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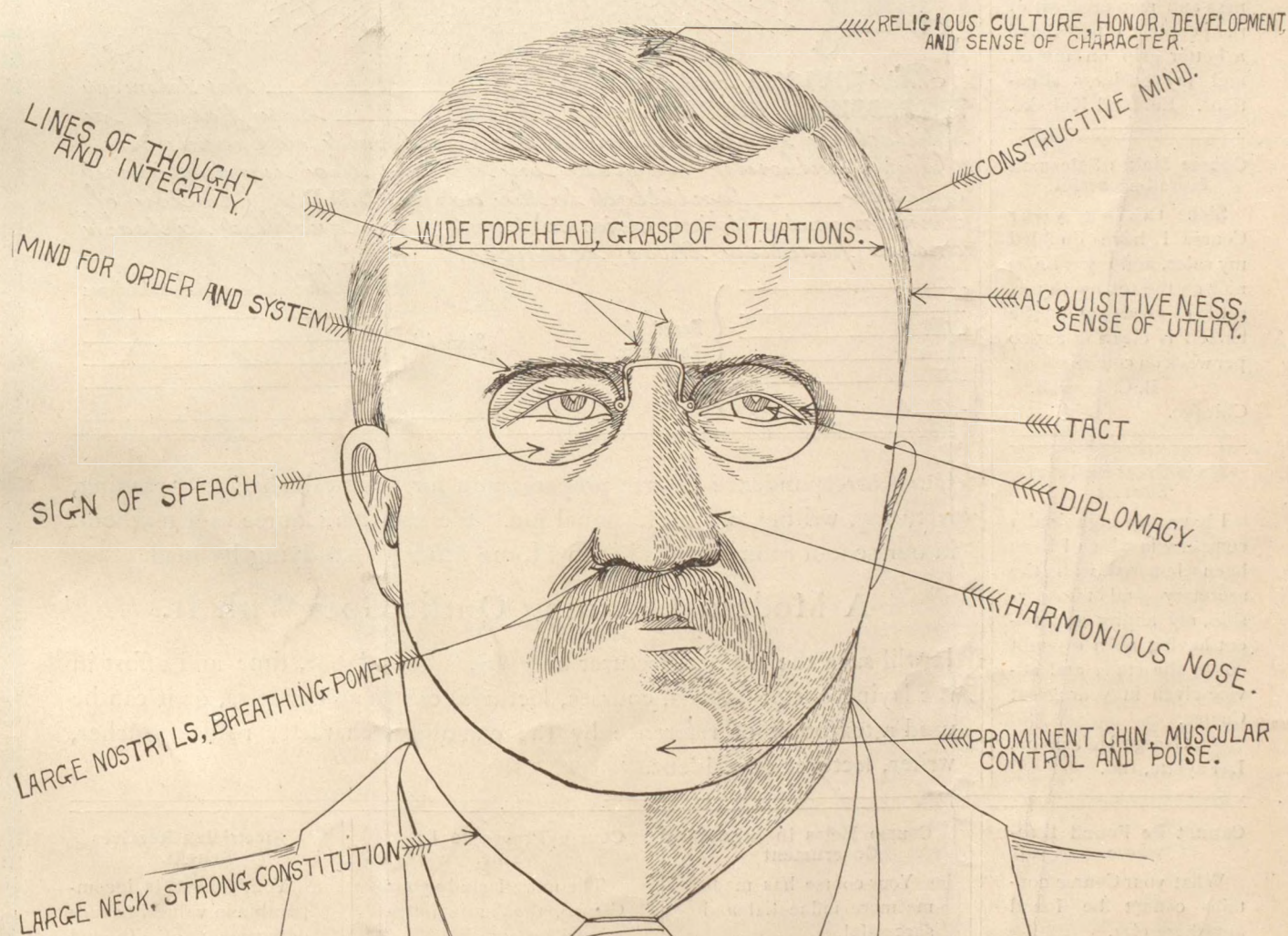
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VOL. 9.

CHICAGO, ILLINOIS, OCTOBER 5, 1907

No. 10



THEODORE ROOSEVELT

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HUMAN SCIENCE SCHOOL

130 DEARBORN STREET,
CHICAGO

HUMAN CULTURE

Vol. 9

CHICAGO, OCTOBER 5, 1907.

No. 10

Racial and National Characteristics.

EMILY H. VAUGHT.

AT THE TOMB OF DR. GALL—CEMETERY OF PERE LACHAISE, PARIS, FRANCE.

The quaint old burying place of Pere Lachaise is worthy of a visit for its own sake. It occupies the site of the country seat of Lachaise, Jesuit confessor of Louis Fourteenth of France. It was first opened as a burial place in 1804. It covers an area of 110 acres and contains 18,000 monuments, among which is a very interesting one erected "To the dead who have no burial." This monument, the work of the sculpture Bartholome, is a wall on an elevated base. In the wall opens a dark hole. A husband and wife, go together towards the unknown, and on both sides of the door a crowd of desolate mortals prepare willingly or not, to follow them. In the base opens a second hole. There the husband and wife lie in the tomb with their child, while a figure of Hope lifts the stone that covers them. The poor are buried here, and as a body is laid away, quick lime is scattered on the body and coffin so that the space occupied will be ready for the next newcomer.

Pere Lachaise provides a last resting place for people of all nationalities and all religions who have died in Paris. Rachel the Jewish actress, Lachaise the devout Catholic, Gall who was a Freethinker, Sir Sidney Smith, Racine, Moliere, Beaumarchais, Chopin the composer, Talma, tragedian, Arago the astronomer, and many other celebrities lie buried here.

The place itself presents an artificiality (not foreign to the French temperament) and is not beautiful from the point of naturalness. The private monuments are built in the form of chapels, with a small altar with a crucified Savior, and a stained window behind to make the sunshine ghastly. In the stone floor is a door and this is opened to let the body down, and each body of that particular family is laid down in its turn in the same hole. The altar and the outside door (which has iron bars through which you can look) are decorated with artificial flowers made of beads or wax. The avenues are lined on each side with these little chapels, and there is scarcely space anywhere for grass or living flowers, except on the summit of a hill in the center of the cemetery, where they have laid out a sort of a park with a fountain.

I had gone to Pere Lachaise, knowing that Dr. Gall was buried there, with the intention of finding his tomb, but I soon found it was a rather difficult mission. My French is exceedingly limited, and none of the guides or guards knew where Gall was buried. I wandered on and on and after a few hours began to feel hopeless, but at last I came to an open circular space, in the center of which was a large monument and at the opposite side of this I was rewarded by seeing a bust which I recognized as Gall. It was well that I was able to recognize the bust, otherwise I should never have found him, for I am sorry to say that his monument seems more like an advertisement for Phrenological Societies than a memory of Gall. Under the bust itself is carved the one word "Gall," but this is well nigh obliterated by age and time. Supporting the bust is a brand new white marble pillar, oddly contrasting with the yellow and time-worn stone of the bust and base beneath, and upon the face of this

pillar in large black letters is an inscription in the French language, which being interpreted reads:

"This monument has been restored
by the
BRITISH PHRENOLOGICAL SOCIETY
Incorporated
through an act of kindness of
MAZZINI STUART
of Liverpool
in memory of his late brother
BELLAMY STUART."

As I stood there reading, a party of ladies came up, and one read aloud as they paused "Bellamy Stuart"—inferring as any ordinary person would that the monument had been erected to Bellamy Stuart.

Down on the grave (which is covered by a marble slab and surrounded by an iron paling, as though they had intended that he should not by any chance escape), lies a small piece of board painted black, upon which is printed another advertisement, although not in quite so bad taste as the other one inasmuch as it mentions Gall's name. This is in small English print and reads:

"To the memory of Gall
from

The O'Dells' London Phrenological Society.

To Gall may be justly conceded the grand merit of having forced the inductive method of inquiring into mental philosophy; and this laid the permanent foundation of a true mental science. —Encyclopedia Britannica.

Personally I am appreciative of the benevolence of Mazzini Stuart and of the British Phrenological Society in having expended money in so good a cause, but it strikes me they spoiled the gift in the manner of giving.

I do wish you all could see and study the bust of Gall as he towers here over the ashes of his body. His is a grandly shaped head and a strong face, and even though you looked at it as a stranger to his achievements, you must say to yourself—here was a man who accomplished something in life. The parietal lobe of his head or where the faculties Destructiveness, Combativeness, Cautiousness, Conscientiousness, Firmness, Approbativeness and Self-Esteem, seem to stand out like a ridge and broaden his head greatly in this part, reminding one from a back view of the head of Julius Caesar or Napoleon Bonaparte. The back head is rather flat, but broad because of the fullness mentioned above. The neck at Amative-ness is full and strong, although the front of the neck and the chin are lean and rather bony. The chin is square and broad as is also the jaw. The face is short, and because of the width of the jaw and cheek bones, appears quite square. There are deep lines in the face running from the nose down and around the mouth, indicating the action of Destructiveness, Approbativeness and Combativeness. Across the forehead also are deep lines. The temperament indicated is the mental osseous, but the vital faculties are strong in development.

The forehead is not high, but broad and square, and the amount of brain indicated in front of Acquisitiveness is comparatively great. The line of the head from Comparison to Cautiousness is long, indicating a strong development of the

faculties Comparison, Causality, Mirthfulness, Spirituality, Sublimity and Cautiousness. As I said before, there is a marked width of the head from Approbativeness on one side to Approbativeness on the other side of the head, and width also from Combativeness to Combativeness, giving width to his head in this region, all indicating that he was a great worker, resolute and independent. The forehead is well developed, showing power of thought and a philosophical mind.

Another day I visited the Jardin des Plantes, where the Gallery of Comparative Anatomy, founded by Dr. Cuvier, the Great Anatomist, can be seen; and I also visited the Gallery of Anthropology, where a collection of probably half a million human skulls is kept, skulls of every tribe and nation. It is very instructive and interesting to a phrenologist to visit such a collection. There are skeletons to be seen covering the various periods of development from birth to death. There the embryonic and fetal organisms may be seen.

In the Anatomical Department, they have a very fine exhibit of the human brain, showing lobes and sections, developments and want of developments, not only of the human brain but also of the brains of various kinds of animals.

It will repay the student of brain science to visit such collections of skulls, skeletons and brains. It shows what has been done and what is being done by the untiring energy of man, interested in brain science.

HOW ONE OF OUR STUDENTS IN BELGIUM ANSWERS HIS LESSON QUESTIONS.

JULY 23, 1907.

Answers to Lessons 10 to 15.

By P. Nyssens, Founder of Mental Science Institute.

51. The fruits which carry iron are especially blackberries, Concord grapes, apples, pears, peaches.

52. A person can improve his complexion by oxygenising his blood, which can be obtained by exercising in the open air after the meals, taking long walks in the open country, where the air is fresh and moving, being as much as possible in the sunshine, taking physical culture exercises, cultivating cheerfulness; he should eat pure eliminating food; he should not eat more than the system can assimilate, as this gives rise to gas or

I have been a vegetarian these twelve months and my complexion, which was bad before, is now good. This is not surprising, as vegetables do not contain the poisons which exist in meat and contain more iron than meat. If all the breathing of pure air does not improve the complexion of a person, it is a poisonous matter which may be absorbed by the villi and poison the system.

sign that he has not enough iron in his blood. Then he should eat fruits and vegetables containing iron.

53. The parts of the blood are the liquid part or plasma (78 per cent) and the solid part (22 per cent) which comprises the erythrocytes or red discs, the leucocytes or white discs and the blood plaques. The agent which colors the red discs is hemoglobin, blood globe, which contains iron and a proteid matter called globuline, besides a bluish-black fluid called hema-

54. Iron has great affinity for oxygen; when the blood containing iron flows through the small blood vessels in the walls of the air cells of the lungs, the oxygen rushes through the walls of the air cells and combines with the iron of the blood.

55. Plants vitalize the air, as they increase the percentage of oxygen and decrease the percentage of nitrogen; atmospheric electricity also vitalizes the air by transforming into ozone part of the oxygen of the air.

56. A person can improve his voice by taking physical cul-

ture exercises and especially calisthenic exercises, which exercise the nerves; by breathing much with the upper part of the lungs, and, of course, by studying the arts of diction, singing, studying his own voice and endeavoring to make it agreeable, pleasant, musical, friendly.

57. To improve vitality it is necessary to improve and strengthen the vital faculties and their organs; respiration, digestion, circulation, assimilation must be improved. One should study hygiene and dietetics and ascertain the best diet. In any case, one should take physical culture exercises many times each day, live much outdoors in the pure moving air, have a congenial work, be always cheerful, practice menticulture and live in a healthy place.

58. Fat can be reduced by taking cold baths, by a simple diet, excluding carbonaceous foods, by avoiding such drinks and foods which stimulate the appetite, by working much, which will develop the muscles and the nerves and reduce the fat, by eating less than the system can assimilate. By doing so, the fat and weight of the body will be lessened, until normal.

59. Air is healthier in rainy weather because it is purer, as the floating germs are collected by the drops of rain.

60. Sun-baths are reinvigorating, provided they are not too frequent and do not destroy too much vitality. They equalize the bodily heat, increase the excretory functions of the skin and stimulate all of the physical functions. Cool baths are reinvigorating, provided they do not take too much heat away from the body; therefore they must not be too cold or too long, and it is absolutely necessary that the body be warm when one takes the bath; the bath will do no good if there is not a good reaction in the body after the bath is taken. When the reaction is quick, the cold bath strengthens the nerves.

61. Hot baths are weakening.

62. Food and life are not the same thing, but life cannot exist without food. Food (air included) is the fuel that supplied, the caloric, mechanical, chemical and electrical energy needed for the manifestation of life.

63. A person can direct his life-impulse to any part of his body by concentrated action, or by concentrating his whole conscious attention on some part of his body.

64. Exercise improves the circulation of the blood, hence brings forth a quicker and better distribution of the materials carried by the blood; exercise promotes assimilation and excretion of waste matter; exercise quickens all the functions of the body and also the mental faculties; exercise prevents waste of the muscles; exercise may be used to develop at will any part of the body or of the brain. Of course I have in view systematic exercise.

65. When a person has a cold, he has not enough of red and white discs in his blood; he feels tired and chilly, as he lacks the elements from which he could draw bodily heat, mechanic and mental energy.

66. A cold can be cured by giving to the blood what is lacking in it. Exercise and breathing of pure fresh air will supply the oxygen and generate hunger. Then pure food will supply the digestive system with materials. If the system is impoverished, one must take care that not too much energy be spent, until good health is restored. The body must be especially protected against cold, the exercise must be moderate and the digesting power of the stomach must not be overtaxed.

67. A person can develop by exercising those faculties, functions or organs which he wishes to develop. When any part of the body or brain is exercised, blood is drawn to that special part, carrying building material. New cells are added to the part, which grows stronger. At the same time waste matter is eliminated. Besides the organ, muscle, nerve center or mental faculty can be trained to form new habits, leading to greater efficiency; that is, more work with less energy wasted.

68. Vitality and fat are not the same thing, though vitality can be generated from fat. Fatty persons in general have the vital temperament. Fat is carbonaceous matter in store from which heat can be generated when needed.

69. Yes, a cell has magnetic power in the sense that we understand the word "magnetism." There is a great lack of order and accurateness in human knowledge, as one and the same word is used for many different things. Therefore I wish to state how I understand "magnetism." Experimenting in the sciences of physics, mechanics, astronomy, chemistry has demonstrated, as far as the present condition of man's intellect and man's present power of investigation permits, that matter cannot be destroyed nor created; hence, the total amount of matter in the universe is unchangeable. The same thing may be said of energy, which is a property of matter. I mean physical energy. Energy can be latent or active. Energy is latent when it does not manifest itself; that is, when there occurs no change in the condition of matter; energy cannot be generated or destroyed, but it can be transformed; chemical energy can be transformed into mechanical energy, or into electrical energy. If one kilogram of water is allowed to go down one meter on a water wheel, this amount of water loses one kilogrammeter or unit of energy, which is taken up by the machinery of the water wheel, and if this water wheel drives a dynamo, electrical energy set free in the dynamo will be one kilogrammeter. Now magnetism, in a physical sense, is energy. Energy in matter is measured by its power to accomplish physical work. Brain can also accomplish physical work, but not directly; brain commands and superintends the work, just as the engineer superintends the construction of a bridge, but does not accomplish physical work himself. I shall now say in a broad sense that magnetism is the power of accomplishing something, be it in matter, cell, vegetable, animal or man. It is working force and attraction.

70. The brain, nerves, muscles and whole human machinery may be compared to an electric power plant. The mental faculties superintend the plant. The nerves are the electric wires which transmit orders and messages. The nuclei of the cells and the nerve knots or ganglions are the storage batteries from which the messages are sent along the wires. But energy used in the physical functions is not generated in the brain; the brain only sends the life impulse or electric message. For instance, when a muscle contracts, the energy necessary to accomplish the physical work is supplied, also from the chemical latent energy stored up in the matter in which the muscle is embedded. A special muscle of the body can be exhausted by prolonged action, and although the life-impulse is yet present to arouse other muscles, it is impossible to set this special muscle in motion. But if one gives time to the muscle to recuperate, blood carrying new building elements, it will soon be capable to work. This is illustrated in physiological laboratories through the apparatus called ergograph. Not only heat, but also mechanical energy is supplied to the muscles from the matter; proteid foods are only necessary to repair the wearing of the tissues.

71. I have answered this question under heading 69.

72. As we have defined magnetism the power of accomplishing something, there are so many kinds of magnetism as there are mental faculties, human beings, animals, vegetables, lifeless beings.

73. Yes animals are magnetic, the word being taken in its broadest sense.

74. Magnetism in its highest sense is the magnetism of a well balanced human brain, the highest faculties having the lead.

75. Hypnotism may be considered as a special kind of magnetism, but not the best. Hypnotism is stupefaction. In the hypnotic state, the objective faculties of the patient are more or less asleep and his mind has a great propensity to accept the suggestions of the hypnotizer.

THE POWER OF THE VOICE.

Selected from the "Business Philosopher"—Written by Diana Hirschler.

Every one to some extent realizes the influence of the human voice.

The sweet voice magnetizes us. It has an appealing power that draws us to it. The clear, decisive voice rouses us like a slap on the back. It makes us prick up our ears and give attention. The buoyant, hopeful voice cheers us and gives us courage. The rich, full voice fills us with a comfortable sense of luxury; it bathes us in generous waves of sound. Or, to borrow the remark of a young girl who, with somewhat mixed metaphor, exclaimed, "That voice is like a delicious chocolate drop. It fairly melts in my ear."

The voice expresses one's real self more than any other external sign. And it is because it carries thought and feeling so truly that it is such a powerful influence in impelling or repelling others.

True, the tones of the voice are usually hampered in their freedom by improper tone habits, and so this masterly medium of expression often struggles to carry its full message against heavy odds. Therefore, we may say that the power and influence of the human voice is only at its best if it be physically free to give that flexibility of tone which permits the mind forces to flow through it unhindered.

In spite, however, of bad habits in the use of the voice, it conveys in its dominant notes the forces that rule in the life of the individual.

The intellectual or thought forces produce the clear, well defined notes that strike the ear with precision. These denote the mind that is not satisfied until it has analyzed a thing or a condition, finding out its important points and seeing their causes and their relative values.

The will forces, or the tendency toward prompt resolution and ready action, are shown in the downward fling of the word or sentence, its vigor, energy and decisiveness.

The emotional forces produce the cadences in a voice, its rhythm and beauty. I take these up last because it is the emotional element in a voice, whether it springs from rollicking good nature or the finest spirituality, that radiates the strongest tone influence.

Please note, however, that the voice which combines clearness of tone (intellectual) with energy and animation (will) and sweetens it with sympathy, kindness and good cheer (emotions) is the voice that most readily wins its way and influences men to courageous action.

It is rarely that one finds the mental or intellectual tone pure and simple because only a small per cent of humanity is engaged in scholastic pursuits, and even with this per cent the emotional or human side, as we call it, has been developed so that we find it modifying the mental. But there is a large body of people to whom the intellectual or thought side of a fact or condition appeals first, and this gives the dominant note to the voice; this note modified by the emotional element of sympathy or selfishness. If the intellectual type of person is kind and unselfish in so far as he can be with the main force of his temperament tending to intellectuality, his voice will be clear and well defined in its articulation, but with a pleasant, kindly tinge to it. If cold and selfish, there will be a hard, frosty edge to it that will make you want to turn up your collar and stick your hands in your coat pockets.

The intellectual message conveyed through the tone reaches the intellect of another and gets its attention and interest, but does not rouse the soul or emotive forces that seem to lie close to the human will. And is it not the will that must be impelled to choice before we can get action?

The power of the voice then lies chiefly in its emotional message.

It is certainly true of the human voice that through it every hidden thing shall be revealed, the lower desires and the higher spiritual forces as well. Coarseness, selfishness, suspicion, hatred, irritability, trickery, all of the qualities that repel the soul of another, find their outlet in the voice. By some power which is not understood, they reach what is called the sub-conscious activities of the mind, and influence the emotions, which are non-reasoning.

WHAT THE MACHINIST EARNS.

By E. Viall.

It often happens that a machinist who is earning fair wages and is comfortably situated is attracted to some other town, a hundred or perhaps a thousand miles away, by the offer of wages considerably in excess of what he is getting. He becomes restless and dissatisfied, and failing in his demand for a "raise" either quits or gets fired for being careless and not interested in his work. When he tries the new place he finds that, though they pay the wages promised, he has "put his foot in it" in other ways.

There may be a number of legitimate reasons for a manufacturer offering a higher rate than the prevailing one, but it is well to regard all such offers with suspicion till a thorough investigation is made. Especially if the town is a considerable distance away. The wise ones will be careful.

Among a number of reasons for a high rate there are two that stand out ahead of all the rest—increased cost of living and labor trouble. The latter may or may not have reached the form known as a strike.

Wages and Cost of Living.

In nearly eighteen years' experience in shops, both east and west, I have found that the amount a man can save above his living expenses averages about the same all over the country.

As a general rule the wages of a first class machinist are lower in the big eastern cities and gradually increase as one travels west. There are a few exceptions to this, of course, but the rule holds good and also the price of board and other things increases in the same ratio. A machinist or tool maker probably fares better in Pittsburg than in any city in that direction. I know there are machinists that will raise a howl of protest at this, but I think I am in a position to know. Cleveland and Detroit are also good towns, for, though the rate is from 6 to 10 cents an hour less than in Chicago, the price of first class board and room is much less.

A firm starting into the manufacture of voting machines in Minneapolis found that they would need the services of about thirty first class tool and die makers, and in order to obtain them (for they could not be found in the twin cities or anywhere near there) they were not only compelled by circumstances to pay a great deal more than the local rate, but more than the highest western or Chicago rate, and in addition pay railroad fare. They got the men and the men received the benefit to the extent of \$33.30 a week for six months, when the work requiring expert workmen was done, and the company returned to local help and local rates.

Most of these men got both board and room for \$5 a week and some as low as \$4 and \$4.50—good board and clean rooms at that—within walking distance of the shop, but such chances are few and far between.

Here in Chicago the first class lathe hand receives from 27½ to 35 cents an hour, according to his ability and the class of work. Milling machine, planer and screw machine hands get from 25 cents to 30 cents an hour, with an occasional exception for fine work; drill press hands, from 20 cents to 25 cents, and boys less. A few of the big radial drill press jobs pay more, but not many.

Die Makers Get Best Pay.

As to the tool and die makers it is a poor workman who cannot get 40 cents an hour at this time in Chicago, and from that up to 50 cents. Forty cents is the rate of a large majority. This same class of workmen would get from 8 to 10 cents an hour less in both Cleveland and Detroit.

With the fifty-four hour week prevailing it can be easily figured what there is earned a week. A few shops run sixty hours, but they are getting scarcer every year. Most of the shops pay time and one-half for all over fifty-four hours' work.

Many firms designedly advertise for "all round machinists" when they really want a tool maker, and in so doing expect to pay machinists' wages for tool work, and it is needless to say that they usually get what they pay for.

To sum it all up a man really makes about as much in one city in proportion to his expenses as he does in another, and it is not good policy to "chase the rainbow."—Chicago American.

SELF-CONFIDENCE RULES.

Before beginning with important duties, tense your lungs, stomach, arms, hands, muscles, neck and every part of your body in turn, and accustom yourself to send your life force to every part of your system. Tense your muscles, nerves, stomach, hands, feet, etc., in turn; begin to exercise slowly and end gradually. Practice hygienic gymnastic, calisthenic and magnetic exercises until you can feel the life principle at work in your faculties and in your bodily members. You need not lose any time on such practices, for when you have the exercises mastered, you can apply the rules at all times, until they become FIXED HABIT. It takes us no longer to do a thing right than to do it wrong. You must walk, speak, eat, drink, sleep, bathe, act, etc., and you lose no more time in doing it in the best manner. Let your will dwell in all your bodily members. Never use your energies at once. Begin slowly, and gather strength as you proceed; changing efforts of muscles and nerves draw vitality. Never warm up suddenly when you speak; it exhausts.

The magnetic person begins slowly and calmly; he charges his chest with oxygen; he fills his body members with the life impulse; he sets his muscles gradually; controls his nerves, gathers strength by degrees, controls his every act, tenses his vocal cords; feels able, strong, mighty, positive and daring; watches every little act of himself and others; he concentrates his energies; directs his powers by reposeful will actions, grows earnest by degrees; thinks of the work in hand, saves his vitality until he needs it; generates magnetism; looks people in the eyes, excites their magnetic forces pleasantly; he is energetic but calm, bold but polite, tense but elastic and graceful; he grows zealous, but his energies are controlled; he speaks with earnestness; his eyes darken; the pupils of the eyes expand; he warms the people; he wins their admiration; he is successful because he is magnetic, and he is magnetic because he has mastered his own weaknesses. He has developed self confidence.

V. G. R.

CRIMINALITY.

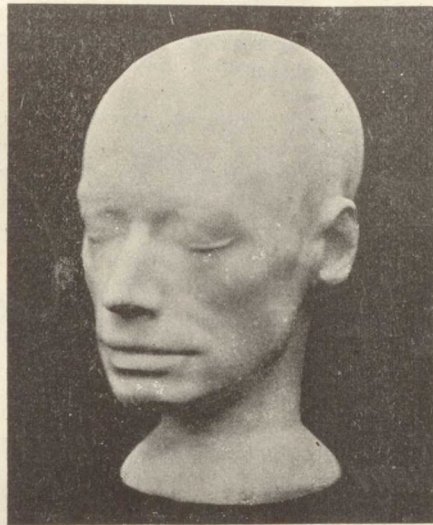
Every man or woman weak in the character faculties is criminal minded in some line. Often we read about criminologists giving tragic descriptions of the actions of criminals, informing us how the criminals appear again and again, committing the same crime. Criminologists tell us of the "signs of degeneracy," whatever that is, but they never explain why the criminal is a criminal, nor why the saint is a saint; neither can they inform us how to reform the criminal. The fact of the matter is that the criminologist only describes criminal action and criminal appearances, but he does not know the causes of criminality.

How very simple it is to understand the causes of criminality

Join the SALESMAN'S COURSE, Tuesday Evenings, at 130 Dearborn St., at 8 P. M.

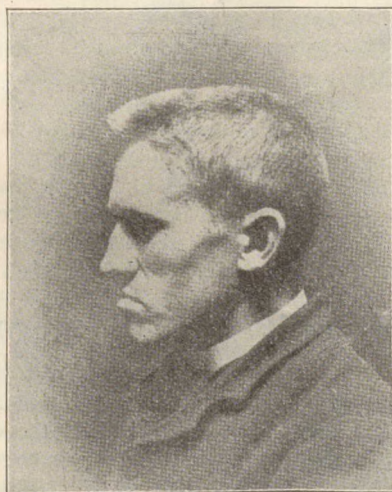
when we understand the science of brain functions. The brain declares by its formation who is or who is not a criminal.

Look, for instance, at the high development of the brain of George Combe, the great English philosopher, who lived not very long ago. What a dome of thought George Combe had! What a high development of the top head!



Geo. Combe.

Compare his head with that of Prendergast, the murderer. Who cannot see the difference? Any one can see that the one was a saint, a philosopher, and the other a criminal.



Prendergast—Human Hyena.

All highly developed men have a high top head, or a broad top head, or both. Notice the want of the backhead in Prendergast as well as the want of development in the top head, or in the religious brain section. Every one who is weak in the social faculties is an enemy to humanity. He quarrels quickly, he fights quickly, he deals the death blow at once. The tiger and the snake, the hyena and the lion, are weak in the love centers and therefore hostile to animals and people. A man who has a development like that of Prendergast is a human hyena. He kills because he is wanting in the social and moral faculties.

Study the brain formations of these four pictures and you will know who is saintly and philosophical and who is hostile and criminal.



Philosopher.

Edward Dunlap, notorious bank robber and forger, said:

"Is there a subtle bacillus of evil, a germ of crime, that causes the ferment of the underworld? I do not know. Perhaps my brain will tell. I have left it for the men of science to ponder over, to dissect, to examine microscopically. Perhaps they can find that germ of crime. So I, who all my life was an enemy of society, may by my death become its benefactor."



Criminal Head.

Very little university professors will learn by dissecting Dunlap's brain. To think that there is a "germ of crime" in the brain is microscopical folly.

It is want of the social and moral brain centers that constitutes this "germ of crime."

V. G. ROCINE.

THE PERFECT MODEL.

So, ever stands before the soul,
A model, beautiful and whole—
The perfect man that each should be,
Erect in true integrity.
Keep this, O soul, before thy sight,
And form the inward man aright.

—William Denton.

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Dr. Rocine and Madame Kowell's Lecture Subjects
OUR THURSDAY EVENING LECTURES
continues as usual in
STEINWAY HALL, 17 E. VAN BUREN ST.
Begins promptly at 8 p. m. Take elevator to the 7th floor
Oct. 3rd—Love and Affinity.
Oct. 10th—Race Suicide.
Oct. 17th—How Character Reading Will Enable You
to Select Your Affinity in Marriage.
Oct. 24th—What Women Should Know.
Oct. 31st—What Men Should Know.
Nov. 1st—Audience Examined and Talent Determined.

LECTURES.

KATHERIN M. H. BLACKFORD, M. D., will lecture in Chicago, Sunday, Monday and Tuesday, October 6, 7, 8, in Music Hall, Fine Arts Building, at 8 o'clock, on the subjects: Sunday—"Humanics, The New Science of Brain Building"; Monday night—"The Brain Age"; Tuesday night—"Nature's Laws of Health." All free.

Come and bring your friends and listen to the lady phrenologist who will soon bring the "Gospel of Phrenology" to Europe.

SING A SONG OF GLADNESS.

Sing a song of gladness,
Sing it all the time;
Let not a tune of discord;
Mar a single line.

Sing it in the morning,
At noon-day and at night.
'Twill lighten all your burdens,
And grief will take its flight

Sing a song of gladness,
For many blessings given,
And life to you will brighter grow,
And Earth-land more like Heaven.

—Harlot T. Jones.

A STUDY OF NOSES.

The nose can better be seen than described. It is easy for the experienced character reader to see the form, shape and peculiarity of the nose, but it is not so easy to describe it.

In people who are gloomy the nose-tip is built downwardly; in people who are tricky and artful, the nose-tip is built outwardly and the upper part of the nose is concave or negative; and in people who are aggressive, the bridge of the nose is sharp and the nose-tip pointed.



**CRAFTY
TREACHERY**



**PESSIMISTIC
GLOOM**



**MILITARY
FORCE**

People who live much in their appetites and passions have no nose-tip or else the nose-tip is very blunt. Notice the difference in the following three noses as compared with the first. Remember also that all of those noses are not manufactured for the purpose to illustrate the whim of some character reader, but they are taken from ACTUAL life, from people who are living NOW.



**PUGILISTIC
FIGHT**



**VOLUPTUOUS
APPETITE**



**"SORDID GAIN"
WORLDLY**

Again people who live in their intellect and in the parietal lobe have straight and bold noses, which is the case with successful lawyers, statesmen and rulers. The noses seen below are the noses of prominent people, in scientific, political and legal lines.



**LAW
DOGMATIC AND DICTATORIAL**



**BROADMINDED
ABILITY**



**SCIENTIFIC
TRUTH**

THOUGHT AS A SUCCESS-MAKER.

Great deal of our success depends upon our thoughts and feelings. If we constantly express feelings of doubt, thoughts of failure and fear, we draw blood to the brain cells of failure and thereby bring failure upon ourselves. This may sound like New Thought doctrines, which it is in so far as New Thought doctrines are founded upon the science of brain development. The inner feelings are active agents of development, drawing blood to special brain centers, thereby increasing those brain centers, which development, of course, leads to greater ability. The KIND of thoughts determine WHERE we are building brain cells. If we talk success, advancement, health, happiness, harmony order, freedom and mastery, we increase brain cells in those particular stations of the brain. Special soul functioning determine special soul-culture. If we think, talk, sing and dream of success, and think thoughts of joy, happiness and freedom, we develop just such faculties that will, in the long run, lead to success. But if we think thoughts of failure; if we express feelings of doubt, we will develop those very brain centers that lead to inferiority, disturbance, discord, mistakes and failure. When the mind is full of fear and doubt, it cannot act; a mental state of fear leads to failure. If we feel that trouble or failure is ahead, we draw blood to the faculties of premonition; we will disturb the harmony of the brain cells and of every drop of blood; we will become depressed ourselves and we will depress other people; we will drive other people away from us; therefore, we will prevent sales, business, traffic and patronage.

Conversation should ever be constructive instead of destructive; each word should have a ring of cheer, joy and success; every sentence should express harmony, order, freedom and mastery; the accent should convey a deep and serene inner life.

People who live in Destructiveness are disagreeable in the extreme. They whine from morning to night; they are bitter, sarcastic and mean; they are discontent with themselves, their own life and surroundings; they dislike religious systems, business rules, educational movements and everything else; they criticize; they complain of wrongs at every step; they are disagreeable companions. And is it not a fact that they are never a success? Even if they are a success in some line, they are a failure in all others. Mr. Rockefeller is a financial success, but his health is not a success; his digestion is a failure. His physiognomy shows that he is a miserable man. He deserves pity, sympathy and help. His own one-sided thoughts and views has robbed his stomach of its health and taken the sunshine and love out of his soul. Let us learn a lesson from him. Mr. Rockefeller is a great financial genius, but he has lived almost exclusively in one faculty.

When things are not right, we should not feel irritable. A wronged customer who speaks with a sweet firm voice, kind and friendly, will receive attention; but a customer who speaks in an angry repulsive tone of voice will not be heeded, simply because he arouses that which is bad in others. If we would remember, at all times, to arouse that which is great and noble in others, we would simply succeed. Nobility succeeds where meanness fails. To think noble thoughts is to succeed; to arouse that which is great in others is to develop others; to live in the higher faculties is to develop soul and body. Thoughts of nobility, words of greatness, sentiments of love, high aspirations, noble intentions and lofty aims are the very agencies of soul culture and success.

V. G. R.

"Big-men" are not superior beings nor demi-gods; they are mortals, men who had the courage of their convictions, they broke loose from hidebound restrictions and stepped about twenty paces ahead of their fellows.

Hate, worry and unkindness are all forms of fear.

LAWS OF TALENT.

Lessons for Students.

There are some general laws that every character reader should always bear in mind in summing up the talent of the one examined. In the previous number of Human Culture we have already explained regarding a few general laws.

Law Third. Strong faculties rule the weaker; therefore, weak faculties serve the stronger.

This general rule should be remembered in character reading as well as in the summing up of talent. The stronger faculties decide the direction of tendencies or inclinations. The weaker faculties do not act spontaneously or independently. Strong faculties act independently of the weaker ones, and take therefore the lead of the mind; hence, also, they decide talent. Weak faculties are servants of the stronger ones. For this reason a weak faculty manifests more power when it acts with a strong one than it does when it acts with a weak one.

For instance, if Acquisitiveness be very strong, or a leading tendency of the mind, and Calculation be weak, Calculation, when acting with Acquisitiveness, gives a person more ability in figuring; but if it acts with weak Size, the man will have less ability in studying mass, quantity, distance and angles. Or, in other words, he has more ability in percentage than in trigonometry. He has more ability in studying out profit and loss or in remembering transactions and the cost of articles than he has in figuring out the cost of constructing a building. He can estimate the value of things in a selling sense quickly.

Law Fourth. Many strongly developed and many weakly developed brain centers give rise to peculiarity of talent and genius.

It makes man one-sided. A few very strongly developed faculties give a man genius in a certain line, but if that same man has a great number of weakly developed brain centers he is very foolish in the direction of his weaker faculties. He will have excellent judgment in the direction in which his faculties are strong, but poor judgment in the direction in which his faculties are weak. Genius and idiocy may lie side by side in the head. Thus, if Constructiveness be very strongly developed and its nearest neighbor, Ideality, is very deficient, the man may be a genius in construction but an idiot regarding finish and beautiful design. He will be a genius in constructive lines, but an artistic idiot. Everything that he does or makes will be common in appearance. Hence also he is best adapted for coarse and complex construction, invention and design. He will lack artistic judgment but in constructive lines he will be a genius, depending, of course, upon his superior development of Constructiveness.

It should be remembered that Constructiveness alone is not a faculty of genius, however strong it may be, unless Destructiveness and Combaticiveness are very strong and his quality of organization fine. Combaticiveness and Destructiveness arouse every faculty. They give power to the mind, action to every brain cell. If a man be weak in Destructiveness and Combaticiveness, Constructiveness will accomplish but little. Therefore, genius is as much a result of strongly developed motor centers as it is a result of a large intellect.

Temper is a spice that must be used with discretion, its flavor is welcomed when used in proportionate doses, but like red pepper a little goes a great way.

Don't forget that the wrinkles on your face, if there are any, is fret work.

Encouragement is to success what spring tonic is to tired nerves.

READING CHARACTER FROM LAUGHTER.

The Laughs of Love, Culture, Hatred or Crudity.

Loud laughter indicates impulse and force of mind, but not culture and refinement. Low and soft laughter indicates gentleness of disposition and ability to suppress the emotions of the mind. A sarcastic laugh indicates that the spirit of punishment and revenge plays a prominent part in the individual, which is also the case with a malignant and sardonic laugh.

A person who can laugh at insignificant trifles is not broad-minded; he is a man of trivialities, and mainly moved by feelings and impulses. A giggling laugh is the emotional laugh. A suppressed laugh means that the mind is suppressed.

A strong laugh means will and resolution. A feeble laugh comes from a feeble mind. A hearty laugh springs from a whole-souled nature. People who indulge much in sudden laughing explosions, bursting forth with all the power of their soul, and unable to control their laughing, are weak in the faculties of control. One who can laugh with his mouth closed at times when situations are very laughable has good control of his mind; he has suppressive power. But he who controls himself for a time, then breaks out in a laugh without restraint, has repressive power at the same time as he has an intense and explosive mind. Short and abrupt giggles denote an intense mind and active emotions.

A smile that is always at hand and seemingly made to order is an approbative smile. It is the smile of approval; such a person likes to please. Very loud laughter is the laughter of crudity; it is not the laugh of culture. An honest and cultured man hardly ever breaks out into a spontaneous laugh. There may be sincerity in a spontaneous laugh, but there is not culture, nor is there necessarily honesty in it.

People who never laugh are not very emotional, hopeful and mirthful, else they are not very healthy. We do not often find strong social and domestic affections in a person who never laughs. The emotional faculties and mirthfulness are the faculties that laugh. But when the emotions are noble, the laugh, as well as the voice, is not loud and crude.

When a person is affectionate, his voice is soft, sweet, low, tender, loving and affectionate, which is also the case with the laugh. The loud, sarcastic, sardonic and malignant laughs do not come from the social and altruistic emotions, but come, on the other hand, from that which is hard and bitter in man.

A person who is vain and conceited does not laugh; his laugh is a grin. He draws the corners of the mouth straight back, exposing the teeth as he does so.

V. G. R.

THE SOUL AND ITS MACHINERY.

The brain is the great electrical plant of the soul, running every wheel in the human machinery. By brain power, the heart beats, a bone fracture is healed, the blood is manufactured, the food is digested, the lungs breathe, the body is repaired in all its functions and organs.

The brain is a storage battery, from which the sensory and motor nerves run, carrying brain energy to every organ and function of the system. Not a drop of blood can move in an artery without being propelled by brain power. Not a finger can be moved, nor an arm raised, nor a position taken, nor an attitude assumed, nor a thought expressed, nor a feeling experienced, nor a sentiment maintained, nor a word heard, nor an object seen—without brain power. The brain runs everything, but it is acted upon by the engineer—the soul. Machinery cannot run itself. Every engine has an engineer to look after the machinery; this is the case with the human machinery also.

This is why the soul's function should be known and brain science studied. He who studies brain science is a human benefactor.



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.

Our readers are respectfully requested to give their full names when they ask questions. We use only the initials.

Is Edison Lacking in Continuity?

Question by L. C., Johnstown, Pa.—From the character and results of the work of Thomas Edison, I thought that he must have very strong Continuity, in addition to his strong Causality and Constructiveness; but his picture shows weak Continuity. What is your explanation?

Answer.—The trouble with phrenologists is that they think that concentration and Continuity is the same thing. There is concentration in every faculty when the faculty is interested. Constructiveness, Causality and Spirituality, which are the very faculties of invention, are, when large, capable of concentrated action in inventive lines whether Continuity be weak or strong. And if Combateness acts with those inventive brain centers, as it does in Edison, the person will be an untiring worker. It is this quality that suggests Continuity to the amateur phrenologist. The head of Edison is very weak indeed in Continuity, the very secret of his many inventions. Were he strong in Continuity, he would have made only ONE invention and spent his ENTIRE LIFE ON IT.

The Cause of Grey Hair.

Question by C. J. B., Chicago.—What is the cause of grey hair?

Answer.—A weak cerebellum. So soon as the cerebellum grows weak, grey hairs appear. But a small development of the cerebellum is not the ONLY cause of grey hair.

A great mental shock may produce grey hair by using up too much nerve force and vitality and thereby weakening the cerebellum. Or deep grief may sap the system of its vitality, weaken the cerebellum and give rise to grey hair. Fear may use up the vitality and nervous forces and make a man grey haired, in a very short time. A too strong development of Cautionness and Destructiveness may fill the soul with anxiety and gloom to such an extent that the vital forces are sapped, giving rise to grey hair. The vital and nervous forces in the father and mother, before the child is born, may be so low that the child may even be grey haired before he is ten years old, or even younger, as was the case with a child, as reported in the daily papers not very long ago. Or a man may abuse himself, in a sexual sense, to such an extent that his hair turns grey. To prevent this, is to improve health, develop vitality and increase the power of the cerebellum. The cerebellum is the vital dynamo. When it is weak, a young man cannot raise whiskers, nor does he care for marriage, neither can he digest food as he should. His system will refuse to take up starchy foods, oils and iron; therefore, he is compelled to fall back upon a vegetarian diet, free from oil, meat, sweet and fat.

People advanced in years lose their vitality and vigor; the cerebellum shrinks and their hair turns grey.

Is Brain Development Possible?

Question by T. D. S., Fairmont, North Dak.—Is it possible to develop the brain after the age of seven?

Answer.—To answer this question I will ask a few others. Is it possible to circulate the blood after the age of seven? Is it possible to increase in size and bodily weight after the age of seven? Is it possible to heal a fracture of a bone after the age of seven? Is it possible to cure a disease after the age of seven? Is it possible to develop a muscle after the age of seven? Is it possible to become educated after the age of seven? If so, it is also possible to develop brain. Thousands of statistical cases of brain growth prove that brain development is possible after the age of seven. And if it is not, what good is it to live and work and study after the age of seven? Life is useless and culture is not possible.

Can Man Do Anything He Wants?

Question by R. D., Marion, Pa.—Do you not think that a man can do anything that he wants, if he uses his will?

Answer.—No. Every man has his limitations, tendencies, characteristics and talent. Men differ in their ambitions, thoughts, feelings and talent the same as they differ in regard to success or beauty. A blind man would be a failure as an astronomer, though he may become a brilliant musician. One man who has strong bones, muscular and stiff fingers, a powerful organization, a daring and resolute mind with large perceptive faculties may become a successful blacksmith or constructor of engines, but that same man would be a failure as a watchmaker, or as a retoucher; he may be a success in smashing watches, if there were such an occupation. One man may excel as a mathematician, as for instance Zera Colbourn, who was a genius in mathematics, but another man is a total failure in mathematics, which was the case with George Combe, the great Scotch Philosopher, who could never master the multiplication table. A color-blind man will not make a very good color judge however strong his "will" may be. "Will" does not create talent. It may direct and use talent, but it does not create it. A college or a university directs and teaches talent, but if the talent is not THERE, the teacher is helpless. A few days ago a doctor called at our office showing us his record as a doctor. He had attended nearly thirteen thousand patients, yet never lost one single patient by death. He had taken cases that other doctors pronounced incurable, and yet he cured them. Why is it that one doctor "cures" his patients until they die and that another doctor cures them and never loses one single patient? Why is it that one man succeeds in doing a certain work and that another man fails in doing the same work in another direction? Why is it that Rockefeller succeeds in accumulating money, and why is it that a man very weak in the sidehead is a failure? "Will" is necessary to talent, but will is not all. Education and training of talent is necessary, but training is not all. Vitality is very important; it supports talent, but vitality is not all. A man may have vitality, health, education, capital, opportunity, will, friends and everything else and yet fail, which was the case with Mr. L., of Chicago, who began his life in Stockholm, Sweden, with a big capital and a liberal education. In fact he had will, intellect, capital, training, education, friends, health and everything else and yet he failed. And did not this man have an examination in which he was told about his talent, speculative tendency and the danger of his losing money in the field of speculation? I have made examination of thousands of men who had tried this, that and something else and failed, and who, after finding out what they were adapted for by nature, succeeded in each and every case. Every man has his specialty. Will is one thing, talent is another, health is a third, education is a fourth, capital is a fifth, and so on. The sooner this is understood, the better it is for the people.

"MEASURES HEAD BUMPS."

Question by J. O. V., Ishpeming, Mich.—I send you this clipping: "London, Aug. 31.—Phrenology, known to the irreverent as the science of 'bumps,' will receive a new impetus from the use of the phrenometer, an electrical apparatus. The sensitive part of the instrument is a huge metal cap, which is brought slowly down upon the head, and, clasping the skull gently but firmly, indicates the size of the 'bumps' at twenty-eight different points. The turning of a handle not only registers the size of each 'bump,' but prints and delivers the record."

I have no faith in bump-measuring phrenometers or any other mechanical contrivances invented for character-reading purposes. What does a machine know about the intricacies of the human mind? I consider the whole thing a fraud. What is your opinion?

Answer.—The same as yours. Every mind-measuring instrument, phrenometer, caps and contrivances invented for character-reading purposes is nothing else than a mercenary contrivance, built upon the old chart-maker's hypothesis that the "fibers of the brain radiate from the medulla," or as some call it from the "opening of the ear." If this old hypothesis were true, anatomically, phrenometers, calipers and mind-measuring contrivances would be scientific. Nothing could be more scientific, for nothing can measure more closely than a mechanical instrument or contrivance of measure. But the "radiation idea" is a fallacy from beginning to end. The fibers do not radiate from the medulla; moreover there are three sets of fibers in the brain, and why should a certain set of fibers be singled out? The brain fibers are merely means of communication, so that the body may obey the dictates of the mind. The brain stations themselves are located in the cerebral cortex, or in the grey layers of the brain, which grey layers are found at the surface of the brain. The grey substance of the brain is the substance of thought and feeling and this does not centralize in the medulla, as anatomy will prove.

The sooner that kind of phrenology is exposed, the better it is for the world at large. The world does not need that kind of phrenology, nor that kind of phrenologists; it has had them long enough. For my part I am not in sympathy with anything which is wrong. I care for nothing else than truth and facts.

WHO ARE TO BLAME FOR BACHELORS?

In the last number of Human Culture we asked our readers this question.

We have received many answers, some very good, but none solving the real cause or causes. Some say that too strong conjugality is the cause of bachelors, others say that weak conjugality is to blame, still others maintain that the bachelor is too idealistic and that his idealism is to blame, while others again say that it is timidity, because of too strong cautiousness. Some writers blame religion, others say that the social nature of bachelors is to blame, still others that bachelors love liberty too much, while others again write and claim that the sexual nature in bachelors is too weak, and therefore the cause of the existence of bachelors. We received one letter from one gentleman who writes that it is disappointment in love and that bachelors cannot love more than once.

It is indeed interesting as well as instructive to read the various views on the bachelor question.

The question still remains open. The best answer will be published in Human Culture, and a free year's subscription given to the one who solves it.

Every answer given is good, but the best answer, or answers, if there be many, is the one that we will publish in Human Culture.

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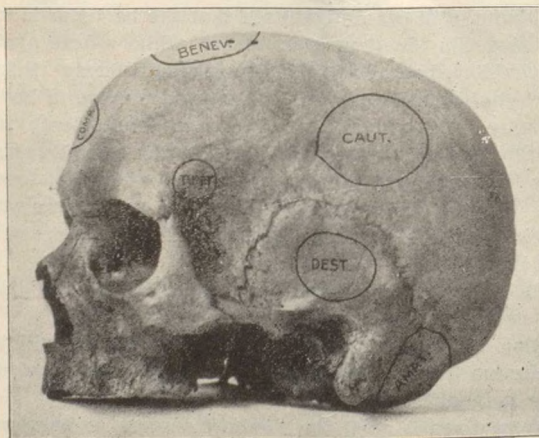
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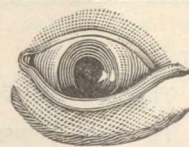
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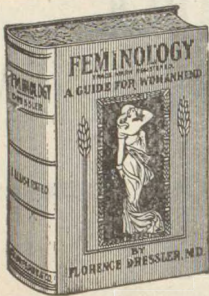
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