly than heretofore. This is accounted for by the fact that knowl-

edge is more universal than at any former period. Another fact worthy of attention is that men are giving more attention to individual development than at any previous time. The progress of a race depends upon the development of the individuals of that race. It is, therefore, incumbent upon us to make ourselves familiar with all the scientific knowledge we can command which relates to our individual welfare. Science has discovered the functions or nearly all parts of the body. The functions of the different parts of the body have been determined by extensive observation, experiment and pathology. Anatomy reveals the construction of the body but not the function. Science has also shown that the brain is the seat of the mind which superintends the functions of the body. The importance of understanding the different brain functions is, therefore, self-evident and at once becomes the paramount factor in individual development, which, when put into use, will at once contribute to the progress of humanity in general. The science which treats of brain functions is Phrenology. The science of Phrenology is comparatively new, and, as yet, has not become general enough to be of universal benefit. Like all other sciences, it is now passing through a stage of development—it is yet incomplete, but so many brain functions have already been discovered and located as to make it more practical than other sciences older than itself. Although it has suffered by incompetents, this has by no means detracted from its real merits. Its place is foremost among sciences in the development and progress of the human race.

The progress of humanity has resolved itself into the development of individual character and we must look to those sciences which directly contribute to bodily functions if we wish to keep pace with the rapid changes being wrought by evolution. The most encouraging thought among the best people to-day is the thought of individual development and the right to develop and perfect the soul. Such is the noble aspirations of good men of which there are yet too few. There has been no period of time in which it was better to live than now. The pleasures of life have increased and its purpose has been more definitely fixed. With our present sciences and the available knowledge at hand, no person can excuse himself because of lack of knowledge, but in human progress, each individual has an opportunity to become a factor.

The development of the world now depends upon the development of the nations of the world. The development of nations depends upon the development and progress of the individuals of the nations. We have reached a point in the space of time where the individual must bring out his personality if he wishes to sustain himself among his fellowmen and contribute to the progress of humanity in general. If it were true, as many have predicted, that there will be an end to time, many of our most diligent workers might give up in despair; but the fact is, no man really believes time will ever end. He believes in the eternity of things. He believes the good that has been done still exists and reproduces itself. The course of history proves it. If he accomplishes a thing of real merit, he knows it contains truth and will outlive him. This is optimistic and helpful and contributes to progress; but the real progress of the future will depend upon the understanding the individual has of his own nature and his ability to remodel himself and reproduce himself in a more perfect manhood in his posterity. With such motives in view, no individual will disregard the sciences which explain the elements of human nature and give the clue to individual development. If he esteems himself; if his motive be worthy of the time in which he now lives, he cannot—he will not neglect them.

Those interested in thought force, brain building, the development of inherent powers and every day Psychology should send for a sample copy of SUGGESTION, 4020 Drexel Boulevard, Chicago, Ill.

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Prof. E. Y. Garling, a graduate of Human Science School, has located at Cleveland, Ohio, where he has taken up phrenological work.

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As will be seen by his article in this issue of Human Culture, Prof. Garling is interested in humanitarian and scientific progress. He loves truth, both old and modern.

Prof. Garling is a conscientious man, well versed in the beneficial teachings of phrenology; therefore, Human Science School takes pleasure in recommending him to the people of Ohio and to the friends of Human Culture, convinced of the fact that he can benefit his patrons by his phrenological examinations.

By mutual agreement he has been appointed as agent for Human Culture.

We wish him success in his honest and noble work.

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The following list of books are the best on the market for the student of human science and character reading:

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Whitaker's Anatomy of the Brain and Spinal Cord. Price, \$2.25. The best anatomy of the brain that we know of. Address HUMAN CULTURE for any of the above books, 130 Dearborn St., Chicago.

The Phrenological Era, published by Prof. M. Tope, Bowerston, Ohio, 40c per year, comes to us each month. It is claimed that this paper will improve from time to time and we hope it will, but we would like to see its editor study scientific phrenology more thoroughly.

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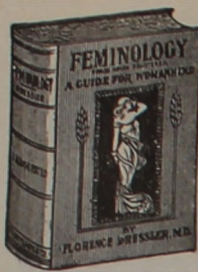
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