

W. W. H. H.

Discontinued with vol. 9 no 11.

# HUMAN CULTURE

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VOL. 9.

CHICAGO, ILLINOIS, FEBRUARY 5, 1907.

No. 1

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Copyrighted February 1, 1907, by Victor G. Rocine and Emily H. Vaught

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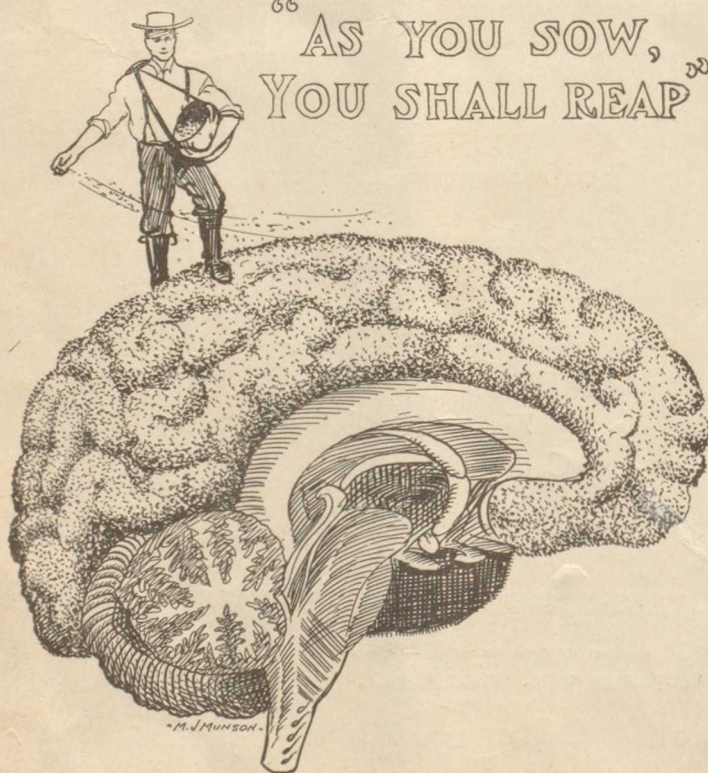
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(Written by V.  
G. Lundquist,  
D. Sc.)

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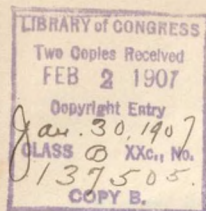
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# HUMAN CULTURE

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## POINTS OF IMPORTANCE TO EVERY BUSINESS MAN AND SALESMAN.

A man who weighs heavily in the scale, who is tall, and has a dense organization, that same man is more slow and easy-going in mental and physical directions. There is more energy in the solid parts of his organization, the muscles, bones, tendons and ligaments; the blood flows more slowly; the nervous fluid must travel a longer way, by reason of his long body, arms and legs, for which reason he is not so impressive and sudden in his thoughts and movements; therefore, unless he has those faculties in the lead which favor activity and speed, he is slow in thought and in action. Such a man, we must give time to decide. Such a man is able and sustained, but he wants time. He has physical energy, but his energy acts slowly. He can learn, but he learns slowly; he can think and understand, but he thinks and understands slowly. He is able, but it is slow ability. Never rush him. Give him time. Talk slowly to him. Give him work that requires deliberation and slow action.

But when he has a small body and a relatively large head; when his eye is quick; when he is restless with his fingers and feet; when he speaks at once and comprehends at once, and when his bodily members are relatively short and slender, then we are in the presence of a quick acting, impressive and susceptible man, a man suitable for quick work; a man who acts and thinks quickly; a man who is nervous and restless, a man whose vitality is low and whose nervous system lacks nutrition. Such a man is uneasy and impatient. He is generally weak in the faculties of self-control and concentration, or in Self-Esteem and Continuity. He acts quickly or not at all. Present your goods and your arguments to him quickly, and if he then shakes his head, lose not your vital strength on him. But in talking to him, be as cool and easy as possible and hold your mind on the sale; for, unless you watch yourself, he will divert your attention before you know it, and thus scatter your energies as well as his own. Such a man is adapted for quick work, and speedy action.

V. G. R.

## HOW HONEST PEOPLE USUALLY APPEAR.

"All People Alike Admire An Honest Man."

The Honest Man Is Known by His Straightforward Walk, His Large Back-Head and High Top-Head.

When we study him anatomically and phrenologically, we can say that he has large bones, well developed muscles, square hands, long arms, a rather stiff organization, unyielding tissues, small eyes, as a rule, a large body, a measured step, a masculine appearance, rather square finger-tips, a strong voice, a broad mouth, firm jaws, large cheek-bones, an earnest expression, a compact organization, large feet, solid flesh, tough and strong skin, large joints, a well constructed system, an honest appearance, a steady disposition, an orderly mind, as a rule, square eyebrows, a large chest, deep facial lines, practical judgment, a steady eye, a long back and angular contours. He looks SQUARE. He is slow in his general actions, deliberate and practical. There is a certain unmistakable mechanical accuracy

about him. He looks at things. His eyes are small and steady. He is not much of a speaker. He prefers to listen, but he is an excellent judge of that which is spoken. From the standpoints of good manners, politeness and grace of bodily movements, he appears rather awkward. He has sound sense, but he is not very quick-witted. He is not a good money-maker, though he is, as a rule, prudent and economical. He likes work and industry and has no use for idlers and dudes. It can be said that the mechanic, typographer, lawmaker, executive worker, scientist, philosopher, inventor and practical industrialist constitute the body of honest men. They are the frame-work of our nation.

V. G. R.

## WHY YOU TEND TO BECOME WHAT YOU THINK YOU ARE

What you aspire to you will attract. This is not simply a bold assertion, but it is a fact. Napoleon Bonaparte was insufferably egotistical as a very young man and thought there was none in all the world greater than he. This very self-confidence doubled and trebled his ability; the very force of his self-assertive thoughts forced an open sesame to opportunity. People had confidence in his ability from the very first and he took precedence of many who had as great and greater ability than he, simply because of his over-riding ambition. What he aspired to be, he attracted. This is the case with many others down the pages of history and it is the case with all of us. What you aspire to be you will attract. There is a tremendous drawing, magnetic power in an intense longing. When you start out on your life career, by all means, do not neglect to form your ideal of what you want to become. Map out your life—read before you, the same as the traveling salesman maps out his route before he starts. Do not trust to chance to guide you; do not drift; do not trust to luck, for if you do you will fail, you will find no luck. Fix your eyes upon a goal; picture yourself as you want to be at life's finish, and let your picture be so vivid that it never leaves your brain, night or day. Intensify your longings. Every intense thought that you think is like a little magnet sent out to attract its kind. And the real logical solution of this is that every such thought adds new brain cells to the parts of the brain used and so increases the power of the individual in that particular direction. But these intense thought waves are felt by others, and they are either impressed with our greatness and ability or with our simplicity and meanness, according as we value ourselves. If our ambitions are mean and low, we will never, never make an impression of nobleness, broadness and power upon others. Thoughts of failure and results of success do not harmonize. Make a habit of protecting your thoughts from pictures of failure. Entertain thoughts only of what you want to become. Create beautiful, bright images of your birthright and hold them perpetually. Try it; you will find that you will radiate success, because you will cultivate the success faculties. Choose your part in life and be sure that it is a lofty, noble part, and then think of it so much that it becomes you. Finally it will effect everyone with whom you come in contact. You will have an ennobling influence upon people, they will believe in you, and they will be the means of helping you to your success. But above all, you must develop a divine self-confidence. What you think you ARE, you tend to become.

E. H. V.



## DISEASES, THEIR CAUSES AND CURE, EXPLAINED PHRENOLOGICALLY.

A series of articles written in the interest of phrenology, doctors, nurses, healers, Christian Scientists, physical culturists, dietitians and others being interested in health and disease, etiology and pathology.

Written by V. G. Rodine, Doctor of Science.

## SEXUAL DISORDERS.

## Self Abuse, Its Danger Causes and Cure.

It is impossible for medical men to diagnose self-abuse. This disease is mental instead of physical and therefore, also, it requires mental treatment as well as physical. Young men and even women fall into this habit almost unconsciously, as it were. Many people suffer from spermatorrhea, leucorrhea, gonorrhea and other sexual disorders without knowing how each is caused. When the habit of self-abuse is once formed, it is very difficult to stop it; it will go on all by itself, in spite of the patient and the doctor. Spermatorrhea is not always caused by self-abuse; it may begin all by itself, caused, perhaps, by weakness of the faculty Amativeness, or by inflammation of the faculty, or by weakness in the lumbar centre, or by constipation, or by some other cause. Every man who suffers from spermatorrhea does not necessarily abuse himself in a sexual sense. Those sexual disorders can always be detected by a competent phrenologist and cured by developmental methods. We know of one young man who had spent more than \$8,000 in medical directions without being cured. But this young man, when told how to improve through development and through the formation of different habits, through diet, baths and other methods, cured himself in less than six months and in less than a year and a half from the time he was married. This young man became the father of a very well developed and beautiful girl child.

From a phrenological standpoint, it can be said that self-abuse is peculiar to a certain kind of people, namely such people having a strongly developed osseous temperament, poor glands, weak Habitiveness, Alimentiveness and strong Destructiveness, Approbativeness, Benevolence, Cautiousness and weak Hope, Self-esteem, Conjugality, Amativeness and Veneration. Such people are very likely to form bad sexual habits if they be tempted. They are very likely to have bad dreams at night because their bowels usually are constipated and press upon the nerves and plexuses. They cannot sleep as well as they should because the mind is very active and tense. They are restless in nature and melancholy. If they are very weak in the social faculties, which they usually are, then they are gloomy and high-tempered and angry with the world, depressed in body and in mind and therefore, inclined to abuse their sexual function in some direction. The very best way to cure such people is to develop the weak faculties and restrain the strong ones and this can only be done by forming different habits, by cultivating different states of mind, by changing their surroundings, work, associates, clothing, food, climate and everything else. When the habit is once formed, it is very difficult to cure—in fact, it is almost impossible, unless the patient succeeds in developing his weak faculties and restraining his stronger; but in order to do this, he must know what to do and what not to do. Medicine may help him but it will never cure him.

Sometimes a too strong development of Amativeness may also lead to the formation of bad habits in a sexual sense. Parents, doctors, educators, phrenologists and friends interested in the welfare of children, friends and pupils, should be able to tell whether or not a certain child is subject to self-abuse,

for the purpose of saving him from misery and suffering. There is no habit that is more dangerous than self-abuse or anything of that which may lead to sexual weakness or disturbances. The sexual faculty is at the very foundation of life. It secretes the life substance and when the life substance constantly leaves an individual, he will eventually land in the insane asylum. It is a sad fact that more than four-fifths of insane people are insane because of sexual disorders in some direction, perhaps caused by self-abuse. This is the reason that the causes should be understood and a treatment administered accordingly. It is not possible to cure insanity if that same insanity be caused by abuse of the sexual function, unless this function be understood and called into normal action, and unless all other faculties be called into action. The mind of the insane man is abnormal, overheated, inflamed, and the condition of the insane asylum will aggravate the insane mental state. It is not easy to cure an insane man in an insane asylum, unless his faculties be developed and certain other faculties be restrained. That is, when his insanity is caused by abuse of the sexual function.

Abuse of the sexual function has a very detrimental effect upon the physical organization and upon the mind. Self-abuse lessens the power of life and causes the physical and mental functions to run at a lower speed. It stops the generation of sex magnetism, it kills the poetry of the soul, it deadens the power of imagination, it destroys memory, it dulls the intellect and the moral faculties, it kills love, it destroys the magnetic forces of the body, it ruins the stomach and constipates the bowels, it weakens the kidneys and enfeebles the heart, it kills the roots of the hair and does harm to the individual in general. A man who practices self-abuse or suffers from sexual disorders will usually lose his manhood, neither can he give rise to perfect offspring, nor can he be a fit companion for any lady. And for those reasons, the habit should be stopped and the sickness cured.

Self-abuse is in itself nothing but a mental sickness caused by too weak development of those faculties mentioned, or by an erratic condition of Amativeness. External irritation may also give rise to self-abuse, as for instance, irritation of the spermatic, ovarian and pelvic plexuses, or irritation to the region where the lumbar centre is situated, caused perhaps, by luxation taking place in the lumbar region of the vertebral column or by hardening of the bones in that region, or by persistent constipation, or by curvature of the spine, or by external temptation and stimulation of the sexual propensity.

But whatever the cause of sexual disorders, it should be ascertained. This is the reason that its sign should be known, otherwise it is impossible to diagnose it.

A young person suffering from sexual disorders caused by self-abuse will never inform his parents about it, nor should he tell his parents nor his teachers, as this would only weaken his mind by humiliation and shame caused by his knowing that other people know his condition. His self-respect should be strengthened and his power of self-control improved, and this cannot be done by sympathy, love, humiliation, shame, submission and prayer. It is better to make him feel that he is a man and that he is growing in manhood and strength. It is better for parents to detect the evil of self-abuse and work against it without the knowledge of the sufferer. This is why they should know what foods and drinks are best for the one



suffering from self-abuse. They should know what kind of work is best for him. They should know what faculties to develop and what faculties to restrain, and they should know how to develop and restrain. They should know how to build up the boy or girl physically and mentally without any mutual knowledge. They should be able to determine the habit of self-abuse or any other sexual disorder and then work against it.

Parents may know that self-abuse is practiced by their son or daughter or that there are sexual disturbances of the generative function if they look for the following signs: Abnormal appetite, pain in the region of the kidneys and small of the back, a dull memory, absent-mindedness, a sickly stomach, constipated bowels, a feeble and irregular pulse, loss of hair, pain in the temples, neuralgia, dull pain in the back of the neck, partial deafness, catarrhal tendencies, soreness of the throat, pain between the shoulders, pain in the lungs, consumptive signs, palpitation of the heart, pain in the region of the heart, pain in the region of the stomach and liver, sometimes inflammation of the mucous lining of the stomach, irritation of the nerves, biliousness, liver complaint, sometimes decay of the backbone. Occasionally self-abuse may lead to spinal meningitis, irritation of the urethra and enlargement of the prostate gland. A very positive sign of the habit is dislike of the opposite sex and inclination to be alone, bashfulness, melancholy presentiments and wasting of the flesh without any seeming cause. Sometimes the patient has a lax body, usually always he has dull, fiery, wild or languid eyes, seemingly tired and vacant. He has sunken cheeks and a muddy, faded complexion. Very often he has bloodshot and running or watery eyes. His lips are at first very red, inflamed, as it were, with a thin skin on the under lip in the center; but as the habit goes on, the under lip becomes shriveled, faded, bluish or dark. His eyes are sallow or leaden under the eyelids. He has a tendency to place his hands close to the generative organs, or at the back of the head or at the small of the back, when he sits. There is nervous and shy timidity. He has a slouchy step, a lifeless appearance and a shy cast of countenance. He loses his ambition and takes no interest in the affairs of life. He looks at you with a vacant expression as though he does not know where he is. If he attempts to talk, his sentences are broken. If you explain anything to him, he has difficulty to understand. All of this will cause you to think that he is dull, perhaps silly, or you may fear that he is losing his mind. Sometimes, he has thick and misshapen under eyelids. His mind is wandering, he has an aged appearance. He looks older than he is. There will be dark spots on the bed linen caused by discharges at night. He craves spices, coffee, tea, strong drinks and solid food. Occasionally his face appears like that of a drunkard, even when he does not drink. He lacks self-confidence, courage and enterprise.

All these signs do not appear at once, nor do they appear in one person altogether. It takes a long time to break down a healthy constitution. Sexual abuse shows in the eyelids, eyes and lips first. When the habit is being formed, the lips are unusually red, which is always the case when the sexual propensity is active and before a person has lost sex power; but self-abuse soon takes the redness out of his lips, the fire and animation out of his eyes, the magnetism out of his voice, the strength out of his muscles and the elasticity out of his step.

Parents should, by right, take their sons and daughters to a scientific phrenologist long before the habit is formed, so that he may determine the weakness of their mental faculties and the strength of others. The mental faculties themselves have a close relation to the body. Such as the brain is, such will the body be, and such will be the health of the individual. The mind is the greatest doctor that a man has. The mind destroys and the mind builds up. Correct states of mind will cure self-abuse when nothing else will cure; but it is also necessary

to select the right kind of food, drinks, associates and environments.

There are at least nine faculties that should be developed in the patient who suffers from self-abuse or the results of the same. Because those people suffering from self-abuse are of a special temperamental make-up with certain chemical elements that are too abundant in the system, it is necessary to use such drinks and foods that will soften the organization and eliminate impurity from the system as well as change the nature of the blood and render it more alkaline. The proper association is another necessary means of treatment. That kind of nerve tension exercises that calm the mind and call the generative system into action is necessary. The right kind of baths will help greatly. Generation of magnetism is another means of overcoming the habit. Regime, sleep and suitable work should be understood. The patient should know what foods to avoid and what associates to select. The treatment is mental, developmental and hygienic. It is a very difficult habit to cure unless it be understood. Prevention is the best cure. It is easy to prevent an evil, but is not easy to cure it when it is of a mental nature; but it can be done, nevertheless, providing the treatment, the development and the hygienic methods be understood.

#### COMING EXTINCTION OF BLONDE AMERICANS BY LIGHT

Men tend to be big in dark climates, and to be little in light climates; but only in dark, cloudy climates where there never is intense light do we find the blondes at home, writes that noted military surgeon, Dr. Charles E. Woodruff, U. S. A., in the New York Medical Record.

In the cold northern portions of Europe, he adds, blondness is an actual advantage in conserving heat. White surfaces radiate less heat than dark ones. Consequently blondes are perfectly adjusted to dark, cold climates, and when they migrate to lighter countries they are more or less damaged, according to the excess of light to which they are exposed. This, he thinks, fully accounts for the fact that though there has been a succession of streams of blonde races flowing southward in Europe, they do not permanently survive. He thinks it necessary to inquire how this extinction has taken place, and in America this inquiry can be prosecuted to good advantage.

Since America is peopled entirely by European types, many of whom are far south of their natural habitat, it is evident that the process of extinction is now going on under our very eyes, but so slowly that it has never been noticed. Anthropologists have repeatedly called attention to the fact that Americans are becoming more and more brunette, so as to approximate the complexions of people of similar latitudes in Europe. The ordinary explanation has been in the direction of a belief that our children are becoming darker than their parents. No one seems to have noticed that the blondes are suffering a greater mortality than the brunettes, yet that, Dr. Woodruff thinks, is the real process, and has already progressed considerably in our south, where the vigorous types of white men are notably brunette.

The most important facts, we are told, are found in reference to complexion. "It has been particularly noticed that blondes suffer in the Philippines more than brunettes, have higher grades of neurasthenia, break down in larger numbers proportionately, and in many ways prove their unfitness for the climate."

This is an important point in America, and particularly in the cities, in which the light glare is so intense in summer. The inhabitants of European cities are more brunette than

(Continued on page Nine.)



## THE BRAIN AND ITS FUNCTIONS.

### A SERIES OF ARTICLES EXPLAINING THE FUNCTIONS OF ALL THE MENTAL FACULTIES.

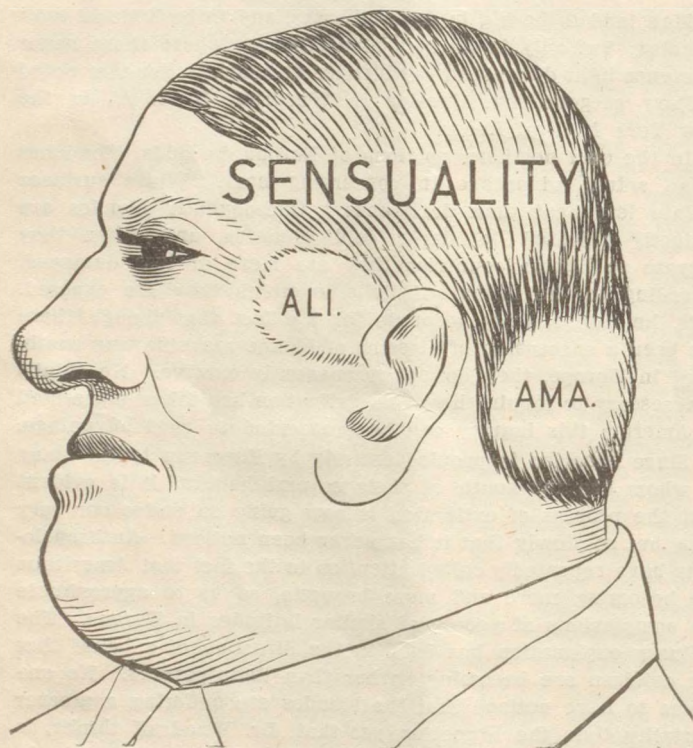
By V. G. ROCINE, Doctor of Science.

Written at the Request of Readers and Students of Human Science. Commenced in August, 1906. Continued from Month to Month

#### AMATIVENESS.

##### Location.

Amativeness is located in the cerebellum, or little brain, in the posterior lobes of the same, on each side of the incisura cerebelli posterior. Determining its location from the outside, it can be said that it is located posterior to the mastoid process, that large bone protuberance behind the ear. When Amativeness is very large, it is developed downwardly and inwardly, being somewhat lower than the mastoid process. Go from one inch and one-quarter to one inch and one-half straight back from the mastoid process and you are on the central part of Amativeness. In mental temperament people, Amativeness is located higher up than the mastoid process, besides its area is small. In motive temperament people, Amativeness has a larger area, and in vital temperament people the neck is large and heavy, although the area of Amativeness is not so large as in motive people.

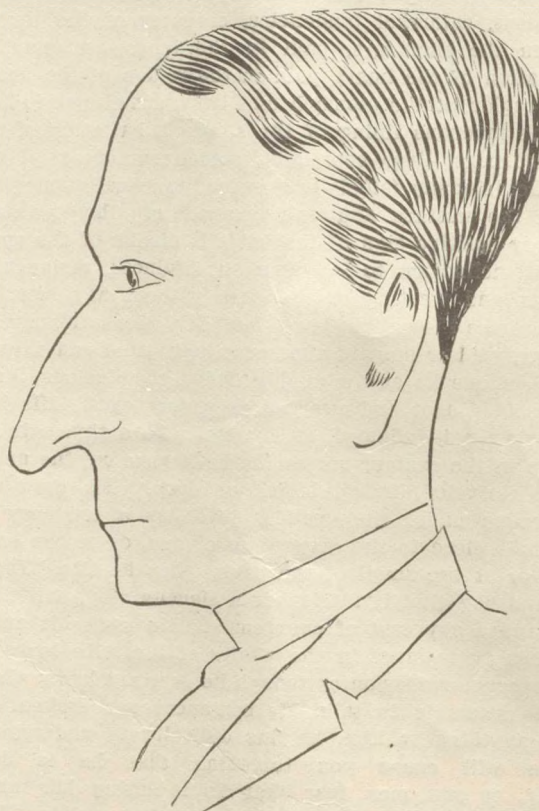


*Amativeness in head, eyes, chin and neck. The two great vital centers - Amativeness in the back of head and Alimentiveness in front of the ear.*

##### Function.

Amativeness is one of the most important faculties in a vital sense. It secretes life, nervous energy and vital impulse. It is the creator of life energy and the generator of magnetism. It superintends the sexual system and secretes the vital fluids. It enables human beings, animals, birds and fish to perpetuate themselves. When the creator said to Adam and Eve, "Be fruitful, multiply and replenish the earth," He implanted this instinct as well and gave man power to carry out this injunction. This power lies hidden in Amativeness. It gives sexual power, creative love, passion and sex attraction. It gives

parents the ability to transmit themselves to offspring. It has the perpetuation of the race as object. It makes a human being interested in the opposite sex. It enables men and women to become fathers and mothers. It senses sex conditions. It superintends all the sexual functions. It constructs, develops



*Weak Amativeness.*

and superintends the sexual glands. It is interested in sex-association. It enables animals to copulate, fishes to spawn, birds to hatch, insects to verminate, people to beget.

Through this faculty, man becomes interested in breeding processes; such as, horse-breeding, sheep-breeding, bee-culture, farming, cattle-breeding, pig-farming, fish-culture, bird-culture, dog-breeding, zoology; and animal painting, when it acts with the artistic faculties. Through it, people take interest in dancing and singing. It gives an inclination for midwifery, obstetrics, magnetic therapeutics, gynecology, society life, census-taking, tocology, ethnology, embryology, massage, dramatization of the human passions, poultry farming. Animals having Amativeness strong in development are good breeders.

When Amativeness acts with Parental Love, Vitativeness, Ideality, Human Nature, Spirituality, Veneration and the intellect, the mind becomes interested in the improvement of the race, breeding, nursing, improvement of animals, fishes, birds, plants, flowers and in fact everything that lives and grows. What direction Amativeness takes depends upon the other faculties. When it acts with the physical energies and the higher faculties, it magnetizes the entire organization. Hence, people strong in Amativeness, when otherwise healthy, are vitally strong, lively, enthusiastic, animated, magnetic and equipped with a strong sexual



system, well developed glands, ample vitality, life and sentimental fervor. It gives them a more magnetic voice, better vocal organs, more sentiment and magnetism. It is the source of sexual magnetism.



*Showing Amativeness as a human magnetizer and lubricator.*

It is essential in all who deal with and handle the opposite sex. Dancing instructors, orators, vocalists, elocutionists, actors, poets, masseurs, magnetic healers, students of heredity and eugenics, stock breeders, obstetricians, musicians, are in need of a good development of Amativeness. And all who study the life of insects, birds, fish, animals, cells, plants, trees, vegetables, grain, seed, bacteria and protozoa should have a good endowment of Amativeness. It is essential in laboratory workers, breeders and good parents. The three faculties, Amativeness, Parental Love and Vitativeness are the ones that deal with life in all its forms and stages.

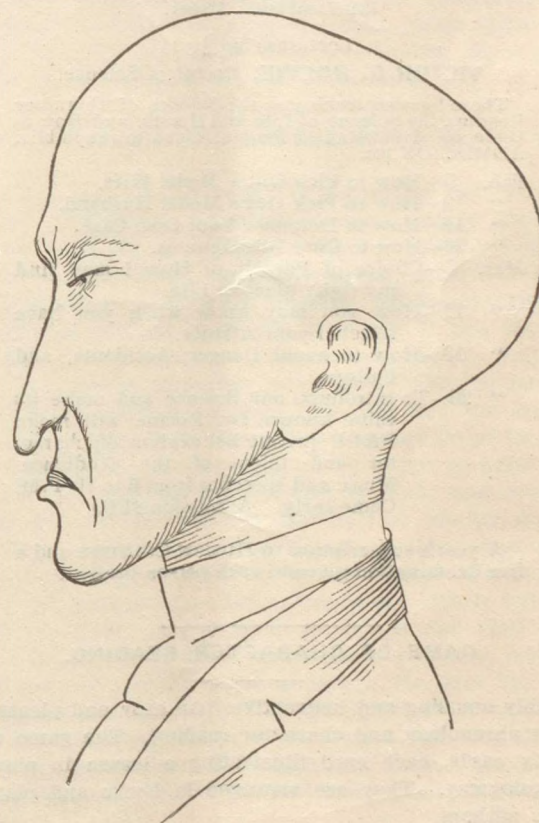
Amativeness is interested in the creation of life. Parental Love devotes itself to the development and nursing stages of life. Vitativeness is interested in the preservation of life, in medication, in hygienic doctrines, in dietetics, medicine and all kinds of cures. Amativeness produces life, secretes life, repairs life and superintends the secretory glands. Every man or woman having those three faculties in the lead is interested in life, in life production, in nursing, developmental science, medication, health and life preservation. When the intellect is very large and acting with strong motor faculties, we have the scientist who studies life from the standpoints of science. Each faculty takes cognizance of a special condition and of this alone, but the sphere of a faculty is as broad as the universe itself.

Amativeness is interested in creative conditions, in gender, sex, life production, and sex development. It is at the foundation of sex, male and female. Without Amativeness there would be no people, no babies for Vitativeness to doctor nor for

Parental Love to nurse. Amativeness is the creative instinct in man, in all life and in all nature. It is the matrix of life, while Parental Love is the cradle of life.

When Veneration, Self-esteem and Conjuality are weak and Destructiveness and Amativeness are very strong, it is difficult to control Amativeness. Under such a combination Amativeness has brought untold misery over mankind, throughout all the ages of the world. Then it leads to coquetry, social dissipation, libertinism, nymphomania, psychopathia sexualis, polygamy, promiscuous association, bigamy, self-abuse, sexual diseases, prostitution, assaults, erotomania, spermatic draining, sexual inflammation, soul corruption, obscenity, impure conversation, disgusting story-telling, divorces, gyneolatry, phallic worship, etc. Then it will inflame the soul and make it a sewer of corruption. Then it will stupify the moral will of man, fan temper into a rage, reverse judgment, silence the noble longings of the soul, hush memory, captivate sympathy, blind the eyes of spirituality, seduce morality and kill the noble sentiments of love. Then a person will not take interest in marriage and marriage fidelity. To him, marriage will be a failure, but sensuality will be a success. People who are very weak in Conjuality and Veneration and very strong in Destructiveness and Amativeness are the ones who fill our divorce courts. Such people cannot be trusted. They will flirt at every opportunity and render their souls impure. Amativeness has a very important function, simply because it controls the life-building processes, because it repairs the functions, generates magnetism and secretes the neurotic fluids.

Amativeness should be cultivated in every man and woman, but its action should be regulated by very strong Veneration



*Weak Amativeness. Would talk ill of women.*

and Conjuality. If a woman be weak in Veneration and Conjuality and very strong in Amativeness and Destructiveness she will flirt at every opportunity. This is also the case with men. A girl who is very weak in Conjuality and Veneration and very strong in Amativeness, Destructiveness or Combative-



# HUMAN CULTURE

## DEVOTED TO

Human Nature  
Human Science  
Human Culture  
Human Health

Human Progress  
Human Success  
and  
Human Happiness

Published and Edited by  
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**\$1.00 Per Year**

Foreign Countries in the Postal Union 5c

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Entered at the Post Office at Chicago, Ill., as second-class matter

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ness, then perhaps strong also in Approbativeness, that same girl cannot be trusted. She will flirt with every young man with whom she has an opportunity to flirt, and as a wife, she will not remain true. That which people call "heart" or true heart or true love is nothing else than Conjugality and Veneration. People who are strong in these two faculties have the highest respect for love and matrimony. If a young girl marries a man who is weak in Veneration and Conjugality and strong in Approbativeness, Amativeness and Destructiveness, she can expect trouble ahead. He will not prove true. He will be mean to her, perhaps only for the purpose of obtaining a divorce. Such men want to be free. They think that matrimony is a bondage. If a young lady wishes to pick out a good husband for herself, she should find out how strong her lover is in Veneration, Conjugality, Self-esteem, Conscientiousness. It is these four faculties that direct the action of Amativeness and prevent it from degrading the sexual function. There is nothing worse for the soul than promiscuous association, simply because it changes the nature of the magnetic fluids, which in turn degrades and inflames the soul, resulting in sickness and degeneracy of tissue, leading to diseases, poison in the blood, crime, disrespect, inflamed eyes, a disgusting physical appearance, wicked longings, sexual diseases, poor offspring, a sinful soul and degeneracy in the family. This is the reason that God has implanted Conjugality, Veneration, Conscientiousness and other high and noble faculties to give direction to the sexual appetite, to keep it in one channel and preserve the virtue and spiritual development of the individual.

There is no love in Amativeness, except creative love. But when such faculties as Veneration, Parental Love and Conjugality are strongly developed and acting with Amativeness, then there will be power of holy passion—a passion which we call romance or noble love emotions. Then Amativeness leads to love of the purest kind, but the faculties of true love are really Conjugality, Parental Love and Veneration. They are the three faculties of platonic love. The only really loving faculty in a matrimonial sense is Conjugality. If a girl has a true heart, she has strong Conjugality.

When Amativeness is deficient, a man has a less degree of life in body and soul; his vital functions will be running at a lower pressure; he will not be able to manufacture the fluids of life sufficient to give him magnetism, animation, enthusiasm, sex attraction, passion and transmitting power. Very strong Amativeness gives transmitting power. Passion itself is nothing else than transmitting capacity. This is the reason that parents with strong Amativeness and a healthy constitution can give rise to superior offspring, and this is also the reason that parents very weak in Amativeness have very feeble children, both in a physical and mental sense, or perhaps no children at all. A man having Amativeness weak is drowsy, uninviting, cold and unfit for fatherhood. A woman very deficient in Amativeness is barren, repulsive, cold and unfit for the reproductive office. She will never make a good mother, however saintly she may otherwise be. Her glands will be feeble, her accent will be flat, her voice will lack magnetism, her step will be dragging, her eyes will be lustreless, her limbs will be relaxed, and she will very likely suffer from anemia, asthma, quick consumption, tuberculosis, diseases of the glands, androphobia, agalactia, or inability to secrete milk. She will be unable to conceive, or she will suffer from what medical men call acycsis.

This will be the case with a man weak in Amativeness; he will be likely to suffer from the same conditions, approximately speaking. If a sexual habit is started, he will not be able to stop it. He will suffer from aspermatism, misogyny, or hatred of women. He will argue that women are no good, that they are a bad set; that they are the foundation of evil, and that God should punish them.

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Medical men having charge of the health of the people, and endeavoring to cure the body of its ills, should understand the functions of the brain and of each faculty in particular. They should understand that each one of the vital faculties has charge of corresponding physical functions, in a biochemical sense, and that sickness is mainly a result of weakness in the brain in some direction. Mental attitudes, faculty development, suitable surroundings will help to develop a faculty and therefore cure a disease, providing, of course the brain has not lost its power to run the physical functions.

This holds good in regard to moralists, ministers of the gospel, educators, mothers and fathers who wish to correct some special habit of a sexual nature, or otherwise. It is ridiculous for fathers, mothers, ministers and psychopaths to try to cure mania, or some fear or mental disturbance, or bad sexual habit, by preaching to the person. They can never preach brain cells into a deficient faculty. Brain must be developed somewhere, in order to cure bad sexual habits.

A woman who flirts is weak in Veneration, Conjugalitv and perhaps Conscientiousness also. She will never stop flirting as long as these faculties are weak, however much she goes to church. A man who is subject to self-abuse will never stop before a development takes place in the brain centres.

To control the sexual appetite and form good social habits is to develop Conjugalitv, Veneration, Conscientiousness and Self-esteem.

*(Continued from page Five.)*

those of the surrounding country, and the same condition is becoming manifest here.

Growing or germ cells are more easily injured than differentiated adult cells. Men who are raised in the country can move to a city and stand a light which kills off their children or makes them so nervous that they are not fit to procreate a healthy third generation. Hence we find dreadful neurasthenic conditions in children in the cities, even babies, when the parents are strong. Hence, too, we find white children in the tropics beginning to fade at seven or eight, or about the time they begin to run about. Infants kept indoors and protected from the light, apparently do well in the Philippines, though Dr. Woodruff has seen them very sick, especially blonde children.

Again: "I have been informed by a Philadelphia neurologist, that most if not all his neurasthenics are from the South, and blonde at that. The Northwest corner of the United States is the cloudiest and rainiest. Not only do blondes flourish there, but the report of the Surgeon Shows that the soldiers in that region have the lowest sick and death rates of any place in the country. As soldiers are all of one type and live under identical conditions, the result must be due to the cloudy climate. It may be remarked in passing, that slight degrees of pigmentation are quite good light-screens. The tanning due to sunburn prevents a repetition of the damage, and X-rays can be applied very strongly after previous applications have tanned the skin. An olive skin, such as is found in the Mediterranean basin, is a protection permitting exposures harmful to the Scandinavians. so that such dark types show less damage here in America."

It has long been known that suicides and insanity are more frequent in the lighter months of the year than in the darker—phenomena noticed in every part of the world. It seems that the pain or irritation due to the light is the last straw which forces melancholics to the final act. Chronic manias are reported to be worse after several days of intense light, and school children are known to be better behaved in soothing dark days, but irritable and hard to manage after several days of bright light streaming into the school room. Their sufferings can be imagined when it is known that there is an actual sun-pain, or a curious blinding headache, resulting from light

glare, in the Philippines, even when there is not an excessive heat. I have found these cases so bad that life was hardly worth the living, and yet complete relief could be obtained through darkening the house with appropriate window shades and verandas. It is a dreadful pain, which is more marked in the blonde, in neurasthenic, and in women. Hence it is true that dark gloomy weather has a soothing effect and reduces crime, insanity, misdemeanors and suicides, and has the exact opposite result of what popular opinion gives to it."

Now, if it be true that excessive light is one of the many causes of neurasthenia, it follows that this condition in America should be worse in blondes than in brunettes, should be worse in cities than in the country, and should be vastly benefited or cured by a removal to dark and cloudy climates. Dr. Woodruff on these points says:

"As a matter of fact, severe cases are known to be remarkably benefited by removal from the city in summer, and are made worse by remaining; are damaged by a trip to lighter climates, and benefited or cured by a sojourn in northern cloudy ones. It is not the heat, for the fact is the same even if the sufferer escapes the heat. Of course cases can arise in cloudy places if there are other causes. It is merely proof that light is one of the causes of this trouble.

In the case of insanity, it is said that there is a tendency to brunettes because of the large number of our foreign element who are notoriously brunette to begin with; but in the old families it is said that the blondes suffer more than the brunettes in this respect, as well as in all nervous conditions.

The degeneration, through nervous instability, of the blonde families of our Western plains, is a phenomenon which is bound to receive attention in the future. The curious hysterical outbursts, religious or political, which characterize certain of these Western states, have an explanation in a pathological state of the nervous system."—Selected.

#### HOW TO STUDY THE PEOPLE WITH WHOM YOU DEAL

When the head is larger in proportion than the body, the brain is in the lead, for which reason a man is more of a brain worker than he is a physical worker. He is brighter, more quick to understand, more impressible, sensitive and nervous, more intelligent, active and restless. He is more particular and requires more kind treatment, especially is this the case when he has a kind face and an emotional mind. But when the body is larger in proportion to his head; when he has abundance of vitality; when he is well nourished and the lower part of his face is large from the ears to the corners of his mouth and his chin is well developed, then, he is not so particular in his association. He can sleep better at night and recuperate his brain and nerves. He can manufacture vitality for his brain and body. He feels more comfortable. He is good-natured and does not object to familiarity in association. His physical functions are more active. He grows fleshy. He is full of healthy and rich blood. He abounds in animal and vital magnetism. He is full of animal heat. He is more animated, more at peace with himself and the world at large. He likes the people and the people like him. He likes eating, drinking, sport, fun, fresh air, cheerful companions, short studies and long dinner-tables. He likes easy work. He laughs and sings. He can mix with the people, gain friends and sell more goods. It is easy to deal with him.

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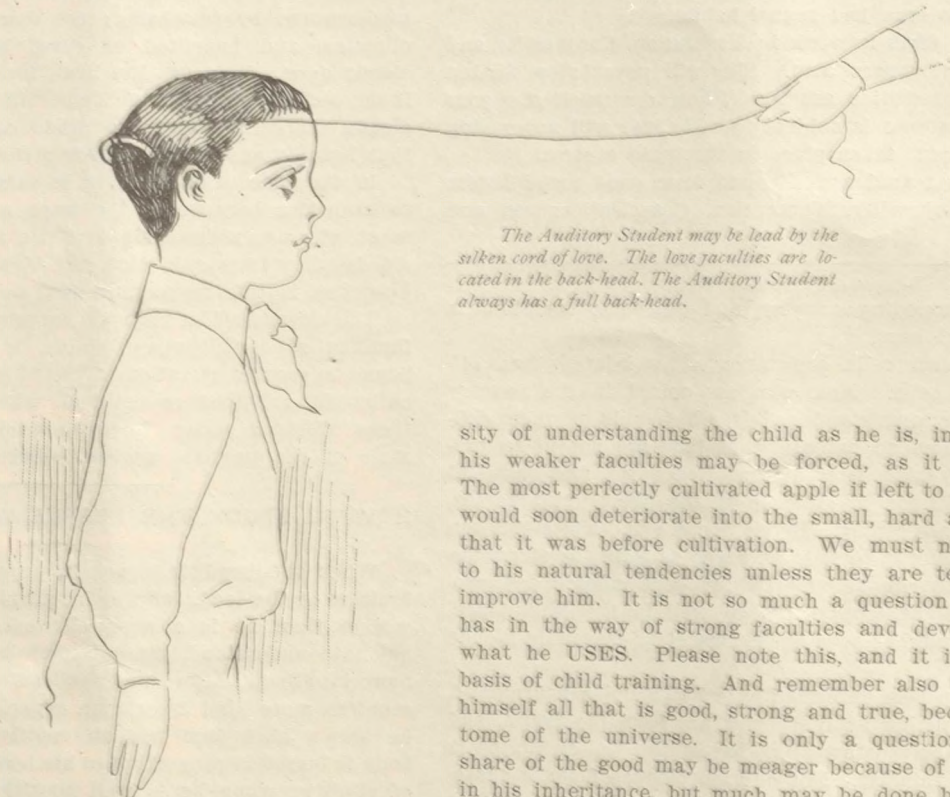




## WHAT TEACHERS AND PARENTS SHOULD KNOW, OR A GUIDE FOR HOME AND SCHOOL

By Emily H. Vaught.

(A Series of Articles Continuing from Month to Month, Beginning Sept., '06.)



*The Auditory Student may be lead by the silken cord of love. The love faculties are located in the back-head. The Auditory Student always has a full back-head.*

### THE AUDITORY STUDENT.

All the elements of life and divine intelligence are stored within the brain cells of every child. What he thinks, feels, knows, speaks, expresses and does is only a part of what he is. He is a living embodiment of that which is good in nature, that which is bad, that which is strong, great and wise in nature. But the question is, What is going to rule his life? Leave him to himself, and all his weak characteristics and faculties will grow weaker, the same as the flower whose vitality is choked out by thorns and thistles. Something must dominate in his life, either good or bad, success or failure. I may have two desires, one to sit by the fire and the other to go out for a walk in the sharp, crisp air. Which shall I do? It depends entirely upon which desire is the stronger; unless the desire is influenced by another force. Probably the intellect decides in favor of the walk, arguing that it is better for my health, and so the desire to sit by the fire is overcome because it has two opponents. This is exactly how it is when a child starts out in life. Unless the weak tendencies are strengthened by external conditions, his stronger tendencies, be they good, bad or indifferent, will dominate his life. Right here is the neces-

sity of understanding the child as he is, individually, so that his weaker faculties may be forced, as it were, into action. The most perfectly cultivated apple if left to its own tendencies would soon deteriorate into the small, hard and sour wild crab that it was before cultivation. We must not leave the child to his natural tendencies unless they are tendencies that will improve him. It is not so much a question of what the child has in the way of strong faculties and developments as it is what he USES. Please note this, and it is the fundamental basis of child training. And remember also that he has within himself all that is good, strong and true, because he is an epitome of the universe. It is only a question of activity. His share of the good may be meager because of injustice done him in his inheritance, but much may be done by intelligent training, based on human science.

To understand the correct use of that which he has is the main requirement of developing the child. We know men of intellectual genius who are nevertheless helpless dependents for the necessities of life. There are men who can converse in many languages but who are common tramps, unable to earn a dollar. Such men have large heads and a great deal of gray matter; but one with one-quarter the amount of gray substance may often lead, direct and manage a thousand such, and this is because he has the power to USE that which he has, while the others have not.

When a child belongs to the Auditory Student class, he is naturally weak in will, courage, aggression and power of concentration. Consequently these must be developed in him. He has them, but they are overcome by his stronger faculties. They are like Jack compared to the giant-killer; when the giant-killer speaks Jack must be silent. But if someone locked the giant-killer in a trap and compelled him to live on bread and water and without exercise for a long time, and then allowed Jack to eat the giant-killer's food and exercise his own muscles every day, Jack would finally be the strong one and the giant-killer the weak one.



There is only one way to develop these faculties in the Auditory Student, and that is to get him to USE what power of will, courage, etc., he has; and these powers must be used in such a way that the cells in the brain centers themselves multiply greatly. Until the latter is accomplished, there will never be spontaneous action of will or courage. It is not enough that the child has somewhere in the recesses of his brain the power to will and act; but these powers must be brought into evidence. Anything that is not used will decrease.



*Type of Auditory Student. Crosses indicate good vitality.*

Even before the Auditory Student goes to school, he should be drilled in exercises which strengthen the mind and throw a controlling influence over his actions. At first, this should be done in the way of play. The parent should play ball with the boy or girl, for instance, urging him to make effort in throwing the ball—harder, harder, harder, and to stand boldly and catch the ball. Keep suggesting to him that he is strong, strong, strong; but praise him only when he really deserves it. Then get punching bag and gloves and teach him to strike and defend. A boy or girl of this type should never, never be babied or given any undue sympathy; but on the other hand, should be told again and again, on every occasion, that he is strong brave and courageous. Have him undertake something that is rather difficult but that you are sure he can overcome with effort, and then encourage him to go on and do not allow him to give up until at last he has won. Every victory so gained adds cells to the brain centers of courage, daring and enterprise. And if you can aid him to add brain cells to these centers, you aid him to make life a success where otherwise he would be a failure. Never permit the child, if possible, to avoid it, to fail in what he may undertake, for this weakens.

But probably the most important of all in the development of Auditory Students is in having them take, regular and systematic exercises, giving control to the nervous impulse, strength to the muscles and calm to the mind. They should commence to take such exercises as soon as they are old enough and continue all through their school years. At first when they are very young, they should commence with a sim-

ple exercise or two the last thing before they go to bed and the first thing in the morning, changing the exercises to make it interesting. These may be simple leg and arm movements, the main thing being to get the child to control his movements. The exercises should gradually become more difficult as they grow older, until at last they are able to take the slow tension exercises, which are best in a brain building sense. These exercises enable them to control themselves in every sense of the word.

When the Auditory Student goes to school, he should take the exercises at least twice during the day, and more stress should be placed on the importance of these exercises than on any of their lessons, for the simple reason that these faculties will develop the effort-making faculties of the mind, and after that the child will learn readily; but not before. Remember that great talent may be wasted unless will-power, concentration and power to act is behind the talent. The Auditory Student will never be able to apply his education, unless he builds up his faculties of will power and mental poise.

#### Exercises for the Auditory Student.

Exercise 1.—Stand perfectly upright and breathe deeply, supporting the weight of the body on the balls of the feet and hold arms straight down at sides. Inhale slowly while the teacher counts to six or eight, and exhale, counting the same. Stand this way, perfectly poised, and breathe ten times, counting with each inhalation and exhalation as explained.

Exercise 2.—Stand erect; hands and arms stretched straight down at sides; breathe slowly; touch fingers at back of neck; stand on toes and without moving from the position, descend as low as possible to squat position, exhaling at the same time; then inhale as you rise. Do this steadily with perfect balance eight times. Never allow the children to flop around and lose balance, but keep them at it until they can balance themselves perfectly. Teach them to support themselves with ease and to control their movements. This is the main purpose of these exercises.

Exercise 3.—Stand poised; breathe; hold arms straight down at sides, then elevate arms straight above head, and lower them again, counting two. Do this eight times. Then stand perfectly still one minute.

Exercise 4.—Take a strong military poise, step forward slightly with the right foot, keeping the whole body slightly tensed, level the eyes on an object or spot on the wall or blackboard directly on a line with the eyes, neither up nor down; raise the right arm on a level with the shoulders and point the index finger strongly at the spot, and at the same time, seek to look a hole right through the wall. Hold this position about one-half minute.

This is a most excellent exercise for the development of will and courage.

Exercise 5.—Stand easily; fill the lungs with air; hold arms out in sideward direction until they are horizontal with the shoulders, hold palms up; then rise on toes, elevating arms high above head and stretch them as high as possible.

Exercise 6.—Stand perfectly upright and still with arms at sides; spread fingers and put the mind upon the fingers, stiffening them slowly while inhaling a prolonged breath. Do not release the tension in the fingers until you have inhaled and exhaled three times. Then slowly relax. Insist upon this exercise being done slowly, counting six or eight to each inhalation and exhalation.

Exercise 7.—Stand poised; elevate arms in front on a level with the eyes. Inhale and exhale slowly, counting as above, while the fingers are slowly stretched and made tense. Breathe three times as before, and then slowly relax.

Tension exercises (such as Exercise 6 and 7) should be given by the teacher cautiously, remembering that they are worse than useless unless done slowly and gradually. If prac-



ticed in this way, such exercises will develop the nervous system and give strength of mind. They tend to throw a control over every act, thought and feeling. They correct the habit of laxity, so common in children and people generally, and especially in those who belong to the Auditory Class.

One or two such exercises, properly executed is enough for one time. The exercises may be varied, by clinching the fist slowly, straight down or released on a level with the shoulders, straight up, etc., etc., Or the whole body may be tensed, or any part of the body. But always remember they must be done slowly and uniformly, counting all the time.

Space forbids giving further exercises here; we have given simply the most important. But if you want a more complete list of exercises, write for same; we will give them by mail.

All the exercises called Military Exercises are especially good for the Auditory Student. Such exercises may be found in any book of exercises. These exercises should be practiced in a quick and resolute manner, but at the same time perfectly controlled.

The Auditory Class of students should take such exercises religiously at home and at school as often as possible. It will, together with proper diet and training as outlined before, cultivate in them, strength of mind, energy of purpose and self-control. All this will strengthen their weaker faculties of will, courage, self-reliance and energy as they grow up, and these faculties active and strong is all they need to make them happy and successful men and women.

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"The mother, in her office, holds the key  
Of the soul; and she it is who stamps the coin  
Of character, and makes the being who would be a savage,  
But for her gentle cares, a Christian man.  
Then crown her Queen o' the world."

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#### GOOD MANNERS IN THE HOME.

Children who are not taught good manners in their own home, have much to reproach their parents for, after they have grown up and left the parental roof. Good manners is an important factor in character building. It develops the faculties of Veneration, Benevolence, Self-esteem and the social faculties. Is it not an art worth cultivating when it improves such valuable character faculties? With children, good manners are especially important, as external conditions and environments effect them more than they will when they are older. Parents of strong temperaments, who have weak social faculties and who are led mainly in a character sense by the faculty of Conscientiousness, disregard the value of good manners, and to them it appears to be only nonsensical affectation. Such people should remember that true politeness is simply the art of being kind, or, as Emerson puts it: "Good manners are made up of petty sacrifices." And when a child is shown kindness and taught to make petty sacrifices for the comfort of others, is it not natural that he will develop the faculties of kindness and self-sacrifice? Say a word of polite consideration to a ragged, neglected street wail, and see how his eyes will soften and how gentle his voice when he answers, even though his words be uncouth. It is by such action of his character faculties that they are cultivated. A lady who had taken one of these boys off the streets of Chicago and given him a place in her home, treated him with consideration, respect and kindness. This boy had one particular fault, and that was fighting. His foster-mother taught him that he must not fight, and finally he promised he would not do it. One day he had taken abuse from a certain boy, but refused to fight. In the evening he told his foster-mother about the trouble and asked

her to release him of his promise for once so that he might "lick" that boy the next day, and he added, "If you'll watch out of the window, I'll fight him in front of the house and you'll see if it's fair." The lady's kindness to this boy, who had been one of the boldest and roughest on the street, had called out his gratitude (Veneration), had softened his nature (Benevolence and the social faculties) and sharpened his sense of honor, even while his courage and hardihood remained.

Good manners develop self-respect in the child, also. Watch your little boy after he has performed a deed of kindness or made you happy by some word or act, and note his self-satisfied expression. He is pleased with himself and with his own action. This is cultivation of self-esteem.

There is another advantage in teaching children good manners in the home, and that is, it gives them an ease of manner, when they are out among strangers, that comes partly through active self-esteem and a knowledge of conventionalities. This places them at an advantage every place they go. The young man or the young woman starting out on a career should try to cultivate attractive qualities and get rid of unattractive ones. There is nothing so displeasing as the actions of a selfish, unmannerly person. The boorish, ungrateful and ungraceful person is shunned and disliked in society or in business, consequently he has to force recognition by doubly hard efforts wherever he goes. There are certain qualities that are disliked everywhere and at all times, and impoliteness is one of them. Impoliteness and selfishness go hand in hand, and selfishness should not be in evidence in our dealing with people if we want to impress them favorably. There is no one who does not admire a polite, considerate person.

Cultivate the art of courtesy in the home. Teach children table manners and habits of cleanliness when young. It will make the way much more pleasant and easy for them, both now and when they enter life's real activities.

E. H. V.

#### THE ROCK-A-BY LADY.

Harriet T. Jones.

"The Rock-a-by Lady from Hush-a-by street  
Comes stealing, comes creeping.  
The poppies that hang from her hand to her feet,  
And each hath a dream that is tiny and fleet,  
She bringeth her poppies to you, my sweet,  
When she findeth you sleeping.

There is one little dream of a beautiful drum,  
Rub-a-dub it goeth;  
There is one little dream of a big sugar plum,  
And lo; thick and fast the other dreams come,  
Of pop-guns that bang, and tin tops that hum,  
And a trumpet that bloweth.

The dollies peep out of those wee, tiny dreams,  
With laughter and singing,  
And boats go a-floating on silvery streams,  
And the stars peep-a-boo, with their own misty gleams,  
And up, up, and up, where the mother moon beams,  
The fairies go winging.

Would you dream all these dreams, that are tiny and fleet?  
They'll come to you sleeping,  
So shut the two eyes that are weary, my sweet,  
For the Rock-a-by Lady from the Hush-a-by street,  
Comes stealing, comes creeping."



# Subscribers' Page

You are invited to fill this page with short articles giving your views concerning current events of human interest.

## RACE SUICIDE.

Editors of Human Culture:

I read so much on race suicide that I feel as if some light should be thrown on the subject. I myself am the father of eight children, seven living. I am employed in the Washington Navy Yards and receive \$2.80. The man who had the position before me, had a wife and no children. Those in authority do not know the difference between men with families and those who have none. If the government want men to have families, it ought to make it possible for a man with a family to support his children. If those in authority were governed by such faculties as Human Nature, Benevolence, Veneration, Parental Love, Conjugality, they would take these things into consideration, and allow a man with a family more money than the man with no family. If less money were spent in divorce laws and a little more attention given to men with families, that would be the greatest check on race suicide. I admit I get along because I am not a drinking man and make it a study how to make home agreeable and I find Human Culture a wonderful help. Respectfully,

W. H. Tierney.

The above is an interesting letter from one of our subscribers on the question of Race Suicide. We invite any of our subscribers who have a different solution of this question, or any other question, to write us a letter, which we will take pleasure in placing in this page of Human Culture. We will reserve this much space each month for our subscribers. No one should write more than 500 words at one time.

## HOW ANIMALS SUFFER IN THE INTEREST OF NONSENSE CALLED PSYCHOLOGY.

The gentle and kindly Professor John B. Watson of Chicago University, who, perhaps, loves his fellow man, for he has chosen for his field of labor in Mr. Rockefeller's great human knowledge factory the study of the soul, has been making some experiments.

Professor Watson's department is psychology.

We all wish to know all about the soul, for the knowledge may be important. Professor Watson has gone some little distance around by beginning his research on rats. What he wished to prove was that a rat had a sixth sense.

So this kindly and warm-hearted scholar, with his bosom palpitating with love for his fellow men, "put out the eyes of several rats, killed the sense of touch by freezing the feet and in other ways established the fact that the rats deprived of their ordinary senses will still manage to go in the direction which would lead them to food."

The exact words of the dispatch are given above and it is added that Professor Watson told this story of inhuman and stony-hearted cruelty to the American Psychological association as Columbus. As there is no report that the students and professors of the science of the soul protested against this fiendish and malignant cruelty, it is presumed that it was listened to with interest and without much disapproval.

Not only the sense of sight and touch must have been destroyed in the rats but the sense of smell as well. At the same time the rat must be kept enough alive to wish for food and to make certain blind and feeble struggles to reach it with sight-

less eyes and frozen feet and bearing what terrible suffering we can only guess at.

The world has grown away from its inquisitions, its burnings at the stake, its martyrdoms in the name of religion, but it has as yet hardly begun to appreciate the awful inquisitions, the depths of inhuman cruelty practiced continually in the name of science.

It is a passing phase of human thought, but one upon which the world will look back with regret and astonishment.—A. J. R., in Minneapolis Journal. Sent by J. O. Viking.

Moral: Study modern psychology (phrenology) and you will know that hunger sense is not in the feet and eyes, nor even in smell nor taste.

## DRUNKENNESS A FORM OF INSANITY.

"Physicians have often claimed that intemperance is a subject more germane to their profession than to that of the minister and the reformer. Better results may be expected when each understands more clearly the other's point of view. A suggestive paper on this topic was read last week before the British Medical Association at Toronto by Dr. T. M. Crothers, superintendent of a hospital in Hartford, Conn. He argued that inebriety is a disease of the brain and nervous system, that often it is beyond the control of its victims, and that the theory that the excessive drinking of alcohol liquors is a moral condition is untrue. In the case of the periodic drinker, who drinks excessively for a short period and then abstains, it is an acute mania, or insane impulse, resembling epilepsy in its sudden, convulsive attack. It develops in another form of insanity in the constant, so-called moderate drinker, who is the most degenerate and defective of all inebriates. Atmospheric conditions often bring on the insanity which craves alcoholic stimulants. Some persons drink only at the seashore, others only on high elevations, and others only in certain climates and seasons. Dr. Crothers believes that the treatment of inebriates belongs to physicians, and that confusion concerning it will continue till medical men teach the public the facts concerning the disease and rational methods of treatment. They must study it and lift it out of the field of credulity and quackery and bring it into the field of exact science. The results of study of those who, like Dr. Crothers, have had many years of experience in treating drunkards, deserve the thoughtful consideration of temperance reformers. The time is not so far distant when all insane persons were held morally responsible for their condition and their punishment as criminals as the only remedy."

The above shows that people are beginning to find out the cause and cure for drunkenness. We have long known that drunkenness is a disease of the nervous system, or speaking more plainly, it is caused by an excessive development of some faculties and a too weak development of another set of faculties, giving rise to a pessimistic state of mind, restlessness of nerve, disturbances of the liver function, change of the blood, all of which gives rise to the alcoholic tendency with all its evils.

Recognizing this fact, we have written a little pamphlet for mothers, friends to the drunkard and for the drunkard himself, enabling the mother and drunkard to cook and eat, live and think in such a way that the alcoholic tendency will entirely disappear in time.

V. G. R.





## 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 IT BRAIN OR IS IT A BUMP?

Question by W. J. R., Culebra, W. I.—What is that round bump, sticking out like the end of an egg, in the center of the back-head, on a line with the lower part of the ears?

A.—It is that bony protuberance called occipital protuberance. It is nothing but a bone-chest situated in the mesial line. There is no brain in this part, or beneath this part. Parental Love, or the Parental brain centres are located above this protuberance and three-quarters of an inch in a sideward direction from the mesial line of the head. There is a cleft between the two cerebral hemispheres called the inter-hemispherical cleft, into which cleft the falx major, with its sinuses (blood pockets), is inserted.

When the occipital protuberance is very prominent, it means that the muscular system is active and that the constitution is strong in a muscular and ligamentous sense. It usually means activity, desire for work and outdoor life, because of the development of the muscular brain and muscular system.

### Girl or Boy Offspring at Pleasure.

Question by C. D. W., Ind. Ter.—How can parents give rise to male or female offspring at pleasure? Or do you not think that God gives children to parents?

A.—Surely God gives the children to parents, for He has created everything that lives; but at the same time, He has created and does create beings according to natural law. He has given the creative capacity to parents. This is the reason that they marry and "multiply." But reproduction is governed by the laws of God, as revealed by nature, and NOW we know these laws. This is the reason that parents and even stock-breeders may produce sex according to their desires.

Q. 2.—How it is possible for married people to cultivate the social affections and not produce offspring?

A.—This is a private question and cannot be answered in this department.

Q. 3.—Can the sexual appetite (Amativeness) be cultivated and yet a person remain virtuous?

A.—Yes. When it is understood that the cultivation of Amativeness leads to life-building, repair of functions and generation of magnetism, then people will know that the development of Amativeness is as necessary and even holy as the cultivation of Veneration, by prayer, worship and sanctification. When the higher faculties act with Amativeness there is nothing degrading in its function. But when a person is weak in Conjugality and Veneration and strong in Destructiveness, he degrades the function by abuses of various kinds, especially by promiscuous association. There is nothing worse to the soul than promiscuous association, for promiscuous association changes the nature of the magnetic and nervous fluid, which in turn degrades the soul, resulting in sickness and degeneracy of tissue, leading to diseases, poison in the blood, sin, crime, disrespect, inflamed eyes, a disgusting appearance, bad long-

ings, sexual diseases, poor offspring, a sinful soul and a degenerated appearance. This is the reason that God has implanted such faculties as Conjugality and Veneration to give direction to the sexual appetite, keep it in one channel only and preserve virtue.

### Are They Mated?

Question by G. A. G., North Robinson, O.—When a man has dark hair, grey eyes, medium complexion, large red lips, nearly five feet eight inches tall and weighs 150 pounds; and when the lady has dark hair, blue eyes, fair complexion, full face, full eyes, red lips, large underlip, five feet five inches in height and weighs 132 pounds—when these two are about the same mentally—are they mated, and should they marry?

A.—It is impossible to answer this question on such data. You say that they are the same mentally; this may mean much. If they are the same mentally in regard to temper, will and opposition, then they are not adapted. It all depends upon what is meant by being the same mentally. The most dangerous elements mentally are temper, ambition, sexual appetite, fighting desire, or Destructiveness, Compativeness, Approbateness and Amativeness. When one has a bad temper the other one should have well developed Secretiveness, or self-management, patience and control. This holds good regarding other traits as well. But in taste and direction of talent, they should be the same. One with very strong Amativeness should not be coupled with one who is very weak in this faculty, for then the weak one would be too weak sexually; he would be injured, and the other one would eventually become dissatisfied. Neither should one strong in Amativeness and weak in Conjugality be coupled with one very strong in Conjugality, Approbateness and Veneration. Such a union would result in misery for the one strong in Conjugality—it would lead to divorce. A phrenological examination is best. It is well to remember also that a phrenologist who has studied Fowler's books on mating and love will make mistakes, if he mates people, simply because Fowler's so-called phrenology does not hold good, here as elsewhere. Fowler did too much guessing in regard to love, wedlock and selection. If he had studied more and written less, phrenology would have been accepted by ALL people. But his phrenology does not hold good, nor can this be expected. He took it up without having received a single lesson in regard to the science. I would caution students in regard to his writing relating to conjugal selection.

### Value of Meat; Dynamic Magnetism vs. Rubber, Heat, Cold.

Question 1, by W. D. W.—Does meat contain life-sustaining elements not found in other foods?

A.—No. The animal kingdom is ahead of the vegetable in the scale of evolution, the same as the vegetable kingdom is ahead of the mineral. The lime taken from the limebed is not the same kind of lime as that taken from the human bone. A plant will absorb the lime from the human bone very readily, but it pays no attention to the lime taken from the limebed. Yet our chemists can see no difference between the lime taken from two such sources. The plant is a better chemist than our chemists.

Question 2.—Will not meat be entirely eliminated from our diet in the future?

Answer.—Yes; and so will vegetable foods as well.

Q. 3.—Can a man develop and retain dynamic magnetism without wearing silk or exercising on an insulated platform?

A.—He can develop it but he cannot retain it. But why do you speak about "dynamic" magnetism? If the magnetism be dynamic it will disappear from you under any condition, even when you sleep, or when you sit on the insulated table.

Q. 4.—Should a bed be insulated with rubber castors?

A.—No. When you sleep the brain rests except at rare intervals, when you dream. Dreams do not last long, although it



appears as though they last all night, sometimes.

Q. 5.—Can a man work in intense heat and cold and yet develop magnetism?

A.—No. Cold uses up the animal heat, upon which magnetism depends, and heat paralyzes the energy of the nervous system and sets the magnetism free.

HUMAN CULTURE—Gal. 10.

Rose ....

**Why Should Girls Resemble Their Fathers and Boys Their Mothers.**

Q. by J. O. V., Ishpeming—Please explain why sons should resemble their mothers and daughters their fathers.

A.—Because when boys take after their mothers they partake more of the loving, sympathetic and tender qualities and are therefore less rough and crude; and because, when daughters take after their fathers they are larger, stronger, more resolute, daring and positive. They can accomplish more. Yet there are instances where boys resembled their mothers without being influenced for good, as, for instance, Napoleon Bonaparte, and again, there are cases where children do not resemble either parent, but start out on a new evolutionary route all by themselves, seemingly.

**The Conception of Jesus Christ.**

Q. 1, by J. L. R., Kampsville, Ill.—Do you believe in the immaculate conception of Jesus Christ?

A.—We do not discuss beliefs in these columns. If we believe the Bible, we must believe in the immaculate conception, because there is nothing else to believe.

Q. 2.—Do you think that Jesus ascended into heaven in his physical body?

A.—This is also a question that deals with beliefs. It is a question that does not deal with human science.

Q. 3.—How do you agree with modern Spiritualism?

A.—I do not know. It is very difficult to tell what is true and what is false in Spiritualism.

**How Can Hyperphrenia Be Cured?**

Question by W. H. F., Chicago.—Can hyperphrenia be cured by other means than medical?

A.—Hyperphrenia is nothing else than an exagerrated, passionate and highly exalted, or correspondingly depressed state of the insane. It is soul-fever. Some certain faculty, or faculties, or perhaps the entire nervous system, is unduly active, feverish and tense. One day the person may be very happy and the next day he may be correspondingly depressed or passionate. Brain nutrition, nervous calm, neurotic fluid is wanted. The faculties of tension are too strong and the faculties of regulation are too weak, besides vitality, especially brain vitality, is wanted, as we explained before. Mental peace, massage, brain and nerve building foods, plenty of sleep, calming foods and drinks, massage, development of the vital and self-engineering faculties are necessary in order to cure this mental condition. And the faculties of tension, Destructiveness, Combative-ness, Approbateness and Amativeness should be calmed. The circulation should be improved. It is not easy to cure insane people in an insane asylum.

**The Cause of Sleep.**

Q. by J. O. V., Ishpeming, Mich.—What do you think of the following:

"Sir William Gowers has recently developed a new theory of sleep. According to his explanation the suspension of consciousness in sleep is probably due to "break and make" action among the brain cells. The activity of the brain is considered to be due to nerve cells, from which spring nerve cords that go on dividing and subdividing, until they terminate in little knobs. Formerly it was believed that the nerve cells of the

brain were in permanent connection by means of their terminals; but now it appears that these are only in opposition and capable of being separated. The hypothesis is that during sleep such separation takes place, and the fact that narcotic substances are capable of inducing sleep is held to support this view."

A.—Sleep is caused by the contraction of the brain cells. The brain cells get tired and the soul must rest with its activity and when the soul stops its action the brain cells contract. This takes place every twenty-four hours, as a rule. Dreams are nothing else than partial activity of the soul and cells. The soul is ever there to act upon the cells.

## MECHANICAL ENGINEERING.

The thousand and one necessities, conveniences and luxuries on which the people are dependent in this age of civilization are dependent upon the machine, its uses and productions. Modern facilities for transportation, commerce and communication have been brought about by inventive contrivances, machinery and mechanical apparatus. The field of mechanics is almost unlimited, for each invention brings new forces into play, and changes the mechanical methods of application. The mechanic who has received a technical education, or who can apply mechanics according to scientific principles, is an important factor in the advancement of civilization. The skilled mechanic will always be in demand, and especially is this true of the mechanical draftsman, who is in the greatest demand, even at the present time. It is almost impossible for large steel, iron, bridge, structural and engineering companies to get skilled draftsmen for their various work. Young men, as a rule, cannot afford to spend four years in a college, and thus qualify for mechanical engineering, for which reason they go without education in mechanical directions, this being the main reason why so many of the mechanics are NOT qualified for the work. A mechanic must know mechanical drawing before he is a good mechanic, for each and every machine has geometrical proportions which must first be represented on paper by a skilled draftsman before the various pieces of the machine can be made. Skilled mechanics, draftsmen and machine designers draw a high salary, or wages, but they should prepare themselves for the work. Mechanical engineering, drafting and machine design cannot be conducted on the principles of guesswork; for the least error in the drawing may cause a loss of hundreds of dollars in labor and material before it can be detected. Therefore, to insure mechanical accuracy, such men should have a clear idea of the work, the difficulties to be overcome, the general plan of construction, and the perspective and mechanical requirements, in order to produce perfect mechanical work. For this reason, mechanical engineers, mechanical draftsmen, machine designers, toolmakers, patternmakers, foundry workers and mechanics operating in smith shops should educate themselves for their work, until they are competent in their arts. But no one should take up mechanical engineering before he KNOWS he can master it. He must have talent for it.

**What the Mechanical Engineer Has to Learn.**

He must learn arithmetic, formulas, mensuration, geometrical drawing, projection drawing, mechanical drawing, machine details, gearing, practical projection, development of surfaces, geometry and trigonometry, elementary mechanics, laws of motion, statics, motion and rest, composition of forces, dynamics and physics. He must understand hydro-mechanics, hydrokinetics, velocity and the laws of friction. He must be acquainted with algebra, logarithms, pneumatics, pneumatic machines, air pumps, air compressors, injectors and siphons. He must study heat and its properties, expansion of bodies, heat propagation, heat measurement, specific and latent heat, sources of heat, cold and blasts, heat engines, expansion of air and gases, steam



and steam engines. He must understand indicators and indicator cards, the mechanics of the steam engine and various kinds of steam engines. He must be a good judge of iron, steel and all kinds of material. He must understand the strength of material. He has to do with stresses, strains, tension, elasticity, compression, factors of safety, pipes and cylinders, composition of moments, graphical expression of moments, beams, reaction of supports, deflection of beams, columns, torsion, shafts, ropes and chains. He has to do with link mechanism, forces acting in link mechanism, return motion, linkages, cams, belting, power transmission, speed cones, belts of connection, guide pulleys, direction of rotation, knee joints, lathing, reversing mechanisms, differential gearing, ratchet wheels, dynamometers, valve gears, valve design, designs of link motion, etc. To learn all this, a young man must have brain, talent and the right make-up.

#### THE WASHERWOMAN'S SONG.

In a very humble cot,  
In a rather quiet spot,  
In the suds and in the soap,  
Worked a woman full of hope;  
Working, singing, all alone,  
In a sort of undertone:  
"With the Savior for a friend,  
He will keep me to the end."

Not in sorrow nor in glee,  
Working all day long was she,  
As her children, three or four,  
Played around her on the floor;  
But in monotonous the song  
She was humming all day long:  
"With the Savior for a friend,  
He will keep me to the end."

It's a song I do not sing,  
For I scarce believe a thing  
Of the stories that are told  
Of the miracles of old;  
But I know that her belief  
Is the anodyne of grief,  
And will always be a friend  
That will keep her to the end.

Just a trifle lonesome she,  
Just as poor as poor could be;  
But her spirits always rose,  
Like the bubbles in the clothes,  
And, though widowed and alone,  
Cheered her with the monotone  
Of a Savior for a friend  
Who would keep her to the end.

I have seen her rub and scrub  
On the washboard in the tub,  
While the baby, sopped in suds,  
Rolled and tumbled in the duds;  
Or was paddling in the pools,  
With old scissors stuck in spools;  
She still humming of her Friend  
Who would keep her to the end.

Human hopes and human creeds  
Have their root in human needs,  
And I should not wish to strip  
From that washerwoman's lip  
Any song that she can sing,  
Any hope that song can bring;  
For the woman has a Friend  
Who will keep her to the end.

—Eugene F. Ware

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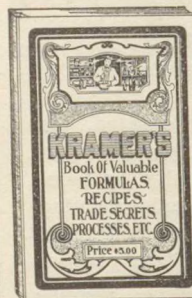
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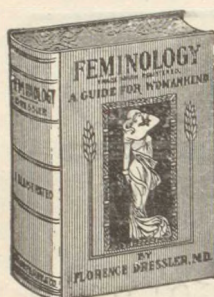
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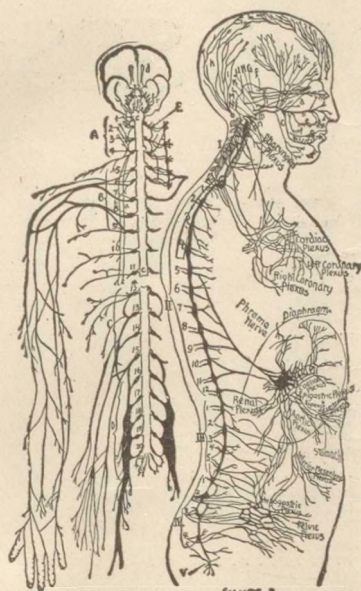


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