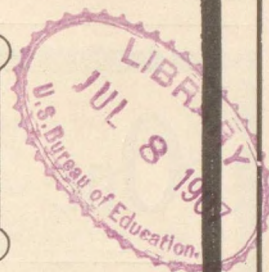


HUMAN CULTURE



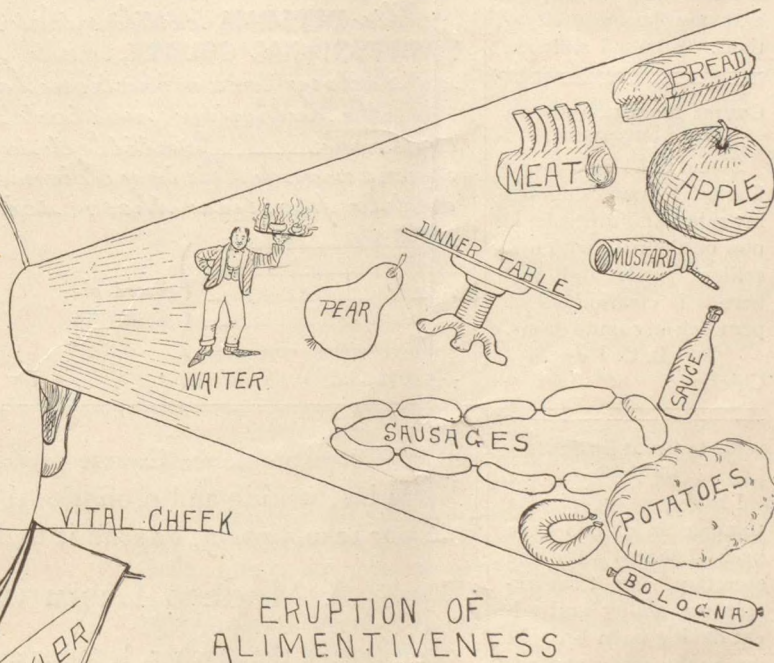
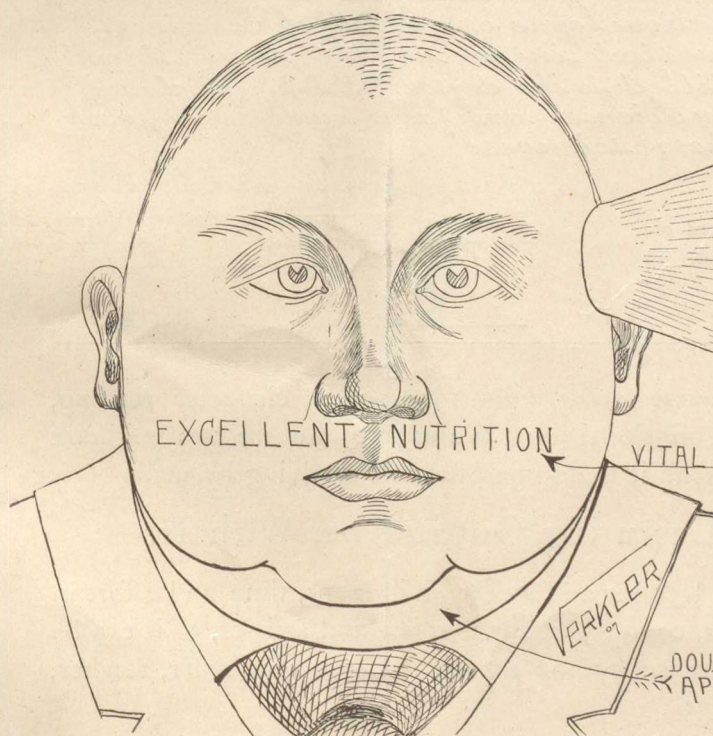
Vol. 9.

CHICAGO, ILLINOIS, JULY 5, 1907

No. 6

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HUMAN SCIENCE SCHOOL

130 DEARBORN STREET,
CHICAGO

HUMAN CULTURE

Vol. 9

CHICAGO, JULY 5, 1907.

No. 6

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

FRIENDSHIP.

Location.

Friendship is located in the back portion of the head. It is situated between Secretiveness, Combativeness, Conjugal Love, Continuity, Approbativeness and Cautiousness. To find it, locate Cautiousness and go downwardly and backwardly about two inches. It is located behind Combativeness, above Conjugal Love and to the side, below Approbativeness and obliquely downwardly from Cautiousness. Students usually locate this faculty too low. Remember that it is immediately behind Combativeness. Combativeness is located about two



Friendship Large; Sociability.

inches above the opening of the ear and about an inch and a half backwardly. If you go upwardly two inches from the opening of the ear and then fully two inches backwardly, you will be on Friendship.

Function.

Sentiments of a companionable, fraternal and mutual nature originate in Friendship. It can be said that Friendship is the greatest organizer of the mind. It takes an interest in partnership co-operation, fraternal orders, clubs, society life, communities, towns and nations. It is interested in conventions, unions, institutions and public association. It leads to the interchange of sentiment. It is a talking faculty. A man who has Friendship strong cultivates his language. He talks considerably. He is interested in people and their interests. He loves the people. He corresponds much with them. He forms bonds of friendship, partnership and societies. He is interested in social and fraternal work. Friendship inclines man for gatherings,

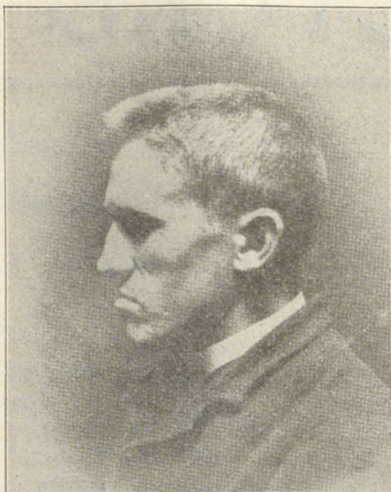
social life and co-operation. It links mankind together. It makes people willing to live and cluster in towns and cities. It associates regardless of sex, nationality, merits, distinction, education, standing or family connection. It knows no jealousy, no sex and no partiality. It is universal in nature and not limited to racial, lineal, ancestral, parental and matrimonial relations. It makes people willing to become organized. It gives a desire for participation in governmental, communal and public duties. Friendship makes people willing to mix with other people. It gives the spirit of sociability. It makes a man publicly magnetic and gives him joy, patronage and promotion. A man very strong in Friendship is never bashful. We never met a man who was bashful when he had a strong development of the social faculties. Friendship gives manner and freedom among people. A man strong in Friendship is never constrained in society, never stiff and awkward. It gives him address among the people. It makes him influential as far as his talent goes. It gives him an advantage in every day life. He can talk and associate successfully. He can wait on the people and gain promotion.

Friendship makes a man sociable, friendly, fraternal, fit for society, ready for companionship, quick to unite with others, willing to become organized, inclined for friendly intercourse, willing to live in communities, people-loving, clustering and mutual. It makes him friendly in his business relations, gregarious in his instincts, associative in habits, social in desire, federative in alliances, communal in his operations, brotherly in his sentiments, genial in his manners, neighborly and hospitable, convivial, free in his social association, union-loving, people-loving in his government, confidential in his speech, communistic in his finance, reciprocal in his sympathies, democratic in his legislation, mutual in his tastes.

When Friendship is weak, a man is stiff in his manners, especially if he is strong in the motor faculties. He becomes secluded in himself. He retires within himself, as it were. He is distant and cold, retired in habits, discontent with conditions. He dislikes people and social life. He is not willing to be organized. He cares nothing for clubs. He does not go to church very much. (It should be remembered that the social faculties are the greatest church-goers.) If Friendship be too deficient, man experiences a dread of meeting people, amounting to an aversion. He shrinks from people and gatherings. He dislikes to eat in restaurants because he meets many people there. He does not wish to go anywhere where he is likely to meet people.

If Friendship be too strong, it will develop a craze for co-operations, partnership and social life. A man will become a social enthusiast, full of co-operative schemes. He will want to become acquainted with everybody. He will be "a man of the people and for the people"

Friendship adapts man for social and co-operative work, club-life, social dynamics, the social function, fraternal movements, social ethics and statics, sociography, social economics, sociology,



Friendship Weak; A Man Hater.

fraternal movements, lodges, societies, social statistics, and all kinds of associative, democratic, fraternal, communal and social work. It enables man to handle people and mix much with them in a vocational sense. It gives his fingers a lighter touch, making him more sensitive in his touch.

THE VALUE OF LOVE AND FRIENDSHIP.

Of all the flowers that bloom in the garden of life, the sweetest and rarest is the pure white lily of friendship and love.

Friendship is the best gift of God to man.

Its impulses are of divine origin; its seeds are deeply implanted in the innermost needs of our being, its roots are watered and nourished by the soft dews of love and the gentle rain of sacrifice.

Beautiful as it is, redolent with perfume, one would imagine it an exotic or tropical plant; but under all skies and in all climes throughout all ages it sends forth its flower and foliage to purity and uplift mankind.

It is a delightful task to study its growth and analyze its well rounded and delicate consummation.

Happy the man who finds friendship. Happier he who attracts friendship, while happiest of all is he who retains friendship.

Call not the chance acquaintance your friend, neither he who is simply a business associate, neither he who is your consprings. Friendship is not founded on chance meeting, business genial college companion, though from these friendship may interest or congeniality, though these may enter into its composition. It is founded on honor, respect, love and truth, and, more than all these, affinity.

Friendship is the magnetic influence that unites the positives and negatives of two lives, and complements the weakness of each with the strength of the other.

Friendship is the wireless telegraph of the soul, whereby kindred spirit poised and balanced to the faintest impulse of the other thought, may hold sweet communion one with the other, though separated by great barriers of time and space.

Friendship is a sweet-throated songster, with mighty, outstretched pinions that can bear our troubled and perturbed spirits far above the noise and the carnage of the battle of life.

Friendship is the spirit of the Eternal which, admitted into life, cherished and obeyed, makes of a life a glad, sweet song;

rejected, turns life into a parched and mocking desert, the only inhabitants of which are false hopes, lost ambitions and baseless dreams.

To profess friendship for a man is to make life's greatest profession! When one professes friendship, and is honest and sincere in his protestations, he is offering the secret treasures of his life, the depth of his heart's affection and the aspiration of his soul; therefore the profession of friendship is life's most sacred profession.

Happy the man who finds his soul affinity.

Unworthy the man who trades upon his friend with the sacred profession of friendship, and equally unworthy of confidence the man who accepts the profession in a sordid, selfish spirit, giving nothing in return, and who uses it in the marketing place of ambition to further his own personal and private ends.

When you have a friend bind him to your heart with hoops of steel, and be as true to him as you would have him be to you.
—Selected.



A Born Pessimist.

CANNOT BE BOUGHT AGAIN.

By mere chance, we secured a few copies of Scientific

Phrenology, by Dr. Hollander..... Price \$2.00
Mental Functions of the Brain, by Dr. Hollander..... " 5.00

These books are the heart and soul of modern, scientific phrenology. The two later are now out of print.

Who wants them?

Human Science School, 130 Dearborn St., Chicago.

GAME OF CHARACTER READING.

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

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

QUALIFICATIONS FOR STATIONARY ENGINEERING.

By V. G. Rocine, Doctor of Science.

What is true regarding other occupations is true here; a stationary engineer should educate himself before he can do his best toward himself and toward those for whom he works. Any sensible man will admit that unless his talent be educated, he will not be able to do his best. A man cannot expect to acquire through his own experience, a thorough knowledge of his art. He should make the best possible use of the experiences of other men and of the world's accumulated knowledge, whether it be in the direction of engineering or in any other line of industry. It is the aggregate experiences of the BEST engineers that constitute engineering knowledge, and the more the stationary engineer learns of these lesson experiences, the more capable he becomes. It is the ENTERPRISING and COMPETENT who get promotion and who deserve promotion. Millions of dollars are used every year in the production of steam, all for manufacturing purposes, and the progressive manufacturer of to-day is ever anxious about the running expenses of his plant, for which reason he is constantly looking for men who understand the science of steam production and consumption, and the appliances of modern invention which allow the greatest power production at a minimum cost. He is perfectly willing to pay a stationary engineer \$5.00 to \$15.00 per week more, provided that engineer can run the plant without expensive repair bills and provided he can save many times that amount in the operation of the plant. For this reason, the engineer must be acquainted with modern appliances, with mechanical science and with everything else which has a bearing on expense and profit.

For the above and other reasons, the engineer must be an excellent judge of coal. He must know whether hard, or soft coal, or coal dust, or shavings, or sawdust, or crude petroleum, or natural gas, etc., is the best fuel or not, and to what extent they should be mixed for efficient firing, and for special purposes. He must know what kind of fuel will injure the boiler and the fire-pit. He must know which fuel produces the greatest heat at a minimum cost. He must know which fuel is suited for a certain grate. He must know if the grate area is sufficient for the boiler, and whether the size and capacity of the chimney is proportionate to the grate area. It is imperative that he should understand the operation and care of injectors, ejectors, blow-out apparatus, steam separators, steam traps, gauges, fusible plugs, lever- and pop-safety valves, shaking grates, and steam blowers, etc. He must be a mechanical economist in the methods of firing. He must understand the different types of boilers, their construction, use and care. He must be a good judge of water circulation, boiler compounds and of mechanical appliances used for the removal of scale. He must be an expert in the estimation of working pressure, areas of safety valves, and proper amount of steam space. He must understand the prevention of burning the boiler, and the formation of pockets, or blisters. He must understand the chemical changes taking place in the combustion of various fuels, and thus prevent the money of his employer to go up in smoke, or to be thrown into the ash pit in the form of ashes, etc. He should be able to introduce water into the boiler and to convey the steam to the engine with the least possible loss of heat. He should be able to determine the efficiency of his engine. He should not only understand the operation of valves and pistons, etc., but also the economic principles of mechanics, various valve gears and link motion. When he understands the laws, principles, operation and management of the mechanism of his engine, he can study out the horsepower, providing he understands the indicator diagrams, and providing he takes into consideration the friction of bearings, the lubricants used, the size of shafts, drive wheels, belts, etc., for all such conditions

affect the capacity of his engine. He should understand other kinds of engines, suited for special purposes, and to what extent his own engine is adapted for the special work performed by the same. When it is necessary for him to make a selection of a special engine, he should be acquainted with the operation of compound and multiple-expansion engines, whether condensing or non-condensing, and with every appliance of mechanical equipment, used in a modern plant.

When it is necessary for him to superintend the construction, repair, setting up, etc., of engines, or of machines, or of electrical machinery, he should have the necessary knowledge to do so; in which case it is essential for him to calculate the size of the whole, to estimate the cost and the capacity of the same and to study out the cost of operation for years to come. This he cannot do, unless he be well educated in his art. When he is called on to handle electrical machinery, it is necessary that he should understand the principles, laws and operation which govern electricity and its management. In nearly all the modern plants, the electrical machinery stands next in importance to the engine, and a man who does not understand the invisible agent of electricity will soon find his purse strings very short. For this reason, he should understand the dynamo, modern electrical machinery, methods of wiring, incandescent lighting, installment of electrical machinery, switchboards, operation of rheostats, the action of voltmeters, ammeters and the various appliances for the control and measurement of electrical currents. Here he must understand the effects of the current, and the principles which govern its thermal and magnetic nature, else the fuses, wires, clocks, instruments, watches, etc., may be injured by incorrect wiring, or people may be injured, or the building itself may be set on fire by the electrical current. Here also, he should understand various kinds of electrical machinery, the advantages and disadvantages of carbon and metallic brushes, the adjustment of apparatus, alternating and continuous currents, the action of transformers, the currents best suited for special systems of lighting, and the use and care of electrical machinery.

The stoppage of machinery often costs the plant hundreds, and even thousands of dollars, for which reason he must know the condition of his machinery and be able to foresee the possible causes of a breakdown, prevent the same through his skill, or be able to repair the damage in a short time. In fact, from whatever standpoint we study him in relation to his work, he must be a scientific and educated mechanic and mechanical economist. When he has the essential knowledge, his art will serve as a stepping stone to higher positions in the mechanical world, namely those of mechanical superintendents or managers, in important mechanical plants, with a salary from \$2,000 to \$10,000 per year.

Ambitious men having a mind and talent for mechanical work in stationary engineering have ample opportunities for advancement, provided they qualify themselves for the work. They receive from \$50 to \$300 per month, and can constantly advance, provided they study their art in every direction. At the present time no one needs to remain in ignorance, for we have correspondence schools of instruction, giving ambitious and talented men an opportunity to take home lessons, at the same time as they are attending industrial duties.

The sanitary engineer should have those faculties which enable him to study mathematics, mechanics, geometrical and mechanical drawing, steam and steam engines, steam boilers, dynamos and motors, matter and its properties—motion, force, velocity and speed, hydrostatics, pneumatics, pneumatic machines, pumps, injectors, strength of material, instruments and material, representation of objects on paper, causes and effects of heat, motion, steam and speed, causes of boiler explosions, expansion and contraction, steam and its nature, shop practice,

and all the thousand and one conditions which govern the operation, management, use and care of electrical and mechanical engineering.

He is the same kind of man as the mechanical engineer, with the exception that he is more of an engineer in the sense of motion. He has to do with motion, pressure, speed, steam, fire and firing, power and its expressions, laws, principles, causes and effects. For this reason also, weight, the motion faculty, Construct, the mechanical faculty and Caus., the reasoning faculty should lead his mind. He is "mechanical" in all his work, his actions, his movements, his habits, his manners and his expressions. The home sentiment is very strong in the stationary engineer and in the mechanic at large, but in the marine and locomotive engineers, this home sentiment is less active.

In some instances the marine engineer receives a higher salary than the stationary engineer, but the wages of the marine engineer varies greatly, while the wages of the stationary engineer is more uniform, especially in the American Union.

SOCIAL INFLUENCE.

Social influence is much a result of a cultured mind. A cultured mind is a result of a strong development of the higher faculties. The higher faculties, in a phrenological sense, are: Veneration, Self Esteem, Benevolence, Agreeableness, Parental Love, Conjugal Love, Spirituality. The main faculties of control are Self Esteem, Secretiveness, Conscientiousness, Firmness, Veneration, Continuity. Unless a man has a strong development of these brain centres, he cannot use his inherent forces to advantage in social life. Active social sentiments are necessary for influence in a public sense, but it is true nevertheless that strong social faculties will not by themselves give a man influence. It is not enough to be sociable, agreeable, punctual, polite and well-mannered, in order to be influential. If a man be lacking in self-control and self-direction and strongly developed in the social faculties, he will be too familiar to be respected. A man of influence must be dignified and somewhat exclusive. He must not be familiar in his association with the people. He should be sociable and dignified at the same time. He should have a strong personality, but he cannot have this without he has a strong development of Self Esteem, Combative-ness, Veneration, and Conscientiousness. These brain centres give weight of character, dignity and self reliance, especially is this the case when Combative-ness and Self Esteem are strong and active. These brain centres give him a strong personality and confidence in his own ability. In order to be socially influential, it is necessary to have good health, great deal of sexual magnetism, dignity, gravity, seriousness of mind, punctuality, self-respect, courage, force of character, power of self determination, ability to decide, tact and reserve. The faculties that we have enumerated give a man all of these excellent qualities, provided, of course, he has associated with cultured people and moved in such circles where the higher faculties have been called into action. To be socially influential, is to be agreeable, polite, and well-mannered. To be influential a man must be able to decide in every instance, even in the most difficult cases. He must be strong, courageous and self-reliant. He must be dignified, cool, calm and tactful. He should be cheerful, amiable, and obliging. He should not show anxiety for any good turn he may have the chance of doing for others. He should not be familiar, nor haughty, nor domineering, nor dogmatic. He ought not waste his time, nor take up the time of busy people. He should attend to his business relations in a reserved, tactful, and civil manner. He must be honest in all his dealings with people. Let him be a man of character, reliable, economical, industrious, and persevering. He must never in-

sult anyone. Let him be kind and forgiving. He must keep his own secrets as well as the secrets of other people. He should not let anyone lead him, nor persuade him. He must be his own master at all times, and act in a noble and civil way. He should never be haughty, nor familiar.

V. G. R.

HOW TO FIND YOUR RIGHT SPHERE IN LIFE.

There is perhaps no better way of finding your success sphere than by taking a phrenological examination of a man who understands human science and the conditions of the occupations. He is the best judge of human talent, characteristics, industries, trades and professions.

If you fall back upon your weakest faculties, in selecting your work, the strongest will remain dormant, and therefore you will not do your best, neither will your work be satisfactory to the public. Then, you cannot accomplish very much. You should take up a work where everything favors you. If you know anything about human characteristics, talent and tendencies you know that each man has different characteristics, tendencies and talents from the other. There is no ready made methods that can be applied to every man. There are no two men exactly alike. Each man has his own tendency, faculties and talent. You cannot, by your own knowledge, select your occupation according to your own characteristics. If you select wrongly you will not be a success, however good your judgment may be in other directions. There is one thing that should be remembered by every man and woman, selecting an occupation for himself, and that is, that inclinations cannot be relied upon. People follow their own inclinations whether it be in love, war or industry, but statistics prove that ninety-five per cent of the people fail.

It is very essential to clear the mind of false desires, visions and inclinations. Before you can see what you can do you must see yourself as you are. It is not enough that you love your work; you must have talent for your work; you must have those characteristics that qualify you for the work; you must train yourself for your work; you must know every detail of your work. If your work is of such a nature that you deal much with the people, you must be sociable, magnetic, tactful, polite, well-mannered, clean, tidy, punctual, trustworthy, courageous, able in character reading, skillful in the handling of people, able to make and retain friends, dignified, commanding, self-reliant. If you lack any, or all of those qualities, you will not be a success in a public sense, no matter what your talent may be; nor how well you are trained for your work, nor how well educated you are. You will not be popular, neither will you be patronized. You will have nothing but failure ahead of you. You may love the work; you may have talent for the work; you may graduate with the highest honor; you may be almost a genius as far as your work is concerned, but this does not help you, simply because, when your work is of a public nature, other characteristics are essential. Your inclination will not help you; your friends will not make you a success; neither will your education bring you to the front.

A student of law may graduate from a legal college with the highest honor, but if he lacks those characteristics that qualify him to read people, handle, manage, direct and control people, make friends and retain customers, in legal practice, he will not be a success.

V. G. R.

"We cannot help admiring a man who believes in himself. He cannot be laughed down, talked down, nor written down. Poverty cannot dishearten him; misfortune deter him; hardships turn him not a hair's breadth from his course. Whatever comes, he keeps his eye to the goal, and pushes on. A determined face and an iron will will win half the battle before a blow is struck." —Selected.

HOW TO READ CHARACTER FROM DRESS.

No character reader can deny that dress has its meaning in character studies.

People are usually judged by their dress. A clean, neat, tidy and well dressed man nearly always makes a favorable impression on the public, while a slovenly looking man sets the public against him. A well dressed man is more influential.

There is a great deal of difference between a highly cultured European and a Bushman of the wild forest of the primeval world, not only in talent, tendency, habits, appearance and movement but, also in dress. In fact, a bushman is not dressed. He is crude and savage looking, almost animal-like. He is the opposite of cultured. A character reader would detect at a glance the difference between the two.

The appearance and dress of a man reveal his soul identity. We can judge of a man's nationality and habits from his dress alone. Indeed, we can even determine his vocation in life, his religion and early training.

Look at the vesture of the Greek, the array of the Roman, the raiment of the Egyptian, the style of the Chaldean, the costume of the Indian, the dress of the Persian, and the differences in attire between the Syrian, Hindoo, Japanese, Dravidian, Tulu, Hottentot, Bushman! Racial type and national character can be seen in the dress.

The minister of the Gospel, bishop, apostle, is known by his vestment. It indicates piety, dignity and holy orders. Such men have a professional appearance, cultured manners and a mind interested in moral and churchly culture.

There is a great deal of difference between the spectacular costume of comic and theatrical people and the ecclesiastical vesture of the minister and saint. The one is comical, ludicrous, burlesque and sportive; the other is dignified, distinguished, clerical and ministerial, indicating positively the nature of his work. There is as much difference between their character as it is between their appearance and attire.

Masquerade, comic and theatrical costumes indicate frivolity. People interested in the stage, in masquerade halls, in spectacular parades and comical appearances are not interested in soul culture, wisdom, churchly functions, piety, spiritual culture, evolution of character, salvation and heaven. They eat, drink, laugh, sport and dramatize the human passions. They are moved by the lower faculties. They amuse others, arouse their passions and appetites. They paint their faces, jump and laugh and live the life of a butterfly. They often marry many times. They are polygamic in instincts. They care neither for God nor for salvation, nor for religious culture, nor for holy orders. They cannot be trusted in love and matrimony. They have no sense of a high character. They are usually weak in the higher faculties and strong in the lower.

The ecclesiastical vesture is black, which is the case with ceremonial, funeral and professional attire. Professional people are serious-minded, earnest, grave, ceremonious, reverential, religious, well-mannered, honorable, punctual, high-minded, dignified, stately, slow, measured and highly intellectual. They dress in black and wear white collars, ties and cuffs. They dress elegantly, and are interested in long, flowing garments.

The military uniform is blue, as a rule. Uniform, shields, swords, helmets, spears, weapons, clubs, flying colors, shining belts and buttons indicate courage, war-strength and a military soul. They denote conquest, argument, strength and battle.

A shabby dress denotes untidiness, disorder, rudeness, vulgarity, coarseness in habits, conduct, behavior and morals; not always, of course. The higher faculties usually lead to honesty, morality, integrity and cleanliness. People weak in the moral centers and in the esthetic faculties are not interested in cleanliness, dress and appearance, though there are exceptions. A man may have a strong development of ideality, which

prompts to external cleanliness, but if he is weak in Veneration, he is not interested in soul culture; therefore, his manners, conduct, speech and actions are of a coarse order. There is an incompleteness in his behavior, judgment and appearance. He will not be tidy and cultured in all respects.

Gaudy and low-cut dresses indicate frivolity of nature. Coquetry and vanity go with low-cut and gaudy dresses. People who are interested in the latest fashion, shining shoes, canes, chains, shining belts, face-powder, hair cosmetics, hair ornaments, wigs, padding, frisettes, style, popularity and flirtation, do not have a mind for soul culture, religious improvement and a spotless life. They depend upon dress, public opinion, style and appearances. They live for appearances. Their heart is vain, their mind shallow and their soul empty. We cannot sell solid goods, books of soul culture, science and philosophy to them. They live for dudery, vanity, style and popularity.

The practical man wears practical clothes. He wears clothes for comfort, but the swell fellow wears clothes for appearances.

The cowboy looks wild; his attire corresponds. He likes big hats, clothing of leather goods, wild ponies, knives, powder and whisky. He has wandering tendencies and a desire for a wild life.

Artists, musicians, poets and actors dress in light fabrics, as a rule. They are artistic, poetic, musical and exclusive.

It will pay a character student to pay close attention to dress.

V. G. R.

THE RIGHT USE OF FOOD IN TIMES OF CONSTIPATION.

The principal cause of constipation is a deficiency of the liver centre and consequent weakness of the liver itself. The function of the liver has an important meaning in the digestive function. A torpid liver leads to costive bowels. Every man who suffers from liver trouble is more or less costive. He is likely to suffer from disturbances of the intestinal organs. It will lead to hemorrhoids, appendicitis, constipation, etc.

When the liver is weak, it is necessary for man to move about, so that he may stimulate the circulation. Such a man should not lead a sedentary life, nor sit over a desk all day long, with his chest down and his abdominal organs crowded. He should have an active occupation. He should keep the body erect, his chest up, the vital organs in position and his spine in an upright condition. He should exercise the liver section of his system, or in fact the entire abdominal region. He must call his circulation into action by much breathing, motion and outdoor exercises. He must avoid poorly cooked foods. He should not eat white bread, biscuits and cakes, nor anything doughy, nor anything that clogs the intestines. He must not eat too much meat, nor that which decays and putrefies quickly in the intestinal canal. He should not use milk, nor eat boiled eggs, nor cheese, cocoa preparations, mush, poorly cooked cereals. He should avoid chocolate. Neither should he use laxatives to such an extent that he paralyzes his intestines. It is better to fall back upon vegetable substances, or proper foods.

A lady suffering from costiveness should not use a corset, nor any kind of clothing that interferes with the circulation. Very few know that the corset is the cause of poor blood, nervousness and costiveness. Any interference with blood and nerve and walking, or any pressure that interferes with nerve action, or any irregularity of the spine, or bad position in sitting and circulation, will lead to constipation.

An enema, or inside bath, is very beneficial in times of constipation, especially if a solution be made of distilled water, salt, suds of castile soap and sweet milk. There are many people who have saved themselves from an untimely grave merely by the use of the inside bath. Green vegetables, baked apples and a fruit diet is the best when the bowels are costive. A liberal use of tomatoes is good providing the seeds have been strained away. Tomatoes have a beneficial influence on the liver.

HUMAN CULTURE

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Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

Published and Edited by

DR. VICTOR G. ROCINE EMILY H. VAUGHT

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NEW SERIES OF ARTICLES.

With this number of Human Culture, Mrs. Vaught, who is now traveling abroad, in company with her mother, begins an important series of articles entitled "Racial and National Types and Characteristics."

MRS. VAUGHT IN IRELAND.

Well and happy, after a pleasant journey, Mrs. Vaught arrived in Ireland, where she will stay a time and take short trips into the interior of Ireland.

NO LECTURES DURING JULY AND AUGUST.

During July and August Dr. V. G. Rocine will hold no lectures.

MOVED.

Human Culture office and Dr. Rocine's examination room is 615, at 130 Dearborn street, Chicago.

MY CREED.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.—Boyce.

Every man seeks for truth, but God only knows who has found it. It is, therefore, as unjust to persecute as it is absurd to ridicule people for those several opinions which they cannot help entertaining upon their conviction of their reason.—Chessterfield.

CAUSES OF MARITAL UNREST.

There are two causes of marital unrest:

1. Weak development of the love faculties.

2. Want of affinity.

It may not be known to the public that half of all of the people are weak in the love faculties. Until this is known and those, weak in the qualifications of matrimony, develop themselves, there never will be any happiness in marriage for them, whether they be mated or not.

A man who is deficient in the business centers; or a man who does not have business talent, that same man will never succeed in business.

A man who is wanting in the religious sentiments is an atheist by nature and for that reason he will never be a good Christian. With him there will be religious unrest. He is not in sympathy with the church, nor with the doctrines of the church, neither does he care anything for God, Sainthood and a religious life. If he becomes converted, he will never remain a Christian very long. He is restless. He will quarrel with the brethren and find fault with God. He will create disturbances. He will not be a desirable church member.

A man who is weak in the patriotic sentiment will be treacherous to his country, its laws, systems and institutions. He will find fault with the government, dislike the economic conditions of his country, find fault with industries, buildings, common systems, forms of government and everything else. He will be a political agitator. He will be moved by the spirit of unrest, although this unrest is of a different nature.

This is the case with a man whose love-faculties are weak—he will be a matrimonial agitator, or a love atheist, or he will be moved by the spirit of marital unrest.

A wife weak in the sentiments of love and matrimony never finds peace in the matrimonial relations. She may be at peace with the world; she may take interest in men in general; she may love her own sex; she may be prominent in a public sense, but she will quarrel with her husband and find fault with matrimony. She is restless. She calls marriage a bondage. She goes out during the day to get "recreation." She feels that she is in captivity. She is "uneasy at heart." She talks about affinity and imagines that she has not found her affinity. She thinks some other man would be more desirable, but even if she were married to a hundred men or to a thousand, she would never find her affinity; she would never be happy; nor could she make her husband happy, nor any man, not even if she were married to a god or an angel. She may, if she has Parental Love strong, make a good mother, but never a good wife. To make a good wife, she must have conjugality or develop it. Marital unrest is a result of weak conjugality. Fidelity, true love and wifehood is a result of strong conjugality.

V. G. R.

AFFINITY.

Phrenologists, in the past, have asserted that, if phrenology were understood and practised, there would be no matrimonial misery, for, they have said, "every person would be mated to his affinity." They are right, but only to a certain extent. What they have said holds good in regard to people qualified for matrimony. All people are not qualified for the matrimonial state. There are some people who cannot love. They have no matrimonial qualifications. There are certain faculties that qualify a man for matrimony, the same as there are some that qualify him for business life, or for literature, or for art, or for law, or for oratory. It is ridiculous to assert that, if all people were married according to the teachings of phrenology, all would be happy in marriage. Only those will be happy who have matrimonial qualifications. Such faculties as conjugality, veneration, parental love, inhabitiveness and the industrial faculties qualify a man for marriage, especially is this true regarding conjugality. The industrial faculties are of some importance, but they are not essential. Amativeness is of importance, but it is not absolutely necessary for matrimonial harmony. Amativeness quali-

RACE CULTURE.

Brain Weight and Talent.

Brain scientists who have not studied phrenology are at sea when it is a question of brain weight and comparative intelligence. When they weigh and study brain without the aid of phrenology, they are confused.

Charles H. Corbin in an article called "Brain Weight and Intellectuality," says:

"There is undoubtedly a general presumption that a large head means a strong intellect. A dozen familiar phrases testify to the prevalence of the idea; and yet scientists, after much investigation, find no decisive evidence to support it. Some of



Criminal Brain.

the heaviest brains have belonged to individuals of small mental development. On the other hand, that of the famous French statesman and orator, Gambetta—a man of brilliant ability and highly emotional temperament—astonished the medical world by its lightness, weighing only about eleven hundred grams, or less than forty troy ounces.

"Women may be glad to have this conclusion recognized and admitted, for it is a fact that their brain averages considerably lighter than that of the other sex. The following figures (in grams) are given by Dr. Bischoff, of Bonn, who investigated the matter with true German thoroughness, carefully examining the brains of more than nine hundred subjects:

	Highest.	Lowest.	Average.
Males	1,925	1,018	1,362
Females	1,565	820	1,219

"An Italian anatomist, Broca, reached very nearly the same result, his figures showing that the male cerebrum is eleven per cent heavier than the female.

Is There a "Criminal Brain"?

"Bischoff's inquiries developed other interesting facts. He weighed the brains of ten cultivated and celebrated men, some of which he found to be below the average, while none reached the maximum. The brains of sixteen murderers averaged ninety grams less than the ordinary brain, while not one attained the

common size, but his other researches did not establish the theory that there is such a type as the "criminal brain," as the brains of more than a hundred ordinary offenders weighed forty-one grams more than the average, some having a weight of fifteen and even sixteen hundred grams. In regard to the insane, his researches showed that, with the exception of congenital idiots, they usually have brains of the average weight.

"A Scottish doctor, Peacock by name, measured the brain-weights of one hundred and fifty-seven of his countrymen. Four of his subjects—all of them artisans who, so far as he could learn, had in no way been distinguished above their fellows—had brains weighing more than sixty troy ounces, or about eighteen hundred grams.

"Guiteau, the assassin of President Garfield, who could scarcely be regarded as anything but a low type of semi-insane criminal, had a brain of a little more than the average weight—forty-nine ounces and a half, or ten ounces more than Gambetta's. On the other hand, the cast of Raphael's skull shows that it was very small, much smaller than the average. Cardinal Mezzofanti, who understood more languages than any other man, had a very small head. So, too, had Charles Dickens, Lord Byron, and Charles Lamb.

The Brains of Some Famous Men.

Here is a list of brain-weights, compiled from various sources, and given in grams:

Turgeneff, Russian novelist.....	2,012
La Fontaine, French fabulist.....	1,950
Volta, Italian physicist.....	1,850
Cuvier, French naturalist.....	1,830
Benjamin F. Butler, American soldier and politician.....	1,758
Descartes, French philosopher.....	1,700
Boileau, French critic.....	1,690
Thackeray, English novelist.....	1,658
George Francis Train, American eccentric.....	1,525
Daniel Webster, American statesman.....	1,518
Napoleon III, Emperor of France.....	1,502
Agassiz, Swiss-American naturalist.....	1,495
Gauss, German mathematician.....	1,492
Skobelev, Russian general.....	1,457
Helmholtz, German physicist.....	1,440
Grote, English historian.....	1,410
Bertillon, French anthropologist.....	1,398
Whitman, American poet.....	1,282

Broca, whose investigations have already been mentioned, had a theory—by no means an improbable one—that the cranium of the human species has increased in size with the progress of civilization. On comparing the skulls taken from a vault closed up not later than the twelfth century with another series of specimens taken from a century belonging to the earlier years of the nineteenth, he found that they indicated a growth of thirty-six grams in average brain-capacity. This, he argued, was the increment of seven hundred years of progressive development.

"Another fact bearing on this question is the high average brain-weight claimed for the Chinese. 'Some years ago,' we read, 'the brains of eleven adult male and of five female Chinese

—the chance victims of a great typhoon at Hong Kong—were weighed. These belonged, with one exception, to the coolie or lowest grade of Chinese society, yet the average brain-weight of the males reached fifty ounces and a half, and that of the females forty-five and a half. This is an average not attained, so far as yet known, by any other nation, it being fully six ounces above that of the average negro, and an ounce and a half above the European.’”

Weight of brain has nothing to do with intellectuality, neither has size of brain but little to do with it. A man may have a large brain and yet be only mediocre in talent, or he may have a small brain and be very able. It depends upon WHERE certain brain parts are located and how large or small they are. Some sections of the brain are more intelligent than others. Some brains are very fine and dense in quality, the same as gold. Gold is dense and fine. A brain which is dense and fine gives capacity.

It should be remembered also by all brain scientists that it is the grey substance of the brain that is of importance. The white brain is of no special importance when it is a question of measuring intelligence.

Mr. Corbin asks, Is there a “Criminal Brain?”

It is remarkable that men of science are not more acquainted with this question. There are many causes for criminality. An injury of the brain may lead to criminal acts, but a deficiency in the moral and social centres of the brain and a too strong development of Destructiveness, Combativeness and Amativeness, as phrenologists call those brain centres, lead to criminality each and every time. We have examined thousands of criminals and in each instance we found weakness of brain in what we call the higher faculties. The criminal has too much brain in the base and lacks brain in the top head. His brain may weigh as much as the brain of the saint, but the saint has the moral centres large while the criminal has not. There is the difference. It depends upon where the brain is found mostly, how fine and dense it is, how much grey substance in the cortical convolutions, when it is a question of intelligence. Weight is not a measure of intelligence, neither is size a measure of intelligence; it is fineness and density among the grey neurous, in the grey layers of the brain.

V. G. R.

“I am an everlasting friend to phrenology, for it has been the means of saving me from ruin and disgrace. I was born in Cleveland, Ohio, where I was examined when I was a small boy. I was taken into a room and told of my defects and father was told that I was a natural born thief and that I must be brought up in a certain way to be saved from disgrace and the penitentiary. This was true. When I read about forgery or embezzlement, I was enthused, but I was brought up in such a way that I have outlived my criminal tendencies.”—J. P. B., Harbor Springs, Mich.

“You have Veneration, 6 and $\frac{7}{8}$, or too strong,” said a six weeks phrenologist to a man the other day. “It must be whittled down a little.”

Veneration is the soul’s noblest function; it can never be too strong.

SUBSCRIBERS’ DEPARTMENT.

In This Department We Will Make Brief Character-Delineations.

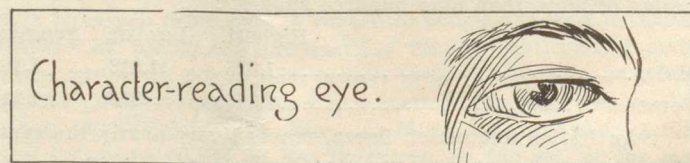
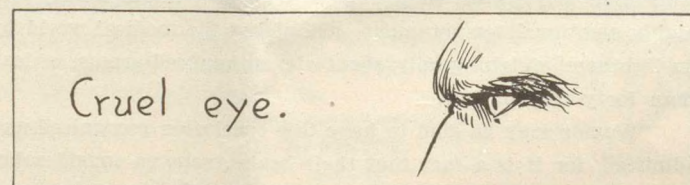
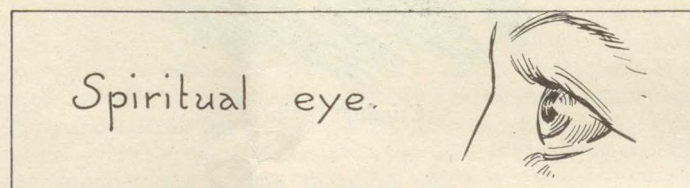
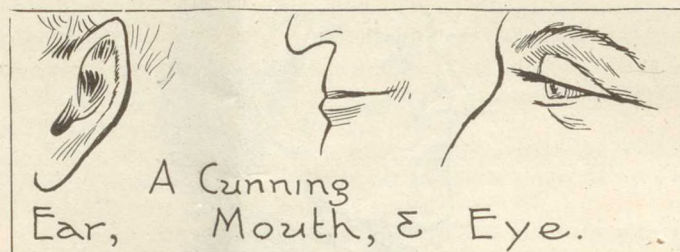
Character Delineation of A. L., Denver, Colo.

You are a promising young man. The faculties that are most strongly developed in you are Form, Size, Weight, Constructiveness, Spirituality, Destructiveness, Firmness, Acquisitiveness, Inhabitiveness and the reasoning faculties.

These are important in architecture and ornamental construction. If you take up architecture and ornamental construction you will be in your right field.

You must hold your Destructiveness in check. It is too strong. You are subject to temper and passion. This will do you harm. You should go to church much and develop self-control. You must not eat heating food, nor drink stimulating drinks.

DIFFERENCES IN EYES.





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.

HAS NOT STUDIED ENOUGH.

Question by T. M. L., Chicago: Is it not a fact that Dr. Gall mapped out the brain according to his own notion?

Answer.—This question shows that you have not studied the works of Dr. Gall. Dr. Gall discovered the faculties and verified his discoveries by observation and analogy. Each faculty has its own discovery, its own varified data and history. The reason that Dr. Gall was able to discover the mental faculties is, they were there to be discovered. The people do not know anything in regard to phrenology, nor their faculties, neither to the discoveries made by Dr. Gall. Study Dr. Gall's works and you will know. Dr. Gall devoted more than 30 years to his work, and was, moreover, one of the world's geniuses. If you study for 30 months, or 30 days, or 30 hours, you will not ask such a question.

Why Teething in Children Affects Their Health.

Question by W. H. L., Knoxville, Tenn.—How may varicocele be cured?

Answer.—This is too broad a question to answer in this department. To improve the circulation and the sexual system is to relieve varicocele.

Question 2.—Why does teething cause children to suffer and sometimes die?

Answer.—Because it effects the digestive system. The condition of the digestive system effects the teeth. A spell of dyspepsia will effect the teeth. Teething is painful and therefore it arouses Destructiveness, and this effects the secretions, digestive process, circulation and the general health.

Question 3.—What causes biliousness and how can it be avoided?

Answer.—Biliousness is the result of a weak and torpid liver, or of mental depression, or of poisonous substances in the blood. Perfect elimination and plenty of fresh air, a cheerful state of mind, outdoor work, plenty of sleep and eliminating foods and drinks will counteract biliousness. A bilious man must be very careful in regard to his diet. He should have health advice by an expert, who understands the effect of diet upon the system.

Proofs of Phrenology.

Question by M., Valparaiso, Ind.—I read of an instrument in Human Culture some time ago. This instrument was to be fastened on the head during sleep and would cause dreams corre-

sponding to the faculty on which it was placed. Where can I get this instrument?

Answer.—This instrument is not ready yet, neither will it ever be ready, neither is it necessary in any other sense than in the sense that it proves phrenology to the skeptic. But the skeptic would not use it. Hypnotism proves phrenology. Electrical experimentation, pathology, anatomy, physiology and phrenological dissection prove it. It proves itself to the man who studies it, providing he be honest with himself.

Intuition. What Soul Is.

Question by Mr. H. W., Dakota.—Why do you credit the vital temperament with intuition?

Answer.—Because the intuitive faculties go with the vital temperament. Vital and mental temperament people are more intuitive. There is more intuition in the feelings than it is in the will faculties.

Question 2.—Is the nerve generation, to the stomach, by means of the pneumogastric nerve, a voluntary or involuntary action, or both?

Answer.—It is always involuntary. We cannot will the stomach to digest food, nor can we will the heart to act. The mind has only an indirect influence over the physical functions.

Question 3.—Do you make a distinction between mind, soul and spirit?

Answer.—Yes. Mind is the sum total of your experiences, memories, knowledge, thoughts and feelings; the soul is the emotional part of man, and, according to theological interpretation, the soul is the combination of body and spirit. The Bible says, when God created Adam from the dust of the earth, he breathed into him the breath of life, or spirit, and man became a living soul. People have different conceptions of the word soul. Spirit is that which lives in man, that which acts through the physical avenues.

How to Become Popular With Ladies.

Question by Bachelor.—What kind of a man is very popular with girls?

Answer.—A magnetic man is popular with girls, no matter how he looks. This is the reason that all intelligent and ambitious men and women take courses in magnetism, for the purpose of increasing their popularity and influence.

Value of Water.

Question by C. W. C., Kansas City, Mo.—What possible disease or weakness is plentiful drinking of water harmful to, and would you recommend it in the treatment of all diseases, and to thin and fat people alike?

Answer.—This is a very broad question.

Clean water is an eliminating agent and will help to carry off impurity, but to use it in all cases, I would not, neither would I recommend the use of it to very fat people. Fat people have too much water, fat, oil and carbon already. They should eat dry food, and leave sweet, watery and oily food alone. Cold water is excellent in the treatment of insanity, or in treating inflamed parts. It reduces the heat of the maniac, the temper of the child, and the inflammation of inflamed parts. Very cold baths are excellent for fat people, although they dislike them.

Racial and National Types and Characteristics.

By EMILY H. VAUGHT.

SOUTH OF IRELAND.

My Dear Friends:

Queenstown is a beautiful little city built upon an island which is called the Great Island, and is only about twenty miles in circumference. It is built upon a hill and rises above the level of the ocean about 60 feet all around. It is owned by two men—Lord Barrymore and Capt. Rushbrook. We drove around the island on a two-wheeled, one-horse jaunting car. These are the public conveyances and are the very same kind that were in use here fifty years ago.

The first thing that attracted my attention in the south of Ireland was the natural beauty of the scenery, and the next was the lack of industries. There are acres and acres of land, beautiful green fields lying waste, beautiful to the eye it is true, but of no practical use to the poor, half starved people whose little ragged barefoot children and old men and women greet you at every turn in the street with the cry, "A copper, please—a copper, please."

The only places of industries in all Queenstown that I have seen is the dockyards in the harbor and a small brick yard in Lord Barrymore's estate, and a steam laundry. Also, of course, the provision store and railways. There seems to be as many soldiers and policemen as there are citizens.

The land is not cultivated, but lies in its natural state—beautiful green hills and dales, and you may look in vain for herds of sheep and cattle. You will see an occasional sheep or two, a few goats, cows, horses or chickens.

When I ask why there is comparatively no live stock they tell me the people are too poor to buy them.

It is a burning shame to see acres upon acres of land beautifying the residences of a few lords and "gentry folk," while the poor are compelled to beg or cheat the tourists, upon whom the people of Queenstown look for their livelihood. Occasionally one sees a garden patch of potatoes and vegetables and a field of oats, and these are cultivated to the very best advantage, not a weed to be seen, and the farming is done almost entirely by hand with hoes and spades and a plow, as the people are too poor to buy machinery.

And why is all this true? Why are the Irish people as a nation so oppressed? Are we not able to trace it to the human nature of people? Conditions are only results of underlying causes.

The Irish people are sensitive in the extreme, because they are governed by the faculty of approbateness.

They are impulsive, hot-headed and resentful in the extreme because they are also led by the faculty of Destructiveness.

They are liberal and open-hearted because of strong faculties of Benevolence and Parental Love. This is especially noticeable by the number of pets and the care taken of them.

There is scarcely a home in Ireland, however poor and humble it may be, but what has a dog or a bird in a cage.

Again they are careless about money and economy, because they are weak in Acquisitiveness. They do not take good care of their belongings, but are inclined to careless habits, although they have plenty of energy.

They are very jealous and envious of each other, causing them, as soon as one of their number commences to rise or gain more than the ordinary, to injure that one by word and deed. One of their sayings is: "If I can't have it, you can't."

And this is the reason that Home Rule would not be the thing for Ireland. The Irish people have a very vain nature. They all want to be officers and none want to be the common soldiers. They all want to be the master and none want to be the servant. And as soon as one of their number was raised to a position of rulership the others would rise in mutiny. This is how it was in the early history of Ireland, when each of the four provinces was ruled by an Irish king. At this time there was nothing but internal warfare and jealousy, until at last the English invasion conquered a nation divided against itself. And so it will ever be until the Irish nature is changed. Their condition is what it is to-day because of themselves, although they do not understand this and would not believe it.

With all this they are a loveable people. They are liberal, free, kind-hearted, frank, daring, courageous, sentimental and superstitious. They cling to their old legends. They are high-principled and proud. They would give their lives for a principle.

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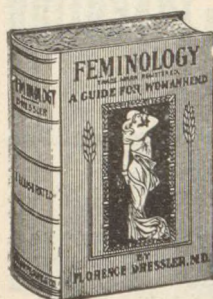
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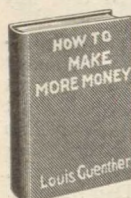
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