

HUMAN CULTURE

VOL. 9.

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No. 2

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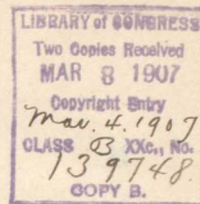
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HUMAN CULTURE



Vol. 9

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DISEASES, THEIR CAUSES AND CURE, EXPLAINED PHRENOLOGICALLY.

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

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

CAUSES OF LIFE, HEALTH, DISEASE AND DEATH.

The Cerebellum; Its Relation to Health and Disease.

The soul's function is to study the universe; and to maintain physical life the soul employs the physical brain.

All of the psychical faculties are located in the cerebral cortex. One set of psychical faculties are located in the side portions of the head. Through these brain centers the soul studies business, finance, industry, food, liquids, methods of self-preservation, medication, nutrition and everything which relates to physical life. Another set of psychical faculties are located in the temples or middle part of the head. These intelligent forces study art, music, idealism, poetry, self-exaltation, beauty and physical improvement in the arts, sciences and industries. Through these man becomes aspiring and inclined for self-elevation in a physical sense. A third set of psychical sensoria are located on the top of the head. These intelligent forces are abstract and metaphysical in themselves; they constitute the "subjective mind." They are interested in religious culture, metaphysics, law, spiritual evolution, salvation and eternal life. They study the spiritual forces of the universe. They are interested in a perfect character, righteousness, spirit life, future happiness—heaven.

A fourth set of psychical centres are located in the forehead. They are interested in education, science, philosophy, physical matter and its qualities. They study the universe in a material sense. They are the scientists, builders, designers, inventors, speakers and makers of things. They gather and use data. They make man progressive in a technical, mechanical, inventive, scientific, literary, oratorical, reasoning and philosophical sense.

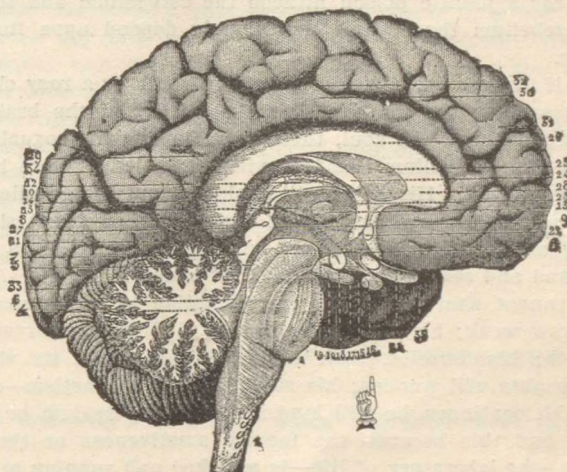
But in all of those psychical faculties there is not one that is able to secrete and support life or to manufacture nutrition for brain, thought, emotion and soul. It may seem paradoxical that the soul cannot manufacture its own nutrition or that the cerebrum cannot secrete one single drop of blood for its own vital nutrition.

When it is a question of life production, nutrition and health the cerebrum and the psychical faculties must fall back upon those brain centres located in the base; and the most important of those brain centres are the cerebellum and the medulla oblongata. The medulla itself is the distributing department. It has charge of distribution of nutrition in a transportation sense. This transportation is two-fold: Anabolic or reconstructive, and catabolic or eliminative. In these two processes, life and death are represented. Through the anabolic process nutrition and life are transported to such places where they are needed. Through the catabolic process waste products, worn out material, poisonous products, impurity and foreign elements are carried out of the system, through the skin, lungs, bowels, kidneys and other excretory organs. For that reason health and disease de-

pend greatly upon the medulla oblongata. But the medulla itself does not participate in the creative process of life. The medulla is simply the power-house of distribution.

Cerebellum—The Laboratory of Life.

It is the cerebellum that is the laboratory of life in a biochemical sense. Every man strongly developed in the cerebellum has a good lease on life. Longevity is a result of a well developed cerebellum and medulla. No man can expect to live long and resist diseases when he is weak in those brain sec-



Cerebellum Containing the Muscular Impulse and the Impulse of Sex Life (Amativeness).

tions. In these brain sections life begins and ends. As soon as those brain centres give out the thread of life is spun.

In youth these brain centres are strong; therefore youth is the springtime of life. Then it is that the lover can love; then the world is full of freshness and beauty. Then there are singing birds in every tree, flowers in every path, laughter in the limpid brook, music in the rustling leaves and poetry in everything. Then the blood of youth bounds through every vein; the heart is light and merry every minute of the day. And in proportion as these brain sections retain their strength will the springtime of life continue.

Causes of Disease and Death.

But as soon as these brain sections grow weak, or are impaired, or injured, or as soon as some foreign element in the form of poisonous gases effect them unfavorably, or some habit, either physical or psychical, affect metabolic functioning, then the table turns. Then there will be weakness, nervous debility, impotence, lassitude, weakness of the back, defective memory, confusion of ideas, lack of self-confidence, dullness of the eyes, wrinkles in the face, grey hairs in the head, aversion to society, timidity, despondency, melancholy, disturbed circulation, pain in the kidneys, dizziness, fluttering of the heart, headache, insomnia, lifeless looks, chilly sensations. Then impurity and

poisonous gases will lurk in the blood. Then a person is likely to retire from the society of his best friends; then there will be excitement and gloom, less nerve power, absence of mind, low spirits, low vital force, weak knees, tired feelings in the morning, horrible dreams, lack of concentration, backwardness, roaring noises in the ears, clammy and cold organs, losses of vital fluid.

Then there may be softening of the muscles, or muscular rheumatism, or paralysis, or muscular paresis, or wasting of the muscles, or disturbed equilibrium, or St. Vitus' dance, or bone disease, or locomotor ataxia, or some other sickness of the muscular system in some part of the body. It is the cerebellum that has charge of the muscular system, muscular co-ordination, myogenesis, the secretion of the "spark of life," the sexual system, metabolism, or repair of function.

In the posterior lobes of the cerebellum, on each side of the incisura cerebelli posterior, is located that faculty which secretes life, namely, amativeness. It secretes life and vitality for the physical organs, the brain and the psychical faculties.

If, through imprudent sexual congress, a person has introduced the syphilitic poison, there will be disturbances of the functions of life, resulting in chancre, chancroid, buboes, ulcers, skin diseases, nervous trouble, insanity, orchitis, impotence, bone disease and other disturbances of the organism, simply because the syphilitic poison attacks the cerebellum and through the cerebellum those parts that mainly depend upon its functioning.

Or if through self-abuse a promising youth or a rosy cheeked girl is sapping the fluids of life, the vitality of the brain and the magnetism of the soul, thereby weakening his sexuality, as well as the cerebellum itself, it will not be long before he will pay the penalty. His habit will seek him out in the silence of the forest, in the darkness of his chamber when sweet slumber should enfold his faculties. It will follow him like a spook over land and sea and darken the best hours of his life. Prison walls cannot shut it out, for its habitation is in his soul. He will grow weak; his blood will lose its vitality; his nerves their strength; his muscles, their elasticity; his brain, its vitality; his thoughts will wander; his soul will lack magnetism—and, if the habit continues, he will land in the insane asylum or in the grave, and this because the faculty amativeness or the cerebellum—the laboratory of life—is attacked and running at a low pressure. Yet it is easily cured if the right treatment is used.

If the cerebellum has been weakened, or if it be hereditarily weak, or if it has been injured through poison or bad habits, or imprudent actions, or through an injury, it will lead to muscular and sexual sicknesses by the hundreds. Weak or injured or inflamed amativeness leads to nervous prostration, satyriasis, consumption, hysteria, heart disease, liver disease, kidney disease, leucorrhea, spermatorrhea, gonorrhea, erotomania, atopomenorrhea, menorrhagia, amensia, profuse catamenia, uterine disorders, orchitis, impotence, varicocele, pimples, obesity, polyemia, ovaritis, scrofula, ovariomania, orchidathrophia, etc. In fact it is impossible to enumerate the thousand and one weaknesses and diseases peculiar to people whose cerebellum is weak or injured.

When the higher faculties are not sufficiently strong and active, Amativeness will run wild; it will inflame the soul, fire up the blood and lead to satyriasis, or too strong sexual desire which may lead to syphilis in its worst forms.

When the cerebellum is too weak the sexual energy is diminished, impotence is a result, weaknesses and disturbances of the generative organs. Then the voice is weak, throat trouble is likely to set in and a young man cannot raise a beard. People who have been castrated in infancy suffer in these directions. Pathological science has demonstrated that vertigo, syncope, paralysis have a close relation to the cerebellum. People who

are too strongly developed in amativeness, combativeness and destructiveness and too weak in the social and moral centres are in danger of sickness caused by sexual excess. They may weaken their heart through over-indulgence, especially is this the case when the heart brain, the medulla, is weak. They may injure the lumbar centre, situated in the spinal cord, and thus become impotent notwithstanding their strong cerebellar or sexual power; for it should be remembered that potentia coeundi is located in the lumbar centre of the spinal cord and that libido sexualis or sexual desire has its seat in amativeness. Therefore, it is well for men and women having too strong sexual desire and a very intense mind, caused by combativeness and destructiveness, to remember their weak and strong points and exercise prudence in a sexual sense.

Animals being very strongly developed in the vermiform process of the cerebellum, such as the chamois, goat, cat, dog, zebra, monkey, etc., have great agility of movement, which is also the case with people. A man whose cerebellum is strong is an athlete and a man whose cerebellum is strong, together with combativeness and destructiveness, and whose back head and top head are small, is in nature, character, mind and talent a pugilist. When then the amative impulse is very strong the man abuses himself in a sexual sense, which is also the case with animals, especially the monkey. The cerebellum is strongly developed in animals that propagate several times per year, such as the pig, cat, mouse, rat, opossum, etc. And mothers having a large cerebellum are likely to have twins or triplets.

Phrenology, history and pathology prove that the cerebellum is the seat of amatory emotion, reproductive power, muscular co-ordination and myogenesis.

History before Dr. Gall's days even prove that the people knew of the significance of the cerebellum in a muscular and sexual sense.

For instance, Hildanus relates that, in the year 1630, a consistory court examined Michael Tutzler for impotency and gave his wife a divorce; he confessing that he received a severe blow on the cerebellum eight years before.

In the "Memoirs de Brantome" it is reported that the husband of M. de Burie received a blow on the nape of the neck in the war and that this blow rendered him impotent.

A young widow experienced heat and tension in the nape of the neck, this portion being overheated, causing her to suffer and die from convulsions.

A prominent physician of Vienna showed a marked dislike for women; he loved solitude; he died of pulmonary consumption. The distance between the mastoid processes was hardly three inches and his backhead was flat in its lower part.—See *Ibid.*, P. 166.

In Transylvania journal of medicine, October, 1834, a case was reported of a girl whose menstrual function was established at the age of one year and appeared regularly until pregnancy, which occurred when the girl was nine years of age, all caused by a very large cerebellum.

A hermaphrodite was born at Potsdam, 1780, in whom the sex was so equally balanced that M. Mayer could not say which one was in the lead. M. Mayer wrote in the *Gazette Medicale* of Paris, No. 39, that the cerebellum was so small that it surprised him.

Alexandrine Labrosse was the daughter of a man of robust constitution, but his wife was weak and accustomed to excesses. This child was puny, slow of growth and weak of intellect. At five years of age she could not stand alone and was subject to glandular enlargements and cachetic affections. She died March 21, 1831, at the hospital des Orphelins. She practiced self-abuse. After post-mortem examination a quantity of serum was found in the occipital fossae and a gelatinous membrane was found in the cerebellum, and, on the posterior and inferior

side of the tuberculi quadrigemina was the appearance of erosion.

In the report of Magendie's work, June 24, 1837, a case is reported of a girl of twelve who practiced self-abuse, who filled her parents with horror by her nocturnal excesses and whose cerebellum was found wasted and covered with purulent effusions after death.

In *Ibid.*, p. 188, is reported a case of a woman who died from ovarian disturbances; after death it was found the left lobe of the cerebellum had wasted.

In the same book is another case of a woman who died November 11, 1818, in whom the right ovary was found diseased and the left lobe of the cerebellum wasted to a third less than the right.

On page 190, same book, is mentioned a coachman predisposed to sexual indulgence, but who struck the nape of his neck against a joist, after which his sexual power diminished daily until he finally became impotent. On page 191 still another case is mentioned of a man who received a wound at the neck, where the cerebellum is located, and that, after this, he lost sexual power and desire.

In *Ibid.*, p. 246, Dr. Hennen relates the case of a hussar who fell from his horse, injuring his cerebellum, after which accident his genitalia were inflamed. At last he died from the fall and on dissection it was found four drachms of coagulated blood around his cerebellum.

A young boy who died August 12, 1836, of sexual disturbances had tumors, the size of a marble, in his cerebellum.

In *Med. Chir. Rev.*, July, 1833, p. 238, is reported a case of a religious man who struck his neck against the corner of his bed, through which injury he became satyriacal and lustful; he died from mania caused by the injury.

A boy of 13, addicted to self-abuse, died from incontinence of urine and from paralysis. On dissection puss and water were found in the cerebellum.

An army officer addicted to sexual vice died of febrile nervous affection, Dr. Baudens reporting that he found a concretion which weighed more than an ounce in his cerebellum.

In *London Medical and Surgical Journal*, p. 125, is reported a case of a young man who practiced self-abuse and who had a tuberculous mass the size of a hazelnut in his cerebellum.

Eliza Purl, 19 years old, died from headache and ovarian congestion. Upon post mortem examination an ounce of thin, fetid puss was found in the cerebellum.—See *Lancet*, Vol. 17.

The cerebellum was indurated and inflamed in a lady who died from nymphomania, caused by venereal pleasure.

Dr. Falaret found a large cavity in the cerebellum filled with clotted blood in a man who died from apoplexy.

Mr. Gerardin died in a fit of rage, and on exposing his cerebellum, after death, it was eroded and filled with bloody clots.

Dr. Bell of Philadelphia reports in his works the case of a woman who died from hemorrhage, apoplexy and ovarian trouble, who had cerebellar effusion.

A young man who died from paraplegia and continual seminal emissions had effusions of blood in both hemispheres of the cerebellum.—*Ibid.*, p. 264.

Dr. Abercrombie reports the case of a boy who died of convulsions and cerebellar meningitis. On dissection a deposition of coagulated lymph was found in his cerebellum, connected with the arachnoid coat of the right side of the cerebellum.

In *Andrals Medical Clinic*, p. 272, is reported a case of a woman who died from apoplexy and uterine inflammation; the cerebellum was inflamed.

A seamstress, 31 years old, became affrighted when menstruating; she became dizzy and experienced an acute pain in the back part of her head; her menses could not be re-established. Finally she was seized with a violent pain and died. On dissection a large cavity was found in the cerebellum and the brain in the cerebellum had become softened.—See *Ibid.*, p. 282.

Dr. Rowel reports the case of a woman who menstruated at the age of seventy and who died from cerebellar apoplexy. The uterus, fallopian tubes and ovaries were highly injected.—See "Brigham on the Brain," p. 82.

A very talented lady, tormented by the amative propensity, who had been treated by many doctors, at last went to Dr. Gall, the Father of Phrenology, and was advised to take up another occupation, to apply leeches to the nape of her neck, to avoid heating food and stimulating drinks and to apply ice to her neck; this same lady did as she was told and recovered.

Sexual excesses lead to nervous exhaustion. They weaken locomotive power and intellectual ability. They disturb the circulation; they lead to stupidity. When the cerebellum is too weak the brain is weak; it is not supplied with vital energy.

To correct amative excitement it is necessary to avoid heating food and stimulating drinks. Regular muscular exercises are necessary. Fresh air is needed. Books, plays, dances, associates, sentimental novels and sensational dailies should be avoided. Association with intellectual people is essential. Work that calls the intellectual faculties and moral sentiments into action is important. Cold baths are good. Leeches and ice applied to the neck and behind the ears will help.

Dr. Ferrand cured many patients from erotic mania and melancholy by such curative methods. Dr. Gall recommended such treatments. He cured a man from erotic mania in a few days by subduing the local inflammation of the cerebellum. He applied leeches and pounded ice to the neck, where the cerebellum is located, after he had shaved his back head.

Dr. Ferroresi cured a young lady from nymphomania and a young man from masturbation only by applying ice to the back of their heads.

Indeed, brain science, pathology, phrenology and experience have demonstrated the close relation that the cerebellum has to the muscular and sexual systems, as well as to life, health, disease and death.

HOW TO GAIN SICKLY PEOPLE AS CUSTOMERS.

Why Business Men Should Study Character Reading.

Health and disease conditions must be taken into consideration when we read character for business purposes. We must treat a person with kindness when he is in a sickly condition. If we treat a man rudely when he is sick, we make an enemy of him; he will never forgive us. He will talk ill against us to the day of his death. Therefore, it is very essential to sum a man up from the standpoint of health and sickness.

When a man has a narrow, flat and sunken chest; when his nostrils are small and pinched; his hands are cold and damp; when he has a pallid countenance, a small retreating chin, high and irregular pulse; when his complexion is dull, his eyes are bloodshot, restless, languid, or wild; when he has sunken cheeks, a large head and a small body, or when he has signs indicating ill health, or weakness in some one of the physical functions—then, we must use words of kindness, sympathy and persuasion. We must treat him as a mother treats a baby, and even then, we may expect abuse. Kindness in such a case pays best. We must be good judges of health and disease. A man who is sick is not himself, no matter what his faculty development may be. Of course, when he has a high top-head and a large back-head, he is patient and good, but even then, things will irritate him. To treat one single man rudely may mean the loss of thousands of dollars; in fact it may mean failure to us. When we study character, we do so that we may know how to win friendships and patronage, that we may help people by our advises.

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

CONJUGALITY (THE "LOVING HEART").

Location.

Conjugality is found in the inferior occipital convolutions. It should be remembered that each faculty has two convolutions, one in each hemisphere, which is also the case with Conjugality. It is located about one inch and one-half obliquely upwardly from the occipito-mastoid suture. The lamdoidal suture crosses the two convolutions in which Conjugality is located. This is the reason that there is usually always a depression of the bone where Conjugality is located, making the faculty appear weaker than it is. Or take the opening of the ear for your starting point; go up about one inch and then go straight back about three inches and you are on Conjugality, as a rule. Of course some heads are larger than others and in some heads Destructiveness, Combativeness and Vitativeness are very large and then these faculties would encroach on the situation of Conjugality. Or find the central part of Amativeness; now go straight upwardly about one inch and one-half, then go towards the ear one-half inch and you are on the central portion of Conjugality. And remember that, when a head is built on a high pattern, Conjugality is higher up; when it is constructed on a low principle, Conjugality is lower down, and when the cerebellum is very large, Conjugality is higher up. Remember also that Conjugality is located in the cerebrum. O. S. Fowler locates Conjugality in the cerebellum, according to his bust, and the cerebellum he locates in the neck where there is no brain; or in other words, he has located the brain too low in some parts and too high in others. Be very careful so that you do not locate Conjugality in that part of the backhead where there is a depression caused by the separation of the cerebrum and the cerebellum, where the tentorium cerebelli is inserted.

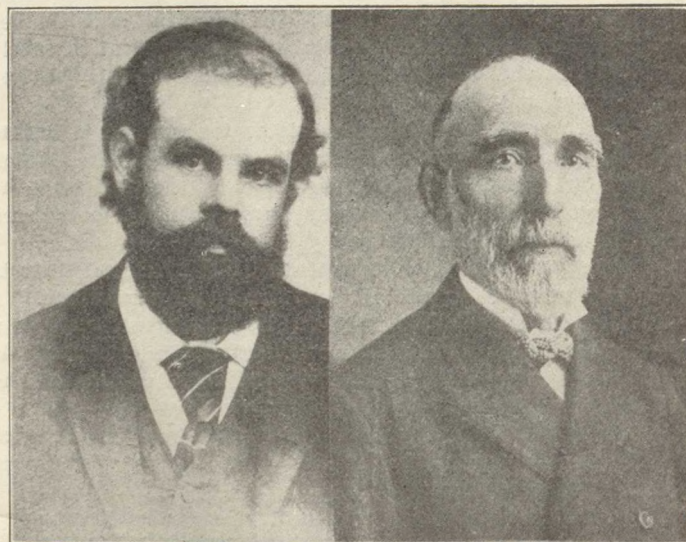
Function.

Conjugality is that faculty which gives rise to the sentiment of conjugal love and marriage. It selects a mate, loves, cherishes, marries and clings to that mate. It is the instinct of marriage, the spirit of wifehood and husbandhood and the very foundation of family life. When Conjugality is strongly developed in a young man, he dreads to live alone, but when it is weak he dreads to get married. If Amativeness be strong and Conjugality weak, he does not object to the association of the opposite sex, but his association is transitory. He is changeable in his affections. His love is not lasting; he cannot be trusted, neither will he care for selecting a mate for life. He believes in "trial marriages," and if he be married, he longs for freedom.

When Conjugality is deficient, or wanting, the sentiment of love and matrimony is wanting. The love capacity is wanting. If it were not for Conjugality, there would be no love in a matrimonial sense, no selection, courtship, matrimonial unions, fidelity and mateship. There would be no desire for wifehood, husbandhood and family life. The matrimonial relation would have no charm to a man lacking Conjugality. He would have no love aspiration, no desire for conjugal ties, no desire for companionship. If Conjugality, Veneration, Parental Love and Friendship be wanting, a young man would be incapable of love devotion. If he married he would marry for other purposes. He would be bashful. He would care nothing for love and love-making, the writing of love letters and books relating to social ethics, marriage, matrimonial laws, laws of selection

He would not be qualified to enter the state of matrimony. He could not become a true, loving and devoted husband.

People very strong in Conjugality, Veneration and Parental Love are interested in matrimonial statistics, marriage settlements and doctrines relating to the perpetuation of love and marriage. If Conjugality be wanting, he would call marriage a bondage and a failure, and to him it would be a failure and a bondage.



Conjugality Strong.

Conjugality Weak.

Notice the Difference in Facial Expression.

ments, mating, marriage advertisements, "heart and hand" journalism, love songs, engagements, books treating on wedlock, the laws of conjugal selection, family life and family association. Such people long for marriage when they are young. They wish to love and be loved. They have a strong mating desire. They are congenial, devoted and confidential. They have a clinging nature. They wish to share life, its joys and sorrows, with the matrimonial companion selected by and for themselves. They dislike divorces, divorce laws and matrimonial infidelity. They take an interest in family life. Family life has a peculiar charm to them. If Combativeness and Conscientiousness act with Veneration, Conjugality and Parental Love they are as true as steel. They are moved by the strongest desires to perpetuate love and marriage. They dread to leave their mate. They wish to be with their mate every hour of the day. If a young man has these faculties in the lead, and he calls on the lady of his choice, a Sunday evening, he is likely to stay too long. Time flies on eagle wings. His soul is full of romance and poetry. After he comes home, he is likely to write poetry the rest of the night, and in the morning when he goes to work he will perhaps be late; he will be tired and sleepy; he will forget his industrial duties; he will commit blunders and perhaps be discharged for "neglect of duty." He thinks of nothing else than his lady love and her association. He lives in another world as it were; he is filled with love dreams, romance and poetry.

The very best that such a young man can do is to marry, otherwise he will not be a success. He cannot work, nor study, nor attend to his daily duties, nor succeed with his lessons at

school or college as long as he is moved by those love emotions. He cannot settle down to useful work, duties and studies before his affections are settled. In fact, young men and girls who are too strongly developed in the social faculties, especially Conjugality and Amativeness, are not very good students as a rule, not even when the intellect is very strongly developed. They are so strongly drawn towards social life, love-making and love associations that they neglect their studies and their work. Hence also they do not accomplish very much in life before they are settled; especially is this the case when such faculties as Conscientiousness, Acquisitiveness, Combativeness and Destructiveness are relatively weaker. They may be millionaires in love, but they will never be millionaires in purse. Home life and love association has a peculiar charm for them. In the evening, when they should be home and recuperate from their daily work, they dress up and go out for the purpose of finding their associates. They stay out perhaps till eleven, twelve and one o'clock and perhaps all night. When they are strong in Veneration, Conscientiousness, Parental Love and Vitativeness they do no harm to any one else than themselves. They do not form bad sexual habits, but they rob themselves of sleep and fail to form industrial habits. Old people should watch young men and girls. Parents should keep an eagle eye on their sons and daughters when their sons and daughters are too strongly developed in the social faculties and too weak in those brain centres that lead to industrial habits. Parents should understand the brain formation of their sons and daughters and govern them accordingly. They should understand the motives and inclinations of their sons and daughters and ever keep a watchful eye on them, in a social, moral and industrial sense. There is no better medicine for young people than plenty of WORK. Children and young people should be taught to do something useful from the very beginning of their childhood, and all along until they are mature men and women. Children should not be permitted to run on the streets and form bad, frivolous and useless habits. The mind should be directed into useful channels, otherwise children, young men and young ladies will never care for that which is useful. They will be led by their emotions and care for nothing else than social sport and frivolity. The minds of young people must be trained, directed and taught useful work.

Conjugality is a very important sentiment, but it should not rule the mind. It should be developed in every child, in every young man and girl, but it should not control their habits. Conjugality is at the foundation of family life, home devotion, marriage, wifehood and husbandhood, but when it is too strong and active it leads to idleness.

When Conjugality is too strongly developed and active it leads to inordinate attachment, unreasonable fear of losing the love mate, idleness, mania for marriage, enthusiastic match-making, visionary love dreams, excessive confidence in people, hasty marriages, too strong desire to idle away time in an associative sense, unreasonable envy towards rivals, jealousy, conjugal misery because of disappointment in love.

If a young lady be strongly developed in Conjugality, Veneration, Conscientiousness, Parental Love, Ideality, Sublimity, Benevolence and Spirituality, and too weak in Combativeness, Firmness, Self-esteem and in the intellectual centres, and she be disappointed in love, she will not be able to overcome her love sentiments; she will pine away; she will lose interest in life and will very likely die from a broken heart, as the people call it.

A case of this kind is reported by Doctor Retzius, Stockholm, Sweden. This was a case of a beautiful, charming young lady who fell desperately in love with a young man, who disappointed her by marrying another lady. After this the love-sick girl lost all interest in life; she stopped eating and drinking; she would sit and cry all day long, sigh and long for him and

call out his name in a very romantic fashion; she could not sleep at night; she pined away and at last died, when medical men dissected her brain for the purpose of determining the cause of her sickness and death, thinking that there must be some deficiency in her brain. On dissection, it was reported that her brain was in a normal condition throughout, with the exception that one of the occipital convolutions jutted out far beyond the cerebellum, so much so that it arrested their attention.

It should be remembered that, in this very convolution, Conjugality is located.

It is Conjugality, Veneration, Conscientiousness and Self-Esteem that guard the affections in a sexual and matrimonial sense. A young lady having those four faculties in the lead is true in love and marriage and a young man strong in the same faculties is true as a lover or husband. But when these faculties are weak and Amativeness, Destructiveness, Approbateness, Benevolence, and Spirituality are in the lead, he is not true, neither will a young lady be true. Then she takes an interest in flirting; she lives the life of a butterfly. She finds fault with her lover or husband; is moved by polygamistic tendencies; longs for new lovers, new husbands and new marriages. She applies for divorce on the most trivial causes. Her affections are restless. She does not marry very early in life, and therefore likely to become an antiquarian beauty, or if she marries she marries for other motives, such as wealth, position, development, home, children, support, society life, luxury, fine dresses, etc. This holds good regarding a man also; he prefers to live the life of a bachelor, and, if he marries at all, he marries for other motives than love motives.

Conjugality has another very important function which has not been mentioned in phrenological books. This function has reference to offspring.

When parents love each other very strongly, they have greater power to transmit themselves to offspring, providing, of course, they are strong in Amativeness. No child should be born of parents who do not love each other very fondly. Parents who do not love each other fondly will give rise to inferior offspring. Family and race culture depends upon a perfect love union. If parents do not love each other, and give rise to offspring, the offspring will be inferior and criminal.

Conjugality is important in a vocational sense also. It gives sentiment to the poet, soul to the musician, oratory to the orator, imagination to the novelist, thought to the matrimonial journalist, legal insight to the framer of marriage laws, and selective sagacity to the cattle breeder. It is of importance in the social statist, the phrenologist, student of ethnology and sociology. Conjugality is interested in matrimonial journalism, marriage statistics, in the framing of matrimonial laws and divorce laws, in the making of wedding dresses, marriage certificates and forms. It likes novel writing, composition of love letters, collection of love letters, composition of love songs, the running of matrimonial bureaus, writing and speaking upon subjects relating to matrimony, the investigation of ancient forms of marriages, eugenics, family and race culture, etc.

WHO IS FIT TO MARRY?

Much has been said and written in regard to heredity, family and race culture and the prevention of the marriage of imbeciles, idiots and feeble-minded as well as confirmed drunkards and moral degenerates.

It is a matter of congratulation that an effort is being made to arouse human sentiments in the direction of marriage, parent-hood and family culture. Legislation, however, can only diminish the production of the unfit when it is known who is unfit, but this must be known first. In order to determine who is fit or unfit for marriage it is necessary to study phrenology

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in all its details in connection with heredity, eugenics, pathology, criminology, etc. There is no science that throws so much light upon the question of marriage as phrenology. At the present time our legislators, psychologists, sociologists, students of heredity and neurology are not qualified to say who is or who is not qualified to marry. As long as the brain and its functions are not understood, that long our educators and men of science are not qualified to deal with the laws of matrimony and parenthood. The only one who studies the brain and its functions is the one who in some degree is qualified to study the questions of heredity, family and race culture. It is not enough to prevent degenerates, imbeciles and idiots from marrying in order to prevent feeble-minded and criminal offspring. The most balanced, healthy and harmonious parents may give rise to defective offspring, unless they understand the laws of love, reproduction and transmission. Perhaps the only man who could determine who is or who is not fit to marry is the scientific phrenologist. He is the only one who understands the laws of love and affinity. He knows that unless parents are affinities, unless they love each other fondly, unless a child be conceived under proper creative environments, perfect offspring is out of the question, however moral, healthy, intellectual, learned and perfect the parents may be, and he knows also that parents who are deficient in such faculties as Amativeness and Conjugality are not capable of giving rise to offspring creditable to themselves, to society and to their God.

In order to determine who is fit or unfit to marry and participate in the duties of parenthood, it is necessary to study human science, including scientific phrenology, or else go to a competent phrenologist and have a physical and psychological examination made. People who are weak in the social faculties or in the motor centres or in some of the moral faculties should not become parents before they develop themselves.

V. G. R.

WILL CHICAGO BE DESTROYED THIS YEAR?

According to the prophecies of Lee J. Spangler and Madame de Thebes—

The Pacific Ocean will be swallowed up in a great crack in the sea bottom.

There will be a new heaven and a new earth.

There will be earthquakes.

The oceans will dry up.

New York, Boston and Chicago will be destroyed.

The Hudson River will disappear.

Millions of people will be killed.

Boston will sink and ships will sail over the tallest buildings.

The Rocky Mountains will be ravaged by floods and the inhabitants will build arks as Noah did.

The Atlantic will split open and the seas will flow in and the bottom of the Atlantic and Mediterranean will then be dry land.

Europe and America will come together and live as one nation.

Earthquakes, fire and flood will purify mankind.

Great sicknesses will come and strange diseases that medical men will not understand.

America's skyscrapers will tumble and burn.

The Atlantic coast line will sink.

There will be war in America and the Americans will lose some of their island possessions.

Italy will rise strong and powerful among the nations and the Latin races will rule the world.

Holland will be greater than Russia.

(Continued on page 36.)

HUMAN CULTURE AND VAUGHT'S PRACTICAL CHARACTER READER \$1.50

UNRULY CHILDREN.

There are many sad and depressing disappointments which come to one during a lifetime, but the saddest and most depressing of all is that which comes to the fond parents who have sacrificed self in a thousand ways and saved and planned so that the only boy should have every chance to become a great man, and then, after all, see him despise the sacrifices, and turn his back on the well-meaning plans for his future, deliberately face about on a downhill grade to self-destruction. Here the consummation of all the hopes, ambitions and efforts of both parents have come to naught, and they sit down, powerless in their old age, to weep!

It is sad, very sad! And we cannot but wish their plans had included the intelligent formation of the boy's character before his birth, also his early training and proper education, as well as the dreams and expectations. For things do not come by chance; everything is the result of a primal cause. The boy did not just happen to go wrong at the last minute. The lurking seed of a bad heritage was at the bottom of it all, followed by a training and education not adequate to overcome the harm first done.

If we work in conformity to Nature's laws, our plans will never go very far wrong. Nature is an assistant that never, never fails to bring desired results, providing we are able to understand her laws. The unruly boy is not an accident; he is the result of the mistakes of his parents and teachers.

There are two reasons why the unruly child is what he is. First, he was born with a combination of faculties that predisposed him to wrong actions, and, second, his training did not change this combinational make-up. Both sins were committed against the boy in ignorance and innocence, consequently the result of the sins is a shock and a surprise to the parents. There is no need for parents to remain in ignorance concerning the laws governing intelligent child raising, either from hereditary or training standpoints. More can be done at the present time, in one generation, in the way of perfecting the race, than has been accomplished in hundreds of generations in the past. These things are worthy of serious consideration.

There are a great many mental combinations producing the unruly child, but the chief one is a restless and selfish disposition, with weak powers of self-control and weak altruistic and social sentiments. As long as a child has such a combination, he cannot be depended upon. He will commit criminal acts sooner or later. However, when the fact that the child has such a characteristic combination is understood, while he is still young, and careful attention given to the cultivation of the self-controlling faculties and the ennobling sentiments, these latter can positively be developed in the child, thus saving him from harm. To see the danger ahead, in time, is the necessity, and this is so very easy when once we are able to interpret Nature's signals. The countenance of a child, his face, body and head are barometers indicating the condition of the soul principle within.

There are three elements that must be molded into the character of the unruly boy or girl, and they are all that stand between him and future destruction. If you, as a parent, succeed in implanting these three seeds into the good soil of the brain, you need have no further fear for your child. He will become a noble and respected citizen, and all the temptations in the world cannot make him anything else. These three characteristic elements are:

OBEDIENCE—willing, respectful obedience, coming from a consciousness that there are powers in the heavens, in the earth and in his home that are working for his good, if he will but work in harmony.

LOVE—which is the parent of unselfishness. Love and not

fear; love that seeks the happiness of all; love that loves every creature, but chooses its own affinities.

INDUSTRY—upon which the structure of civilization is founded.

These are the elements that will transform the unruly child.

By all means, and at all cost, uproot the weeds of disobedience, disrespect, selfishness and laziness, for these are the fruitful producers of the unruly child and the criminal man and woman.

The particular methods of carrying out these general rules, depend entirely upon the particular development of the child. But every child who has a training which develops respectful and self-respecting obedience, industry and a sociable nature without too much mingling in a promiscuous sense, is safe and dutiful as a son or daughter, future husband or wife, parent or noble citizen.

E. H. V.

ROCK-A-BY BOAT.

- 1: By-low, my Dolly, to dreamland,
Sleepy town's over the way;
Rest for a while with the fairies—
They'll dance to your dreams while you stay.
By-low by, by-low-by, by-low,
Rock-a boat's gliding away,
Dolly is going to dreamland—
Is going to dreamland to-day.

Refrain:

By-low, my Dolly, to dreamland,
Rock-a-by's going to-day;
Lying so sweet on your pillow,
Tucked in your blanket so gay.
By-low by, by-low by, by-low,
Rock-a boat's gliding away,
Dolly is going to dreamland—
Is going to dreamland to-day.

- 2: Just one more peep while she slumbers,
Then softly I'll tip-toe away;
Here is her spoon and her rattle
And everything ready for play;
She's left me a shoe and a stocking
To look at while she is away—
But Dolly is coming from dreamland—
Is coming from dreamland to-day.

Refrain:

Ho-me-o, ho-me-o, ho-me,
The wee little boatmen will sing
In rock-a-by boaty all loney,
The Dolly from dreamland we bring.
Ho-me-o, ho-me-o, ho-me,
The wee little boatmen will sing,
In rock-a-by boaty all loney
The Dolly from dreamland we bring, we bring.

Words and Music by HARRIET T. JONES.

N. B.—We wish to correct a mistake in the February Human Culture in having given credit to Harriet T. Jones as author of the poem called The Rock-a-by Lady. We do not know who the author is.

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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 THINKING STUDENT.

A very different type of child, from either the Visual or the Auditory Student, is the Thinking or Cognitive Student. While the first two students learn mainly through the seeing and hearing senses, the Thinking Student uses his reasoning brain almost altogether. He reasons slowly but accurately. The Thinking Student is the "precocious" child. He is inclined to abstract reasoning; he is interested in the underlying principles of active and passive phenomena. Such a child takes no special interest either in close observation nor in memorizing; but he wants to understand the real causes of phenomena. He is not quick, but he is able in explaining himself in his own words. He does not want to memorize, he wants to understand.

If you watch the Thinking Student, you will notice that, while he looks at things, he does not really see. He has a far-away expression. Things pass before his vision, but he does not notice. His mind is introspective. He is seeking the solution of things in his own mind; and when he speaks he reveals the fact that his thoughts have been busy with deep reasoning.

"What do you see out of the car window, Willie?" a mother asked her little boy, who had been quietly looking out of the window for some time. She expected him to tell her of the trees, houses or signs along the way, but was surprised when he replied: "I wonder what makes them go 'round when there are no horses."

Children of this type while they are still very young and before they go to school, are especially noticeable for their originality and habit of abstract thinking. The school systems are not adequate to educate a child of this type to the best advantage.

They are entirely unfit to educate such a child. Bright, original, genius-like children go into the public school at the regulation age, and after about five, ten or fifteen (if they can withstand it that long) they may come out ruined—mental and physical wrecks; all the originality gone, nothing left but an ordinary, every-day human parrot, but with an "education" in "logics," "English," "Latin," etc., and a body reminding one strongly of a tadpole—a large head with a small tail. And poor outraged Nature, balked in her efforts to make a man, turns away in disgust, leaving him to suffer, "visiting the iniquities (ignorance) of the fathers upon the children!"

Of all children the Thinking Student is least able to adapt himself to the requirements of the public schools. For it is a fact that instead of the school adapting itself to the student, as it should be, the student is compelled to adapt himself to the school. Likely, in time, people will realize the needs of their children in an educational sense, but until that time, the people themselves and the nations are sacrificing, in a great measure, at least, the individual ability of their sons and daughters. We repeat again, that the type of child, especially the

one we designate as the Thinking Student, is often ruined in health and in the sense of educating and developing him in a higher sense, by the modern system of education. He cannot be properly trained by the same methods as the Visual and Auditory Students. In the first place, his health, which is naturally delicate, is undermined by the rigorous confinement of the schoolroom, and in the next place, his best and only ability—that of original thought—is repressed, and he is compelled to memorize the thoughts and principles of others and to think along beaten tracks. Consequently his intellect is



The Thinking or Cognitive Student.

dwarfed because he is not allowed to give expression to it. But if he were understood, and placed in a class with others of his kind, and taught or assisted in a special way, in accordance with his requirements, he would develop as Nature intended he should.

Head-Shape of the Thinking Student.

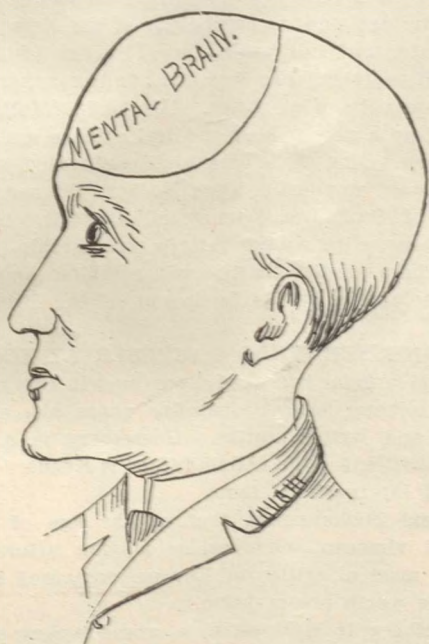
The Thinking or Cognitive Student has a predominance of the upper frontal forehead, or of the superior and middle frontal convolutions of the brain. His forehead juts out in the upper part, while the lower part of the forehead, over the eyes, is flat. The part of the head which anatomists call the frontal eminence, and where phrenologists locate the faculty of Causality, is very prominent in the Thinking Student. It stands right out, giving the forehead a wide and square appearance in the upper part. There is relatively a very long line from the frontal eminence, back to the coronal suture—or, as phrenologists would say, from the location of the faculty of Causality to that of Acquisitiveness. In fact, the greatest amount of brain is situated within this line, in the Thinking Student. His head is high, and square on top; it is wide and full in the upper temples, running straight back along this line, as shown on the cut below. This line, being what is called the sub-coronal line,



Thinking Student in a Healthy Condition.
Promising Future.

gives, when the head is broad, a flat top-head, when large and elevated. This is shown on the cut below. There is a long line also from the opening of the ears straight up to the parietal eminence, or, in other words, to the faculty of Cautiousness. In this temperament, such height of head indicates simply that the brain is built upwardly. It does not tend to downward development as it does in the Visual Student and in the Auditory Student, in which latter cases the head is heavier around the ears and lower head. The head of the Thinking Student is widest in its upper portion, tapering down toward the ears. The top of the head is broad and flat and square.

The face of the Thinking Student, however, is not square; it is pear-shaped, square at the upper forehead and temples but tapering, giving him a pointed chin. The whole head is very large compared to the size of the body. The scalp is drawn tightly over the cranium and the skull appears very thin. The features of the face are small and the bones small and fine. The side-head, base and backhead are smaller; the most of the brain is in front.



Appearance and Characteristics of the Thinking Student.

The Thinking Student has great intellectual grasp, but his vitality is inferior to his brain capacity, and for this reason he should be held back in a scholarship sense, and a great deal of attention should be given to the care of his body, else he will suffer from nervous diseases and his brain will not receive nourishment; consequently he will not be able to think and reason clearly and logically.

The body of the Thinking Student is generally small, weak and puny. The bones are very slender and the limbs have no flesh. The trunk itself is small and flat. Brain and nerves predominate in his make-up. All of his vital powers are weak. The vital organs, bones and muscles are small. His brain is so large and active that it simply robs all other parts of his system

teristic, encourage the child to use his thinking powers to the utmost; they rush him to school and study, and he is a very willing sacrifice, because this is just what he likes. As a matter of fact, if parents and friends of such children were wise and kind, they would discourage the use of his brain altogether and devote all their efforts and his powers to the development of his vitality and body. Vitality is the crying need of the Thinking Student.

A harsh expression, an inharmonious note, a soiled or torn dress, a particle of dirt on his plate, an unkempt person, an untidy room—all of these things are intolerable to the Thinking Student. They worry him greatly and he is unable to adapt himself to such conditions. He is not able to endure a great in a vital sense. His brain is his greatest enemy in a vital sense.

The Thinking Student is very particular and fastidious in an external sense. He insists that his clothes and food should be without a flaw. He wants to see everything clean and neat. He is particular in regard to the appearance and conduct of



Thinking Student. Too Much Brain for Body.
Likely to go to the Grave at an Early Age.

himself and others. He is very critical in this sense and in every other sense. Dirt and vulgarity are especially obnoxious to him. He is a dainty eater and dislikes all kinds of heavy, solid and fatty foods. He likes dainty dishes, fruits, cakes, sweets, salads, etc., and eats lightly.

When you look at a Thinking Student, you see a large head, a small face, with large, serious eyes, a small nose and a pointed chin. His ears are thin and finely formed; his skin is very fine, smooth and thin. His expression is sensitive, intelligent and serious. His body is small and delicate. He is not sociable, but retiring in his disposition. He refuses to mingle generally, and chooses his associates. As a rule, he prefers to remain alone. He does not talk very much, and when he does it is generally to ask questions. When you ask him a question, he does not answer at once, but waits for some time until he has weighed it in his own mind and then he makes a very intelligent and original reply. He is logical in his reasoning and very precise. He is constantly asking the why of things, and often his "whys" are enough to tax the wisdom of the wise. Parents and people generally, when they discover this character, and if he were forced to live in very inharmonious environments, he would simply suffer, become more delicate and sickly, pine away and die. Anything that offends his taste and ideals is particularly hard for him to endure. Under stress, he soon gives out, mentally and physically.

To illustrate, we give descriptions of the achievements of two or three good types of the Thinking Student. If the parents of these boys, however, were wise, we would never hear of such achievements. If the proper care and training were given these

boys, they may accomplish great things during their lives. They have the material for intellectual giants, but the chances are that the candle of their genius will be snuffed out very quickly, and we may never hear of them again.

KNOWS HIGHER MATHEMATICS AND FOUR LANGUAGES AT EIGHT YEARS.

Boy Eight Years Old Whose Attainments Amaze His Teachers.

Brookline, Mass., thinks it possesses the youngest high school pupil in the United States, as well as the most remarkable, in many ways.

The boy is only eight years old. His name is William James Sidis, the only son of Dr. Boris Sidis, a prominent Russian-American physician.

He is master of four languages, is an adept in higher mathematics and is able to do calculations far in advance of his classmates, all of whom are considerably older. The prodigy is regarded with awe by school associates and with wonder by his teachers.

More wonderful still is the fact that this eight-year-old boy is devising a simplified system of advanced English grammar, and has also devised a new system of doing logarithms.

Under the leadership of Prof. George I. Aldrich, as superintendent, the Brookline schools have attained a high rank in the educational system of Massachusetts, and the requirements as to scholarships for admission to the high school are, as a rule, rigidly lived up to.

So much, however, was known of the mental development of young Sidis that rules were waived, after the matter had been thoroughly discussed between Superintendent Aldrich, Dr. Sidis, Prof. William James of Harvard, and other prominent educators, and little William was allowed to enter without many of the prescribed formalities.

He did, however, undergo a rather severe private "exam" before Superintendent Aldrich and the principal, but he convinced them in a few moments that he was eligible, so far as scholarship went. To test the lad's quickness at figures, he was asked to multiply 12 by 12 by 12, and gave the correct answer in a flash.

"Where is my boy going to stop?" repeated Dr. Sidis, when asked the question. "I do not know. He took to books almost from the cradle. Long before other children are able to master the alphabet on wooden blocks he was speaking and reading good English.

"At first his mother and I were alarmed at his wonderful precocity, but the boy was normal in every respect, perfectly sound and healthy and a child in everything but his mental development.

"He has not been forced to study. Rather, at the outset, we did all we could to discourage it. We wanted to have him go out and play, like other children of his age, but the boy preferred his books or the lessons my wife and I taught him.

"Still, he isn't a weakling, physically, by any means. We have looked to that as well as to his mental development. He exercises regularly, and spends a certain time out in the air. Of course, he has to wear glasses, but that is to protect his eyesight from possible harm.

"As to his future, we have not yet seriously thought of mapping it out in any definite way. His mind is a thoroughly mathematical one, and he takes delight in the most abstruse problems. As to languages, you know we Russians have a facility for them, so I am not at all surprised at the readiness with which he acquired English, French, German and Latin.

"It is probable that he may go through the high school in less than the prescribed four years. He may then enter some college, but, as I said, the future is yet to be met. We intend to let him pick his own course, as much as possible, in his educational development."

Willie's classmates in the high school are boys of almost twice his years and size. His feet do not reach the floor from his seat, and his childish face is noticeable in the classroom.

But when the lad is called upon to take his place at the blackboard and demonstrate a mathematical problem the eyes of all his classmates are upon him, as are his teacher's, for they now know the demonstration will be made, and correctly, as fast as he can write the figures. He is already far ahead of his class.

Physics is a second-year study, but he takes it now with ease and it is expected by his teachers that he will be advanced to that class in all the studies before many months of the school term are over.

But his activities do not end with the schoolroom. At home, after school hours, he is busy with his lessons for the next day. As might be expected, they are soon accomplished.

Then Master Sidis takes up work on a system of advanced English grammar which he is arranging, and which his father and other educators believe has the merit of greater simplicity than any present system.

As a side issue, he indulges in some astronomical calculations, or he may do a few logarithms, of which he has devised a new system, or he may take a shy at something in the study line equally foreign to the nature of the average boy of eight years.

Already his classmates like him, for there is no trace of conceit about him, and he is always willing to help them with a problem they find difficult. So far, he has not gone in for any of the school societies, although he has said that he might, a little later, join the athletic association, more for the fellowship than with any idea of taking part in the sports.

William comes naturally by his bright mentality. His father was seven years assistant in psychology at the New York Pathological Institute, and for two years director of the Psycho-Pathological Hospital, of the New York Infirmary, and has made a study of mentality of all kinds. His book, "Multiple Personality," opened up a new field in medical science and psychology to popular view. Mrs. Sidis is a highly educated woman.

It was thought wonderful when Norbert Wiener, the eleven-year-old son of Prof. Leo Wiener, of Harvard, entered Tufts College this year, with a high rank in scholarship. Those who know young Sidis predict that he will establish an even higher record in scholarship before he is out of the Brookline High School.

TENNESSEE CHILD COMPOSER AT FIVE.

A new child wonder has been discovered in this city. Melvyn Edouard Hesselberg, who is just five years old, already composes music and writes stories. Hesselberg is a name well known in Nashville, for the child's father is Edouard Hesselberg, a musician of international fame.

Musical text books relate that at the age of five Mozart was a skilled virtuoso, who besides playing before kings and the foremost musical critics of Europe, composed songs, some of which were worth preservation.

Mr. Hesselberg is a Russian, a grand-nephew of Davidoff, the great 'cellist. He, too, was precocious, for as a student in Moscow he was permitted to appear at the famous Philharmonic concerts, being the only student thus honored. When he graduated, he received a gold medal, the only one tendered to any member of his class, and performed Liszt's famous "Danse Macabre" before a distinguished audience. Hesselberg then studied the piano with Rubinstein.

Mrs. Hesselberg also is an artist and a writer, who makes a specialty of children's stories in the kindergarten form. From this artistic parentage it is easy to see where the youngster gets his talent.

(Continued on page 35)

Subscribers' Page

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

Editor Human Culture:—Did President, Strenuous Teddy mean, when he used the term "race suicide," that there would not be children to be ground into profit when present supply has reached maturity, dwarfed in mind, soul and body, as the survivors necessarily must be? The man who earns \$2.80 is the exception. Where there is one as well off as Mr. W. H. Tierney there are thousands only making \$1.50 per day. Is it not these cases which should receive first consideration? If the American race is not to perish on the altar of Rockefeller, Frick, Carnegie, Morgan, etc., greed. Not only are the vast majority toiling for 15 cents per hour, but not one of them can have any assurance whatever of permanent employment, because all he owns is his job, from which he may be divorced at any moment. Considering that the vast majority of workmen are unskilled, poorly paid, tenure of employment uncertain, would not assuming the responsibilities of a family under such circumstances be a crime? If industrial conditions were such as to warrant a workingman being able at all times to care for a family, the question of race suicide would be easily solved—would solve itself.

My solution of this, as well as ninety per cent of all the crimes, is for all the people to own the wealth-creating resources of the earth. Then all who will can work. There is no dearth of wealth, but if a few get nearly all as profit, the great majority must be satisfied with very little. For instance, I read recently of twenty-five of the wealthiest capitalists in the United States meeting in Pittsburg. The paper in which I saw the statement claimed that these men represented eighty-five per cent of the wealth of this country. Now take from the remaining fifteen per cent the moderate capitalists not represented in the above twenty-five, then kindly remember there are only two sources of wealth—the raw material and toil. Now, when human toil has paid a profit on the above mentioned wealth, how could there be much left? These thoughts come to me from an experience of wearisome years of toil, which have only brought me furrowed cheeks and a crown of silver hair. With youth and strength departing what have I to look forward to or hope for? Yet mine is not an exceptional case. It is the lot of the great majority who toil all over the world. Because a few have gone into partnership with God to rob the rest of the human race.

HARRY BECKWITH.

WHAT DREAMS ARE.

(From "The Minneapolis Journal.")

Two of Harvard's psychologists clash over the value of dreams. The story of a prophetic dream having recently appeared in the Boston papers, the Post of that city sent a report to Prof. James and Prof. Royce to see what they thought of dreams. The results of the interviews follow:

Prof. James—A dream is a deep mystery, an inexplicable phenomenon, about which I have found it impracticable and impossible to form any theory. Dreams are a type of mystery that can well be forgotten. To try and draw conclusions about them is a ridiculous waste of time.

Prof. Royce—A dream is a peculiar phenomenon occasioned by one's mental condition. Any one who believes in dreams is suffering from illusions. That dreams sometimes come true is only a coincidence, although they may so effect the mind per-

manently of the person that he will involuntarily try and make them come true. My advice is not to pay the slightest attention to dreams. Many a bright man has gone insane meditating about them.

While these opinions were being sought a dream-story was printed, dated Carmi, Ill. It ran thus:

"A remarkable story is that told by Private Wm. A. Dawson of the Third U. S. Artillery, who came to this city to-day to meet relatives he never knew he had.

"Twenty years ago, when Dawson was but three years old, he was sent from this city to an orphan asylum at Chicago. He left three older sisters and they after a time lost trace of him. Dawson was adopted by a family living near Rockford, and three years ago enlisted in the army. He was sent to Nome, Alaska, returning last fall to Seattle.

"About six weeks ago Miss Cora Dawson, his sister, in a dream, saw her missing brother in an army suit of blue.

"So strongly was the vision attached to her memory that she wrote to the War Department at Washington. A reply came stating that Dawson was stationed with Company E, of the Third U. S. Artillery, at Seattle. Letters have now brought the family together."

This may be a coincidence, but there are so many of them!
—A. J. R.

(Sent by) MR. VIKING.

IS INSANITY CONTAGIOUS?

At Warren, Pa., Jan. 18, eminent neurologists testified before the Pennsylvania Investigating Committee that is investigating the State Insane Hospital, that insanity is contagious.

The State will take drastic measures to check the spread of the disease.—From the Daily Mining Journal.

We think that those neurologists are about as wise as Prof. William I. Thomas of the University of Chicago was when he said in a lecture that "women do not possess intellectual responsibility any more than negroes or other primitive people."

Perhaps it would be wise for the learned Professor to go over to the looking glass and inspect his own cranium, especially the social region of his brain. His picture shows that his social brain is very small. This is the reason that he pays women such a compliment. It would be better for the learned Professor to develop his social faculties and thereby make himself more just towards women. We think that the learned Professor is rather primitive in his remarks.

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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

QUESTIONS OF IMPORTANCE TO A LABORING MAN.

Questions by A. S., Klemme, Ia.—What underwear should a laboring man use in the winter and summer to absorb perspiration and insure health?

A.—Heavy Jeager underwear for the winter and thin Jeager underwear for the summer.

Q. 2.—Should a healthy workingman use the Turkish bath (cabin)?

A.—No, it is not wise. He should bathe himself once every day, preferably in the evening, and the bath should be no warmer than his body, but the room in which he bathes should be warmer than his body, to prevent colds and weakening of the pores and capillaries. The skin is very active in a workman, although it is thick and strong.

Q. 3.—What argument have you in favor of meat eating?

A.—Perhaps the strongest argument in favor of meat is that the animal kingdom, or those species having a nervous system and a convoluted brain, is or are nearer man in an evolutionary sense. The lime taken from a limebed, that taken from vegetable productions, and that obtained from a bone, is not the same kind of lime. The more highly evolved a being is and the nearer that being is to man in an evolutionary sense, the nearer that being is to man, in a chemical sense and in every other respect. Meat has its good sides and it has its bad sides—one man should be a vegetarian, another should be a meat eater, a third should be a fruit eater and a fourth should live mainly on nuts, esculent roots and vegetable oils. All men are not the same in construction, temperament, faculties and states of mind. Men live in different climates and do work that is dissimilar. What is good for a bony man is not necessarily good for a fat; what is good for a brainy man and a thinker is not necessarily the food for a pugilist; what is proper in the winter is not proper in the summer; what is necessary in the winter is not proper in the summer; what is of Andalusia. Man should eat according to his needs; this is the highest philosophy.

Q. 4.—How can you tell to what extent a man is strongly sexed?

A.—By the development of the cerebellum and Amativeness, by the signs of sexuality, health, life, enthusiasm and magnetism, as set forth in the pages of Human Culture, written from time to time. We can tell by an examination.

Difference Between Anthropology and Physiology.

Question by Dr. B. L. D., Pawtucket, R. I.—What is the difference between anthropology and physiology? My dictionary says that anthropology is the science of the human body; this applies to physiology also.

A.—Anthropology is in reality the science of man in the past, being made up of many different sciences, such as, 1st, anthropogeny, which treats of the origin and development of man, both individually (ontogeny) and ethnically (phylogeny); 2nd, physiology, or the science of the physical functions; 3rd,

anthropobiology, or the life and cell science of man; 4th, psychology, or (the accepted ignorance) the soul functions of man; 5th, logics, 6th, theology; 7th, esthetics; 8th, ethics; 9th, ethnology, or the science of nations; 10th, ethnography, or the science that takes up races in a descriptive and geographical sense; 11th, anthropography, or the science that deals much with characteristics, varieties, distribution and variation of races and people, both in a past and present sense; 12th, glossology, or the science that deals with language, dialects, philology, grammar and linguistics; 13th, technology, or the science of the arts, crafts and industries; 14th, sociology, or the science that treats of the social structure of man, such as rites, forms of marriage, laws, social ethics, etc.; 15th, history, or the past actions and events of man; 16th, archeology, or the prehistoric science of man, dealing with him in a geologic sense. There are many other sub-branches mentioned in different divisions.

The Talent of Mr. Billick.

Question by Jessie Jewel, Minn.—If Mr. Billick would have consulted a phrenologist, what advice would the phrenologist have given him, as to trade and development?

A.—He would have told him to take up salesmanship and thus turn his talent into a legitimate direction. And he would have told Billick HOW to counteract his evil tendencies and thus avoid disgrace, sin, jail, and punishment.

Q. 2.—What percentage take the advice of the phrenologist?

A.—This is more of a governmental question than a private. If you or I or someone else be told what to do, and we do not do it, whose fault is it? The government must either take the incorrigible in hands or he must, like Billick, suffer for his own bad deeds.

You say that you want to go to the bottom of crime, disease and poverty. If so, take a course in human science. I know of no science that goes to the bottom of crime, fault, talent, virtue, development, religion, politics and education so thoroughly as human science does.

The Question of Age in Marriage.

Question by Constant Reader.—Is it safe to marry a lady who is a few months older. One writer says that if the female is as old as the male, the husband will become jealous.

A.—It is perfectly safe to marry a lady who is either older or younger, as the case may be. It is not a question of age so much as it is a question of strength, equality, taste, education and affinity. If a man be naturally strong, he should marry a well-developed lady for equality purposes. If a man is long-lived and perhaps 45 years old, he may be as strong, healthy, enduring and long-lived as a young lady of 16. Why should he not marry her, when this difference in age and strength makes them equal? He may marry her if they be equals in all other lines. Some men are at their best at the age of 45 up to 65.

Breakfast or No Breakfast?

Question by C. C. A., Pontiac, Ill.—What do you think of the theory of not eating breakfast?

A.—If it helps a man to grow strong and able, the theory is good. Some men and women cannot eat the first thing in the morning, because their functions are sluggish.

Q. 2.—What is your opinion of mind cure?

A.—It serves its purpose, but it is not ALL that is necessary. The mind works through matter; God builds in mud and works through matter also.

Q. 3.—Do you think that I would be benefited by studying your Mind Training?

A.—No one can read and study this book without improving physically and spiritually. It pays every man to improve and

develop. It is man's highest and noblest duty. If you become melancholy at times, it shows that your liver function is not doing its work the way it should. You should adopt a different mode of living.

The Elements of Persistence.

Question by L. H., Aitkin, Minn.—Something in my make-up gives me persistence, although Firmness and Continuity are weak. What is it?

A.—Firmness is the imagined faculty of persistence and Continuity is that of "attention, concentration," etc. Faculty functions have not been understood. There is persistence in a great many faculties and even in temperament. There is persistence in Veneration, Conscientiousness, Acquisitiveness, Destructiveness and even in the osseous temperament. Persistence is not altogether the result of Firmness, and concentration is positively NOT a result of Continuity. It requires power to concentrate and power to persist—the faculties of power are Combactiveness, Destructiveness and the cerebellum.

Question by E. B., North Salt Lake.—Have you any way of showing the medulla oblongata in Human Culture? Ralston calls it the chest brain and says that it is affected by bad news and that it in turn affects the diaphragm.

A.—In the October number of Human Culture, for the year 1906, you will find an illustration of the Medulla. The draughtsman made the arrow almost invisible. The great pneumogastric nerve centers in the medulla. You can see this nerve with all its branches to lungs, heart, liver, stomach, bowels and sexual system, as shown in the diagram.

Ralston, or Shaftesbury knows very little about the functions of the brain; otherwise he would not write as he writes. It is not the medulla that is affected by bad news; it is the psychical faculties; it is the emotions. The ox, the elephant, the whale, has a medulla, but bad news does not affect their medulla, simply because those animals do not have an emotional, sensitive and impressible soul. It is the soul, the faculties, the emotions that are affected by bad news, and through their action affect the medulla, blood, diaphragm and all. Shaftesbury should take a course in human science and he would write still better, although he is a good writer.

How to Judge a Healthy Wife Before Marriage.

Question by A. C., Kelseyville, Calif.—Two women are strong and healthy; after both marry one remains healthy while the other becomes sickly. How may one judge before marriage which one will remain healthy?

A.—The man who has taken a full course in human science can tell. There are certain faculties that are anabolic in function and when they are in the lead, the person will remain healthy to his death, or nearly so, while there are other faculties that are catabolic in function, and a person having these faculties in the lead belongs to the sick list.

Q. 2.—How may I know a well-sexed person?

A.—By learning character reading in all its details, not as it has been taught in its fossil state, but as it is taught in its modern and scientific meaning. A well-sexed lady is known by her large cerebellum, well nourished body, full and red lips, magnetic eyes, poles of magnetism and sexuality, development of body in special parts, soul-life, etc.

Q. 3.—Mention the faculties that are strong in a fault-finding person.

A.—A fault-finder is weak in the social lobe of the brain, low in vitality, strong in Destructiveness, Combactiveness, Conscientiousness and Approbateness; besides, he has a sluggish liver, a weak stomach and a poor sexuality.

(Continued from page 32.)

Little Hesselberg was born with melody in his soul. At the age of three and one-half years he began humming little melodies, which seemed to the musical ear of the father to have originality. He questioned the boy and asked where he had heard them.

"I just made it up," was the boyish answer.

Thinking the melody had merely been an accidental hitting of notes that went well together, Mr. Hesselberg paid no further attention until he began observing that the boy remembered every note of each melody as he sang it the first time, and that he kept them all separate and distinct in mind and never confused them or ran them together.

Then little Hesselberg started giving names to his melodies. They were simple, little, meaningless names, nursery terms, one for instance being known as "Chimalin, Chimalin, Chim," but they showed that he mentally treated them as distinct tunes.

By this time thoroughly interested, the father sat down with the boy and had him hum over his little repertory of airs. He wrote them out, and on each put the name given by Melvyn. Several days later he called the boy to him.

"Sing me 'Chimalin, Chimalin, Chim,'" he said.

The boy went over it note for note without a single change in time or melody. Then he did the same thing with each of the melodies, and the father, who had copied them down, note for note, was astonished to find how faultless the child's memory was.

From this time on, Melvyn has been composing. He is still too young to read or write, but he dictates the tunes to his father.

Like all children, he is very critical, and will not allow a note of what he invents to be changed. His father has frequently experimented, and purposely made alterations to see if Melvyn would detect them. In every case the result has been the same. The boy has protested instantly and compelled the air to be played as he had first written it.

Most of the melodies are good and show originality. This could hardly be observed, for Melvyn is too young to have observed and studied the ideas of others, and that which he produces must necessarily come entirely from himself.

His stories are produced in a similar manner. He gets an idea for a tale, thinks it over, and then dictates it to his mother. Afterward she reads it to him, and he expresses every satisfaction, provided it is identical with the way he first called it off, but he always complains if any change has been made.

All the faults of his English and the immaturity of his ideas must be retained, for his wonderful memory is a veritable Sherlock Holmes, ready to detect the least error or deception.

His beautiful features and perfect complexion have made him the winner at numerous beauty shows held over the state. At every exhibit of pretty children he is invariably the winner. Lately at the Georgia state fair he took first prize in a competition against hundreds of children.

A NEW PROFESSION; ITS QUALIFICATIONS.

Question by W. T. Harper, Can.—What are the necessary qualifications of a successful phrenologist?

A.—The most necessary characteristics in a successful human science professor are courage, conviction, enthusiasm, desire to do good, either lecturing or else advertising ability, criticism, intuition, practical knowledge of the trades and an inclination to acquire knowledge of the trades, honesty, intellectual power, oratory, social influence, ability to enthuse, a concrete as well as a metaphysical mind. He must combine the literary, the

medical, the commercial, the oratorical, the scientific, the metaphysical and the talent to read character. He must be a combination in faculty development.

The faculties that stand out mostly in scientific and successful phrenologists are Destructiveness, Approbativeness, Amativeness, Combaticiveness, Human Nature, Parental Love, Veneration, Spirituality, Comparison, Constructiveness, Form, Size, Weight, Locality, Order, Language, Causality and Conscientiousness. If Combaticiveness and Conscientiousness be too weak, he cannot argue, investigate and cope with the difficulties of the profession. He is likely to give it up. If Veneration be too weak, his "heart" is not in the work; moreover, he is likely to become superficial in his work, fake the people with caliper-phrenology, phrenometers, hypnotism, or some other ism or fake business.

A man who is honest, sincere, enthusiastic, able in character reading, lecturing or advertising, and who has an excellent knowledge of human science at large, or one who has those faculties in the lead that we have pointed out, that same man will succeed as a phrenologist or doctor of human science and do a great deal of good for himself, the science and the people.

WILL CHICAGO BE DESTROYED THIS YEAR?

(Continued from page 28.)

When the phrenologist reads all such evil prophecies, he knows where they come from. Every man very strongly developed in Destructiveness, weak in the social faculties, strong in Conscientiousness, Veneration and Spirituality, is full of evil predictions. In his own mind he sees destructions of all kinds. His mind is dark. He has dark thoughts and evil prophecies. He sees nothing but evil ahead of people. He has day visions and night dreams of evil, destruction, war and blood. He talks of political disasters; he writes ugly articles in the dailies, which articles he calls prophecies, assuring the people that he is a righteous man and in direct communication with the Almighty. He is gloomy and evil-minded. He thinks evil thoughts until his blood is full of biliary acids, until his liver hardens up and makes him more gloomy and until his stomach cannot digest food.

He should develop his social faculties and think optimistic thoughts until God, the world and the people would not appear so destructive to him.

REVIEW.

A book written by E. R. Moras, M. D., has received the novel name "Autology," or self-knowledge. Dr. Moras has given the world his own notions, but we do not think that these notions deserve the word "Autology," or self-knowledge, or self-science. There is very little self-science in the book, but those who want to determine for themselves, send \$2.00, the price of the book, to Dr. Moras, 1402 Washington Boul., Chicago, and secure a copy. We certainly do not agree with Dr. Moras in all respects, especially where he attacks heredity and pre-natal suggestion. Heredity is something else than "witchcraft" and genius is not the same as "superstition." Dr. Moras is trying very hard to think and "not be thoughted," for he gives caustic advice in very plain language. Send for the book if you want a good whipping in a true Irish fashion. There are many good things in the book.

No man is as good as a good woman thinks him. No woman is as bad as a bad man thinks her.

In his desire to be fair to one woman a man should not forego the amenities of civilization with another who has never injured him.

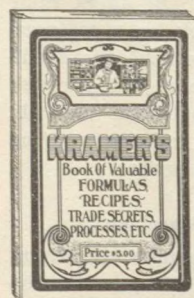
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"Kramer on Ice Cream" is a booklet which has just been issued telling how to make a prime Ice Cream for 10c a gallon, absolutely pure and will pass in any food law state, besides giving a number of other formulas and other information. Can't tell all about it here. Regular price \$2.50, now \$1.00 or both books \$2.00. Act quick.

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EATING IS SO FOOLISH

I wonder people keep it up.

They pay the cook, the butcher and the delicatessenman for making them sick; they pay the druggist and doctor for making them think they're getting well; they pay the great specialist for making them know they can't get well; then they come to us Naturopaths who alone could have cured them, all they have left is penitence, poverty and pessimism. Nice for us. Beautiful specimens of patchwork we get to devise a whole human out of. I'm not grumbling—only ruminating because **Naturopathy can cure anything**; and the harder the case the greater the triumph.

But I'm getting off my text.

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H. E. BUTLER, EDITOR.

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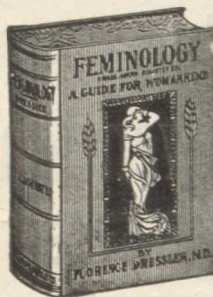
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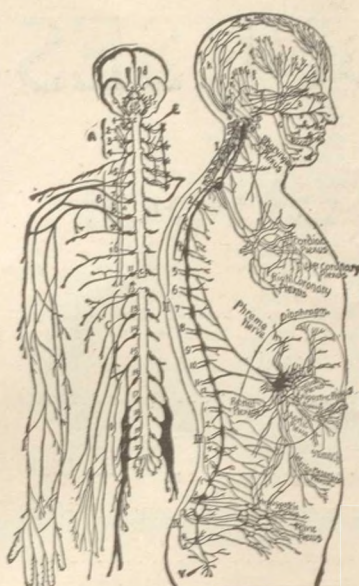


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