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# Human Nature

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## MAN'S CONSCIENCE.

An orthodox friend says:

"When a man does wrong his conscience smites him, as all men are born with a conscience equal, or the work of our Creator is not complete."

We have heard a minister of the Gospel state the same thing, in similar words. No doubt they were speaking from their own standpoint,



No. 1.  
A MAN WITH A CONSCIENCE.

for we know them both to be conscientious men, but not well informed in regard to man's conscience.

Without the aid of Phrenology, otherwise well informed people are apt to make the mistake of judging others by themselves.

A conscientious man, unless he comprehends the principles of Phrenology, naturally thinks all other people have a conscience, but that is where he makes a mistake.

Our drawing No. 1 illustrates the shape of the head of a man with a large development of Conscientiousness.

Webster's Dictionary says that "Conscience is the faculty, power or principle within us which decides on the lawfulness or unlawfulness of our own actions; a judgment of right and wrong." Webster does not say how much one is gifted with this faculty. He only defines its function. Our No. 1 portrait is that of a man who places moral principle at the head of all excellence; makes duty everything; would on no account do wrong knowingly; he is perfectly honest in motive; almost intolerant of what seems to be wrongdoing in others, even to persecution as a means of establishing his conceptions of justice. His Conscientiousness is large.

It is a mistake, however, to suppose all men are alike in this respect, or in any other sense, for that matter. Our Creator's work is perfect in diversity; no two things and no two men are alike in the whole world.

The Siamese twins were not alike; no two dogs, no two rats, no two peas and even two grains of sand are not exactly alike. The microscope shows their diversity. There is nothing just alike; cannot be; not the conscience of men above all, for a million things cause men to be unlike each other.

For an extreme case look at No. 2. He has no conscience; not a bit of it. Tell him it is wrong to lie, and he will laugh at you and tell you that all men are liars. Tell him he should not be so cunning, that his

Secretiveness is too large for his own good, and he will tell you he has to be cunning in order to protect himself from the rascals that surround him.

He is a vile wretch, thoroughly untrustworthy and unfit to be at large, for he is a bird of prey. But his lies and deceptions do not



No. 2  
A MAN WITHOUT A CONSCIENCE.

worry him at all; he eats no less and sleeps no less by robbing others, unless uneasy for his own safety, from fear that his liberty or license to continue his practices might be restrained if detected.

His Conscientiousness is akin to the fellow who owed large bills to importuning creditors, but his head did not rest uneasy on the pillow on that account. He went on sleeping and snoring loudly, disturbing the repose of his gentle wife, until she could stand it no longer, when she nudged him in the ribs and gave him

a certain lecture which concluded as follows:

"Nay, John. I cannot see how you can rest in your bed when you owe so much."

To which John replied:

"Oh, I rest easily enough. Why should I worry? Let the other fellows worry who are looking for their money."

His conscience didn't smite him, because he had none.

To again quote our orthodox friend:

"All men are born with an equal degree of conscience, or the work of our Creator is not complete."

Let our friend study the laws of the Creator—the natural laws of man. Study the laws of Heredity and he will see not only why the sins of the father fall upon the children from generation to generation, but how men and natures of men—how the world can be redeemed by obeying the laws of God. God laid down certain laws that operate, blindly, as it were, but for our own good, leaving the fittest to survive to replenish and multiply the earth. Who will believe that our Creator, for instance, created Maggie Juke and her drunken wretch of a husband to be the progenitors of a long line of criminals? Here is the record from Rev. A. Drahm's book, "The Criminal," as advertised in this journal. On page 137 we read:

"Mr. Dugdale has gathered, with remarkable patience and labor, the records of the celebrated Juke family, whose antecedents in New York were traced back through the genealogies of 540 persons in seven generations, and 169 related by marriage and cohabitation to one 'Margaret' and her drunken husband, of which 709 persons 280 were paupers, 140 were criminals and prostitutes, encompassing 115 different kinds of crimes, including highway robbery and seven murders, incurring a direct cost estimated at \$1,308,000 to say nothing of direct damages to society, which were incalculable."

After serious thought, our ortho-

dox friend will conclude that all men are *not* born equal, but unequal, especially in regard to conscience. Some men have no conscience. Like the poor woman with the crooked neck, they were born so.

### The Capitalist.

BY JOSEPH GREY.

He is an honest capitalist who has saved his earnings to provide for a rainy day, and he is a wise man, too, because his capital makes him feel more like a man—that is, it endows him with a spirit of independence; and being thus provided for in his old age he is not subject to the scorn or patronage of others for his sustenance; hence he feels manly.

If he invests his capital in some profitable and legitimate enterprise he is a benefit to his fellow-man, his country and the world, much more so than if he kept his money locked up in a trunk.

With his capital he reclaims land, makes the desert bloom like a garden, or brings from the bowels of the earth her richest treasures. He sets in motion the printing press or starts machinery for the production of the world's necessities, giving employment to thousands and comfort to communities. An honest capitalist is a blessing to the community, and his capital a great moral force if properly employed.

Capital—sufficient of it—if properly appreciated, adds dignity to a man, so far as making him feel of some importance, encourages enterprise, imparts impulse to good deeds, blesses the widow and the orphan, and is poverty's blessing.

1124 Fell street, city.

### Remarkable Brain Growth in Four Years.

In 1897 Mr. J. E. Morton, a school-teacher from Utah, took our full course of instruction in the office. He is a very earnest, sincere and enthusiastic student of Phrenology. His head at that time measured as

follows:

#### TAPE MEASURE.

	Inches.
Circumference.....	22¾
Length from Individuality to Occipital Spinalis.....	14½
From ear to ear over crown.....	15

#### CALIPER MEASURE.

Diameter.....	6
Front.....	4½
Back.....	4¼
Age 24 years, weight 143 pounds.	

Mr. Morton is now attending the junior term at one of the best medical colleges in San Francisco. He is still as earnest, enthusiastic and steadfast a student of Phrenology as ever, as his articles in HUMAN NATURE appearing almost every month testify.

The other day we carefully measured his head again, with the following result:

#### TAPE MEASURE.

	Inches.
Circumference.....	23¼
Length from Individuality to Occipital Process, or Spinalis.....	15
From ear to ear over Firmness.....	15½

#### CALIPER MEASURE.

Diameter.....	6½
Front.....	5
Back.....	4
Age 28 years, weight 153 pounds.	

It will be seen that his head has increased one-half an inch in circumference in four years; one-half inch in length, or longitudinal measure over the line of meridian; one-half inch in diameter, or width between the tips of the ears, and one-quarter of an inch in the intellectual division, while the back, or animal division, has actually decreased one-quarter of an inch.

His persistent course of study accounts for this increase of the mental faculties and the subordination of the emotional or animal group.

Here is something for others to think about.

A Texas man stole the clock out of a church and traded it for whisky. That's a new method of getting wet goods on tick; or, more properly, on time.

**There's Something Wrong.**

J. W. DUTTON.

When corporations run the town,  
By fear or favor, smile or frown,  
Put this man up and that man down,  
There's something wrong.

When judges as of late they do,  
By specious reasoning construe  
The laws to suit the favored few  
There's something wrong.

When men with neither sense nor soul,  
Collegued with bummers cheek by jowl,  
Affairs municipal control,  
There's something wrong.

When politics has dropped so low  
That decent men are loath to go  
To polls on voting days, we know  
There's something wrong.

When men who toil not, neither spin,  
Contrive by fraud all wealth to win,  
While honest men must work and "grin,"  
There's something wrong.

Take heed, my countrymen, beware!  
Dark clouds are gathering in the air  
And thoughtful men are all aware  
There's something wrong.

**What Is Mind?**

If there is a pain in the great toe, an image of this toe must form in the mind and vibrate in harmony with the real or physical toe. All knowledge is conveyed to us on the wings of vibration. The pain vibration in the toe must be able to cause a toe to form in the magnetic currents of the mind, and this must vibrate in perfect accord with the flesh toe if you are to feel the pain. If you hear running water, an image of water must form in the mind, and this must vibrate in perfect tune with the real water; otherwise you will not hear the noise the water is making. Could your undivided attention be given to something else, a surgeon might amputate your foot or leg, and you might be wide awake, and still you would not know it. The mind is electrical in nature; it is visible telegraphy, and as you doubtless know, the operator cannot sound two letters on the sounding key at exactly the

same instant. So of the mind, it can not have two images or two chains of thoughts running through it at exactly the same instant of time. If your whole attention is given to one man, a dozen others may yell like madmen in your ears and you would not hear them. But many never gain this power of attention? Not one in a million. Socrates is said to have been able to put himself in this state of mind at times. His wife would then have to go up to him and "hello" in his ear, and even shake him, before she could make him aware of her presence. Now, this was not insanity, nor yet a sign of it; it was just simply the exhibition of a powerful mind, a mind that could concentrate so thoroughly upon a subject or chain of thought that it was wholly unconscious of all else. Only at rare instances can any of us sink into this state, but if all had the power to do so when we wished to master a problem, master it we would, for such force of concentration will master any problem if there is only a few leaders to work from.

Then, if we have shown anything at all, we have shown that mind is that which recognizes, feels, thinks, tastes and smells. In other words, mind is that in man which recognizes things as they are; it sees nature, and recognizes her; it studies and analyzes, and is able to call these thoughts up in the order in which they were born, or in an order that will make sense appear reasonable to itself, if not to other minds. The mind is the telegraph operator, and the telegraph operator remains at one point—he stands by the sounding key and reads the messages as they come. So of the mind; it is on the inside of the skull; it never leaves it or gets outside of the skull, not even for one moment of time, but nature is sending in her dispatches from a thousand directions, and these come over the five wires—the five senses. Suppose the telegraph operator was off up town somewhere when a message was being sent to his office, do you think he would

catch it? This is why nature has supplied man with five senses, and this is why she has filled his body with nerve wires, that he may read her messages. The unread message is never known—nature does not know that she sends a message at all, unless it reaches the telegraph station and is read. As well talk of light proceeding from everywhere as to talk of mind being everywhere. As we know, light proceeds from a single vibratory center; it may spread over a large surface, but it is generated at one point—in one body. So of sound; it spreads from the sounding medium in all directions. Mind is at that point where light is focalized, where sound is focalized, and where forms are reproduced and recognized. If mind is everywhere, why did nature go to all this work of supplying man with nerves—with these fine telegraph wires? Why did she not stretch these wires through space? or, if mind is everywhere, why did she prepare her receiving offices at all?

Let us recapitulate: Mind is not a substance, it is a mode of expression; no expression or no recognition, no mind, or, at least, no intelligence of what transpires. Music is not a substance, but is simply certain forms of vibration. Light is not a substance; it is a mode of vibration. Heat is not a substance, but is a form of vibration. Of course, we recognize the fact that there must be a substance to vibrate, but what we want the reader to understand is, that substance itself is not heat. Still your vibrations and you have destroyed the heat; and we are conscious of the fact that a substance cannot be destroyed. Disintegrate the man, soul and body, and you have destroyed the mind; hence mind is not a substance, but a mode of expression.

My space is gone. Would like to talk to you from now till next Christmas about this mind business, that you might understand it.

*Frank Reed.*  
Eureka, Cal.

### Man's Place in Nature.

BY O. N. FLUGUM, LAKE MILLS, IOWA.

Everything which exists in the universe was created for a definite purpose, not even the most insignificant species of living forms can be extinguished without causing a disturbance in the equilibrium of nature. Nature is a strict economist—she abhors waste of time, energy and material. What she does she does to some purpose; there is no haphazard putting together in any of her works; everything from her hands bear evidence of consummate plan and design, and while there are many things too obscure for our limited powers to comprehend, there are others which delight us by their grandeur and beauty.

But what shall we say, when after having studied the lower forms of life, we gradually advance until we reach the noblest, the most beautiful, and the most perfect of terrestrial beings—man? For what purpose was he created? What part was he to play on the great stage of life? What is, or should be the aim and object of his life? To judge from his wonderful organization, and high mental endowments, we may safely infer that he was destined to play a very important part in this world. His superior mental capabilities were given him to be used to some good purpose.

But right here arises the question of personal accountability. We have often heard it said that all men are born free and equal. There never was a more false and foolish notion than this. We are not born equal any more than we are born with the same mental capabilities, or with the same bodily strength, or with the same favorable surroundings. We are to a certain extent children of circumstances, and certain agencies which are constantly working about us, tend in a great measure to form our career and mould our character. We are born unequal, unequal in bodily strength, unequal in mental endowments, unequal in fortune, but

the less fortunate have no excuse for lying idle and for neglecting the culture and improvement of their mental and physical powers. A person possessing just one talent has no reason to bury this talent in the ground, on the supposition that it is useless or of little account. By proper training weak faculties will strengthen and expand, and moderately strong ones develop. This is a fact which persons only moderately gifted ought to consider. It will bring encouragement to their hearts to know that they themselves possess the power to strengthen their body and broaden their mind and to make their lives a source of pleasure and usefulness to themselves and others.

That the Creator placed us here to do something is self-evident; for we see that even the smallest living forms have a mission to do, and are doing it willingly and faithfully; then, it is only natural to infer that man, standing at the head of all living beings on earth and endowed with capabilities exceedingly superior to those of any other terrestrial being, must have a mission to perform, far more grand, more beautiful, more noble and more elevating than that of any other creature.

To find out something about the destined work of man we must study man—study his organization. If we do this we shall find that he is gifted with divers mental faculties; some which he has in common with other animals, but others which he is the sole possessor of, and places him vastly above all other creatures. Some secular philosophers, among whom are Owen, Darwin and Huxley, fail to comprehend this grand fact when they boldly proclaim their theory of the origin of man and animals from a common ancestral stock. They do not seem to understand where to draw the line between man and animal—between instinct and reason. Man, in common with the animals, is endowed with selfish propensities and appetites, to enable him to hold his own in the great "struggle for existence," and to make him seek

his own happiness and welfare. The propensities are not bad in themselves; they are harmful only when they are perverted and misused. When properly used and disciplined they tend to promote the welfare of the individual.

We also find that man is endowed with social sentiments, such as love of home, friendship, love for the opposite sex, love for wife and children, etc., he is destined then to love—love with all the ardor he can command—but in a proper and legitimate way.

Man is also gifted with reason, and it is due to this faculty mainly that he is placed so vastly above the brute creation; and, notwithstanding his comparative weakness and frailty, reigns lord over land and sea, and compels every other living thing, and also the elements, to bow to his will and do his bidding. What a grand gift is this! What a boon to mankind! Just think of what it has done and what it is still doing to make this world a pleasant, happy and beautiful abode for man. Truly, this is a great gift. But with it follows a grave responsibility; it is this faculty mainly which makes man an accountable being and brings him face to face with the question of right and wrong, of good and evil. This faculty, and also the moral sentiments, were given him to serve as his guide and counselor; if he heeds them he will reap happiness and honor; if he ignores their counsel he is sure to come to ruin and grief. Man is endowed with moral and religious feelings, the former to give him a sense of right and wrong, the latter to give him a consciousness of a supreme being and of a life after death. In this particular also, is indicated the great superiority of man over animals who possesses no such feeling. Ah, some of the advocates of the development theory undertake a little too much when they try to bridge over the great chasm which divides mankind from the brute creation.

I am aware that a fierce attempt is

being made to eradicate the religious feeling from the human heart. Infidels are busily engaged in lecturing upon this subject, and in scattering their profane literature broadcast over the land, and some good people fear, lest this exalted feeling shall ultimately be extinguished from the human heart; but I believe, with Mr. Combe, that they need have no apprehension. This is what he says:

"As nature has implanted the organs of Veneration and Marvelousness in the brain, and the corresponding sentiments in the mind, it is a groundless terror to apprehend that religion can ever be extinguished or even endangered by the arguments or ridicule of the profane. Forms of worship may change, and particular religious tenets may now be fashionable, and subsequently fall into decay; but while the human heart continues to beat, awe and veneration for a Divine Being will ever animate the soul, and the worshiper will cease to kneel, and the hymn of adoration to rise, only when the race of man becomes extinct."

"Give me matter," says Kant, "and I will explain the formation of a world; but give me matter only, and I cannot explain the formation of a caterpillar."

Modern science teaches us that in the early history of our planet life was unknown. Ask the agnostic how life originated, and whence it came. He will answer you in the words of Professor Huxley, that "living matter according to the hypotheses of evolution, must have arisen from non-living matter." Yes, but how did living matter arise? To this crucial question Huxley gives this answer: "Of the causes which have led to the origination of living matter, it may be said that we know absolutely nothing."

This is a plain and frank statement by one of the foremost leaders of the agnostic school, and shows most plainly the weakness and falsity of the doctrine.

Observe and study for yourself. Take no other man's opinion as absolute authority.

## Health Department.

### Hasty Eating and Overeating.

#### HEALTHFUL LIVING.

In order to have healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize the obligation to keep all their powers in a condition will do well to remember this. If your time to eat is limited, do not bolt your food, but eat less and eat slowly.

Do not be hurried, but eat slowly and with cheerfulness, your heart filled with gratitude to God for all His blessings.

Eat slowly and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals the more difficult it is for the food to digest. The benefit you derive from your food does not depend so much on the quantity eaten as on its thorough digestion, nor the gratification of the taste so much on the amount of food swallowed as on the length of time it remains in the mouth.

If more food is eaten than can be digested and appropriated, a decaying mass accumulates in the stomach, causing an offensive breath and a bad taste in the mouth. The vital powers are exhausted in an effort to throw off the excess, and the brain is robbed of nerve force.

It is a good rule to eat slowly, for man does not live by what he eats, but only by what he digests. Thus vegetable food, if not well chewed and mixed with saliva, ferments instead of digesting, and again if so much is taken as to distend the stomach, digestion may be brought to a stand, and fermentation and putrefaction may take its place. In both these ways, then, eating slowly will do good and prevent harm, and it is quite possible for a man to be better nourished on a little food eaten slowly than on a great deal eaten quickly.

Habit makes all things easy.

### Looking Both Ways For Sunday.

BY C. P. HOLT.

Eternal vigilance is the price, not only of liberty, but of health. A constant lookout must be kept to see that our mortal craft does not run upon a lee shore.

Nature demands that all her laws be obeyed. Ignorance of her laws is no excuse for wrong-doing, nor can the culprit hope for clemency because he disobeys some laws. A man may be a strict vegetarian, and yet if he does not choose his vegetarian food wisely he will have trouble with his digestive apparatus. He had better eat fresh meat than devour fruit and vegetables at the same meal. Peaches and cabbage always get up a row of fermentation if both are crowded into the same stomach at the same time. The reason many strict vegetarians are ill, and those who are trying the vegetarian experiment are ailing, is because they think a hash of turnips, cabbage, potatoes, parsley, peaches, strawberries, apricots and oatmeal mush must be healthy, because there is no hog nor cow in the mess. The stuff fed out to vegetarians at many vegetarian restaurants would give dyspepsia to an alligator. A little study in the harmony of food would help stomach-achers into the realms of peace.

Then, again, it is useless to be a strict dietarian and sleep with all the windows closed and breathing vitiated air.

It is useless to obey all the other laws of hygiene and never wash yourself. A dirty body is a nasty thing, and ought to be buried or cremated whether it be breathing or not.

There is no one sure cure for the ills that afflict the human body. There is no one sure road to health.

The mind may be powerful, but it will not cure a case of arsenic poisoning. "Look a leetle out." Look both ways for Sunday.

Go to Truth for authority, but never to Authority for truth. — *Babbitt*.

## A School Teacher on Phrenology

ONE OF OUR STUDENTS, MRS. F. A. JACOBS, KALISPELL, MONT.

To my fellow friends, the public school teachers, on whose shoulders rest such broad responsibilities and possibilities:—I trust I may be able to present to your minds the Science of Phrenology in such a suggestive light as will lead you to investigate its usefulness to you in your work, and the untold good consequences to your pupils in after years through your having had a practical knowledge of this the only true science of mind.

I shall only be able to place before you a few of its truths in this article, but trust it will be sufficient to stimulate a thirst for a broader knowledge, whereby you will learn that a pure exposition of Phrenology is its own best proof.

First of all, allow me to erase from your minds once and forever this prevalent conception that Phrenology deals only with cranial development.

The first law recognized by the science is organic quality, or texture.

Nature operates always by means of organs, and the law of correspondence between organic conditions and functions is absolute and universal, and obtains throughout all kingdoms of nature.

The organic texture of pine is coarse, and will not admit of the high degree of polish made possible by the density and fineness of mahogany.

In some human organizations we find a fine, close-grained texture of skin; regular, harmonious features; bright, expressive eyes; fine hair; small bones and muscles; and in such persons we recognize a natural tendency to refinement and delicacy of tastes. They have acute discriminating perceptions, and if engaged in the field of art show care, taste in combining colors, arrangement of detail, etc. If in literature, their work is characterized by its delicacy of expression and fine shades of

thought. So, in human organization we have distinct variations of quality, which are ever important in determining the characteristic fitness of individuals.

The brain has been called the "keyboard of the human body;" but in order to produce harmony upon the keyboard, we must have healthy anatomical and physiological conditions of the body—therefore, health must be a prime consideration.

One more step, before passing to the examination of the brain, with its forty-two interesting faculties. We must determine the temperament of the individual. By temperament, we mean a predominance in development of certain elements which give to the character a distinctive type.

Briefly, let us take up each of the three types from which we reason, leaving you to learn of their subdivisions later.

1st. The Vital temperament, while easily distinguished by that preponderance of vitality; those broad shoulders, that deep chest, those bones so generously cushioned with flesh, that florid complexion, those good, sound teeth, those large lungs and large nostrils. This man is a good liver; is fond of meats and stimulants. He is talented and zealous, loves out-of-door sports, but is not fond of *hard* work.

2d. Motive temperament is recognized by a predominance of bone and muscle. Abraham Lincoln was a remarkable type of this temperament. This class is spare and athletic, and they love physical labor. They are square built people—square chin, square head, square body, and generally act on the square, too.

3d. The Mental temperament, showing a predominance of brain over body. They are inclined to study, to thought, and to such excessive mental activity as is found in no other temperament. They are fond of all intellectual pursuits.

Next, the size of brain is the measure of mental power, other things being equal; but without taking into account the conditions mentioned

(quality, health, temperament), only an inaccurate estimate of brain power is reached.

Phrenology is a science as exact as that of geology or astronomy, but you must not confuse the science itself with the results of wrong applications of its principles. You do not condemn the science of mathematics because a pupil is unable to apply its principles correctly in solving its problems.

So much for fortifying you with a correct though condensed theory of this true science of the mind.

## About the Children.

BY MRS. W. F. GREENUP, SOUTH KENSINGTON, LONDON.

Be kind, but firm with them.

Never deceive them, or in any way lead them to mistrust you.

Immediately check any approach to untruthfulness, deception, or selfishness on their part.

Train them to habits of cleanliness and order.

Let each have a place for toys, and see that these playthings are put away in an orderly manner when done with.

Impress upon them the danger of playing with fire.

When they are inclined to be fretful or quarrelsome, tell them a story, but take care never to tell them frightful stories.

Be sure to air the children's clothes well.

Never allow them to keep damp shoes or clothes on for a moment longer than can be helped.

Do not extend their walks so far that they come home over-tired and fretful.

Never allow them to sit on damp grass when they are out.

Never frighten them in any way. Children have sometimes become subject to fits through the wickedness of nurses in this matter.

Do not compel them to eat their food when they have no appetite for it, or allow them to eat more than is good for them at any meal.

## Trades Unionism\*

### Part Second.

BY JOSEPH H. ALFONSO, P. PH. D.

Most persons have observed how the rates of the necessities of life invariably rise whenever a slight advance in wages is obtained. This is in conformity with that law that the price of an article is determined by the cost of production. The reduction of the hours of labor is followed by the more intense expenditure of energy.

During periods of comparative prosperity trades unionism waxes powerful, only to deteriorate into a skeleton of its former self, only to fade into a mere shadow and in certain localities disappear for the time being when confronted with the destructive blasts and tornados of the periodical crisis and class ignorance of causes and their effects. Not mentioning the adherence of certain organizations (?) to that most abominable and self-evident fallacy, namely, the "aristocracy of labor." The ridiculous idea that some branches are superior to others because, perchance, they earn a few more paltry bits.

In those happy old days when the apprentice had to serve six or seven years at the bench; when industry was not so highly specialized, leading to an extreme development of the subdivision of labor, the master mechanic was indeed the blue jeaned monarch of the shop. His skill was indispensable, his knowledge all-embracing in its scope. The onward march of industry is, nevertheless, rapidly eliminating skill, until now, almost all men are equal before the machine.

Our artisans, as a general rule, are fast becoming monkey-wrench mechanics, who have mastered but an insignificant part of the business. By specializing the production of articles so that each man performs the labor of certain parts, the output is greater and the profits are correspondingly increased. With the expansion of manufactures, exploitation

becomes more scientific. Naturally, during strikes the handy man, after a few weeks' training, does the work. The would-be aristocrats are soon defeated and only too anxious to return to the shop at any price. We may form our conclusion of the other vocations with the ample evidence furnished by the machinists. During the great railroad strike of 1894, the engineers, inflated with the aristocratic idea, poisoned by their over-rated importance, in obedience to the advice of their president (the notorious P. M. Arthur, who, through the acceptance of filthy lucre for his questionable attitude during strikes, is now reputed a millionaire) remained at their posts, scabbed against their comrades. This despicable act caused much animosity and friction among the railway fraternity. Liberally rewarded for this insidious conduct, they later received an excellent cut in wages. When they, too, thought of striking they soon discovered that their former action had not been forgotten, and were therefore compelled to eat humble pie.

Many instances of unions defeated on this sole account—aristocracy—could be cited. At Albany, N. Y., in the fore part of this year, the railroad men hauled troops and non-unionists to assist the street railway combine to win the struggle with its employees. These honorable trade-unionists again buried the knife of treachery into the vitals of their own class.

The men and women who toil, moil and sweat on the farms and in the shops and offices of this country must learn the simple lesson, no matter how exalted or superior the position may appear to be, that the interests of all mental and physical workers are identical—that there is no aristocracy of toil in either sphere. Because to-day the energy of the mind and strength of the body, like any other commodity or inanimate objects—for instance, wood, coal, iron, tin and copper—are all sold in strict accord with the commercial law of supply and demand. So, it is to

be seen, that the human being is viewed in the same light as a piece of marble—a cold, unfeeling stone, an automaton for grinding out profit and loss. His bones, nerves, tendons and flesh only fit to be crystallized into coin.

No man can be a consistent trade unionist without being a Socialist. Unless he is versed in the profound philosophy of scientific socialism he cannot understand the needs of his organization. The workers must realize that there is an incessant and irrepressible class struggle taking place. Upon the one side stands the capitalist class, possessing the instruments of production and distribution, the executive, judiciary and military arms of the government; having the power to declare all attempts to raise wages criminal acts; crushing strikes by means of bayonets, gatling guns, policemen's clubs, assisted by servile, scandalous and corrupt courts, that are only too ready to issue the handy injunction, and *have the power to declare certain laws that are inimical to the masters of bread unconstitutional. These unscrupulous offenders thus not only have the right of trial by jury abridged, but strictly forbidden.*

Upon the other side stand millions of disposed, "squeezed lemons," exploited proletarians, who must gain access to the means of production in order to sustain the breath of life in their enslaved, dwarfed and miserable bodies.

It is to the immediate interest of the employer to buy their services as cheaply as possible, to extract as much surplus value as he can. It is to the interests of the worker to get as large a share of the wealth produced by his toil obtainable. Hence, the moment wages are reduced or an attempt made to raise them, it is usually followed by prolonged, terrific and, at times, sanguinary struggles for the mastery.

Don't you want to see a copy of the London Popular Phrenologist, monthly? Send five cents to this office.



# Human Nature

A MONTHLY JOURNAL

—DEVOTED TO—

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ALLEN HADDOCK, Editor and Prop.

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
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SAN FRANCISCO, NOVEMBER, 1901.

Professor Haddock is the author of and accepts responsibility for all unsigned articles and paragraphs. The moral responsibility for signed articles devolves upon the writer whose name is attached.

## MONEY ORDERS

We hope our friends will remember that all money orders, American or International, must be drawn on the Postoffice at San Francisco, Cal., or through an Express Company, and made payable to Allen Haddock at 1020 Market street. Bank checks not accepted. Two shillings in British stamps received as one year's subscription, or 50 cents for United States and Canada.

When subscription expires, this  square will be marked inside with an X.

## To Subscribers.

If your paper misses delivery or you have removed, please acquaint us with the fact. If it stops because you failed to renew your subscription, don't sulk, but write to this office requesting its continuance and our mailing clerk will attend to the matter. Be sure, however, to inclose the amount of subscription so that HUMAN NATURE can wear a pleasant smile.

## Back Numbers.

We charge 10 cents each for Back Numbers, to discourage *slow renewals* and carrying old stock.

Occult Truths, 50 cents per year. May Building, Washington, D. C.

## Were They Real Spirits?

The following incident is not related in derision of Spiritualism, but to illustrate the misconceptions and absurd notions of a certain class of Spiritualists:

A rather good-looking man walked into our office one day and began to inspect portraits on the wall, examine the various skulls we have to illustrate the principles of Phrenology. Then he turned his attention to the book shelves.

For a stranger he was bold; but we were not surprised, for his head was high at the crown, denoting a large development of Self Esteem, with moderate Approbation; hence he was self possessed and was not sensitive or self conscious at all.

His Secretiveness was large, so we knew he was inquisitive and loved to find things out. Moreover, Eventuality was also well developed, as indicated by the prominence of the central part of the forehead. As this is the faculty that thirsts for information, we could understand why he came into the office.

We invited him to a chair. He had previously removed his hat, and we saw that he possessed a large development of Spirituality, for his head was high and broad in that region. Then, again, his eyes and countenance generally expressed a "mediumistic look;" indeed, he looked like a Spiritualist.

Another prominent cranial development that appeared remarkable in this case was the organs of Individuality and Form. They were immensely developed, so we naturally asked him if he could not see spirit forms?

"Yes," he replied, "I see them everywhere. They surround you. I see a nice old lady overlooking your shoulders. It is the spirit of your departed mother. Spirit forms appear on the walls here, all around your portraits. I see scores of them."

We began to be almost alarmed—scared; not at the man, for he was not suffering from delirium tremens,

but scared at being in the company of so many spirits? If HUMAN NATURE office was to be inhabited by departed spirits, good folks might be kept away from it. However, the gentleman saw spirits, he didn't see snakes.

Now, it so happens we have a friend, a photographer, who had expressed a desire to catch some spirits with his camera. He told us if ever we came across a man who saw spirits he could catch them with his camera as easy as young Mikey Doolan catches linnets with a trap cage—provided they were real spirits and not freaks of imagination.

We took the gentleman up to our friend Holler, the well-known photographer of No. 8 Sixth street. Mr. Holler was delighted. He placed a large white screen, about nine feet square, in the rear end of the operating room and required the gentleman to put himself in communication with the spirit world. He did so, and in a few minutes he saw a dozen spirit forms. We have no doubt about that all. The man was honest and sincere enough; he saw them, we verily believe, because the brain organ of Form was not only large, but evidently inflamed and abnormally active. Spirituality being also larger and more active than the reasoning faculties, his conceptions took real form and shape.

Mr. Holler took quite a number of negatives under different conditions suggested by the man. The camera revealed a blank! Nothing but a dead blank.

October number of HUMAN NATURE is a life awakener. J. B. T.

The "October brew" is here all "Tom." It is the way it should be. Your last effort is the best. With kind regards, we remain yours truly. Fowler & Wells Company, W. H. Percy, manager.

This month H. N. comes out in a new dress—a new font of type. How do you like it? Don't all speak at once.



# OUR EUROPEAN TRIP

No. XIV.

## In the Land of the Brontes. No. 2.



COUNSELLOR W. W. YATES,  
Author of "FATHER OF THE BRONTES."  
President of the Bronte Society.

Our last chapter left us at the moor.

Few of our readers can realize how dreary and desolate is a Yorkshire moor. It is a bleak waste of mountain land covered by a strong, scraggy growth of stubby heather, twelve or fifteen inches high—covering the whole space, may be as far as the eye can reach, but without a bush or a tree among the heather.

On behind the village of Haworth we strolled over the moorland—the wild moorland the Bronte girls loved so well.

Our friend, Mr. Yates, told us that the girls were very shy, and courted the lonely moor rather than the village gossips.

Not until we reached the furze and the heather did we realize how bleak and lonely such a place could be. Quarries for stone have been opened near the moor, and in the far-off

horizon green patches of land could be seen here and there; but our mind wandered back to the days of the Brontes, when the whole landscape presented little but the wild heather at their feet, and the blue vaulted canopy of the sky above. It was then that we understood how near to Nature and to Nature's God those girls had lived; how at times they were cut off from the world, as it were, to receive an inspiration that yet vibrates to all parts of the earth where the English language is spoken and read.

We cast our eyes to the great valley below and imagined that we saw Wycoller Hall there amidst a clump of trees.

Wycoller Hall is the original Fern-dean Manor so graphically described in "Jane Eyre." It still lies amidst the clump of trees as described in the novel, and the description of the Hall is, in the main, true to-day, though the place is in ruins and inhabited by screeching night owls and bats.

Let us go back to the time when Rochester had buried his poor, mad wife and retired to Fern-dean Manor, where Jane had been the governess to his child.

He was sad and lonely now, and desperately in love with Jane, and his soul yearned for her presence, but he knew not her abiding place.

Jane was as deeply in love with Rochester. They were widely separated, but their hearts yearned and cried aloud for each other in the stillness and silence of the midnight hour.

"Jane Eyre" was written half a century ago, but Charlotte, the author, was a genius and saw with prophetic vision the possibilities of mental communication in the coming time.

The following incident from "Jane Eyre" relates to the time when she had sought out Rochester at Fern-dean Manor, and both there and then pledged their love for each other.

This incident is a

### CLEAR CASE OF TELEPATHY.

Rochester spoke to Jane as follows:

"Some days since—nay, I can number them, four; it was last Monday night, a singular mood came over me; one in which grief replaced frenzy; sorrow, sullenness. I had long had the impression that since I could nowhere find you, you must be dead. Late that night, perhaps it might be between 11 and 12 o'clock, ere I retired to my dreary rest, I supplicated God, that, if it seemed good to Him, I might soon be taken from this life, and admitted to that world to come, where there was still hope of rejoining Jane.

"I was in my own room, sitting by the window, which was open. It soothed me to feel the balmy night air, though I could see no stars, and only by a vague, luminous haze, knew the presence of a moon. I longed for thee, Janet! Oh, I longed for thee both with soul and flesh! I asked of God, at once, in anguish and humility, if I had not been long enough desolate, afflicted, tormented, and might not soon taste bliss and peace once more. That I merited all I endured, I acknowledged; that I could scarcely endure more, I pleaded; and the alpha and omega of my heart's wishes broke involuntarily from my lips, in the words, 'Jane! Jane! Jane!'"

"Did you speak these words aloud?"

"I did, Jane. If any listener had heard me he would have thought me mad, I pronounced them with such frantic energy."

"And it was last Monday night; somewhere near midnight?"

"Yes; but the time is of no consequence; what followed is the strange point. You will think me superstitious—some superstition I have in my blood, and always had; nevertheless, this is true—true, at least, it is that I heard what I now relate.

"As I exclaimed, 'Jane! Jane! Jane!' a voice—I cannot tell whence the voice came, but I know whose voice it was—replied, 'I am coming; wait for me!' and a moment after went whispering on the wind, the words, 'Where are you?'"

"I'll tell you, if I can, the idea, the picture these words opened to my mind; yet it is difficult to express what I want to express. Fern-dean is buried, as you see, in a heavy wood, where sound falls dull, and lies unreverberating. 'Where are you?' seemed spoken among mountains, for I heard a hill-sent echo repeat the words. Cooler and fresher at the moment the gale seemed to visit my brow; I could have deemed that in some wild, lone scene, I and Jane were meet-

ing. In spirit I believe we must have met. You, no doubt, were at that hour, in unconscious sleep, Jane; perhaps your soul wandered from its seat to comfort mine; for those were your accents—as certain as I live—they were yours!”

Reader, it was on Monday night near midnight, that I too had received the mysterious summons; those were the very words by which I had replied to it. I listened to Mr. Rochester's narrative, but made no disclosure in return. The coincidence struck me as too awful and inexplicable to be communicated or discussed. If I told anything, my tale would be such as must necessarily make a profound impression on the mind of my hearer; and that mind, yet from its sufferings too prone to gloom, needed not the deeper shade of the supernatural. I kept these things, then, and pondered them in my heart.

“You cannot now wonder,” continued Mr. Rochester, “that when you rose upon me so unexpectedly last night, I had difficulty in believing you any other than a mere voice and vision; something that would melt to silence and annihilation, as the midnight whisper and mountain echo had melted before. Now, I thank God, I know it to be otherwise. Yes, I thank God!”

In the above narrative we find all the conditions required for Mental Telepathy, or Soul Communion, as set forth by Hudson, in his recent work on Psychic Phenomena.

If we have not been as successful in our Telepathic experiments with our friends across the sea as desired, it is because the causes and conditions are lacking.

True, the same causes could not be in our case—the deep causes for yearning of the spirit as experienced by Rochester and Jane Eyre. They were lovers; we are friends experimenting on the Phenomena of Psychic force, or Telepathy.

But our efforts have resulted at least in a novel manifestation. A postal card just received from our friend J. P. B., in London, states that he received our message correctly, not at the time of transmission, but just before he opened our letter announcing the word!

The word that came to him was ‘LIGHT;’ on opening our letter he found the same message ‘LIGHT.’ That is a strange experience! Nor

can we believe it a possible coincidence; but what is it? Clairvoyance or what? The Mysteries of the Soul are hard to reveal. But with the aid of our friends across the sea, we shall continue these experiments until Telepathic communication is established.

### No Politics or Fake Medicines.

A politician offered us \$10 to publish his portrait on our front page and to “say a good word for him.” We could not do it because he is not a good man, and because the columns of HUMAN NATURE are NOT for sale, never was and never will be. We could have a good income from quack advertisements, for that matter; but what comfort could we derive from such a revenue, or what weight would our words have with readers if we obtained money under such false pretenses?

Politics are dirty. Politicians are generally corrupt, and they corrupt those who come in contact with them. As for medicine, nine-tenths of it is humbug, and can be sold only under false representations or under cover of Latin. Medicine is a fraud and a sham, and the salesman has almost to be a hypocrite to handle it!

What think ye of a man who sells  
8 oz. Aqua pura col

½ oz. Calcus.—Sig.

Which means a bottlefull of colored lime water, worth less than one cent. Analysis show that not one of the much-advertised sarsaparillas and patent medicines sold at \$1 cost more than 6 cents a bottle, including glass, label, cork and contents. Medicine is a swindle.

### New Offers for 1902.

Phrenology is the handwork of Health. All true and practical Phrenologists we know, or have known, study Health, preach, teach and practice the laws of Health; but very few Hygienists appear to know much about Phrenology or Science of the Mind.

Dr. Gifford of Kokomo, Indiana, is an exception. His Magazine

Hygeia-Therapy has a department for Phrenology.

The magazine is 75 cents per year; we offer it and HUMAN NATURE one year for \$1 10.

The Phrenological Journal sustains its high reputation for good Phrenological work. It is the oldest Phrenological magazine published, and at the reduced price of \$1 per year it is a marvel. We offer you the Phrenological Journal and HUMAN NATURE one year for \$1 25.

HUMAN FACULTY is the most enterprising, purely Phrenological magazine in the world. It is Phrenology, and nothing else. Prof. Vaught, the editor and publisher, is a very earnest worker, an original thinker, and also quite an artist, drawing his own illustrations. He has struck out on new lines, and made a very great impression, driving home and clinching his arguments in pat illustration. Per year with HUMAN NATURE \$1 25.

Health, published by Dr. Burke, is remarkable for expounding New Thoughts on Health lines, and striving to make the world better by a recognition of Natural Laws and living up to them hygienecally, morally, socially. \$1 per year, or with HUMAN NATURE \$1 25.

Subscribe now for 1902 and get December numbers *free* with your next year's subscription.

Address HUMAN NATURE office, 1020 Market street, San Francisco.

A Georgia paper asks us to believe this highly improbable statement: “He was in the Legislature two years, came within an ace of going to Congress, held a government office five years and finally died a Christian.”

She met him at the door, all breathless with excitement. “John,” she cried, “baby's cut a tooth.”

“Poor little fellow,” he returned, commiseratingly; “is it a bad cut?”

Readers are throwing bouquets to HUMAN NATURE for its display of students' efforts last month.



# PHYSICAL CULTURE.

BY J. P. BEAN.

## Physical Culture and Health.

Before beginning my regular series of articles on physical culture, I think it best to give the readers of HUMAN NATURE a few of my ideas on diet. This is most important, as no possible means of promoting health and strength can be successful unless good materials are furnished with which to build up the physical system. If you were going to build a fine residence you would not go out and buy a lot of old pigstyes and use the lumber in them to build your fine house. Yet that is exactly what pork eaters are doing. In fact, those who eat any kind of animal food are using second-hand materials of a very inferior kind out of which to build their bodies. In the grains, fruits and vegetables nature has combined in proper proportions the elements necessary to build sound, healthy tissue. In the corpses of dead animals we find the same elements, but they are mixed with the elements of disease and decay, and all together they go into the system, and a part of the vitality derived from the sound, nourishing part is used up in eliminating the diseased and decaying portion from the system. Doctors may urge, and preachers may preach, but it is a scientific fact that all flesh food contains a certain amount of matter detrimental to health. More than this, the eater of flesh food absorbs with it a certain amount of the nature of the animal of whose body it made a part. Believe it or not, but it is a fact all the same. Now I do not wish to be understood as saying that every one can at once change from a meat to a vegetable diet. The influence of heredity is strong upon us. For ages and ages our ancestors have gorged themselves with the flesh and blood of animals, and it is no slight task to rid ourselves of an appetite that is thousands of years old. But it can be done, and when it is done

the sense of physical purity and freedom will repay all the effort. It must be gradually overcome by slow degrees. He who has eaten meat thrice a day should for a time omit it at one meal, then at two. Later he can get along very well on three flesh meals a week, then two, and finally, as he becomes more fully accustomed to the new diet, learns the kinds and right methods of preparing vegetable foods, he will get along by feeding the old animal in him once or twice a month.

As he becomes free from the flesh appetite he will find himself gaining more and more control over his appetite and passions. He will feel more strong, clear headed and independent. His appetite for things of an unhealthy nature, such as tobacco, strong drink, etc., will disappear, and he will feel as if a newer and higher life had been opened before him.

I think of these things out of the fullness of my own experience. For nearly forty years I was an eater of dead flesh. In all that time I never knew what really perfect health was. True, I was strong as men go, and had as much, or more, than an average share of health. But the health that I have known since I became freed from the "flesh pots" I knew not. For several years I have lived on natural food, and during that time my health and vigor has been steadily increasing, until at 45 I am younger, stronger, far more active and clear headed than at any previous period of my life. My work as teacher of physical culture, which includes boxing and wrestling, involves no small amount of hard, physical labor. Yet I tire less easily and recuperate far more quickly than ever before. I maintain that flesh is not the natural food of man, and until man lives naturally he cannot be at his best. To quote Dr. Burke:

"Man is what he eats and drinks, breathes and thinks." Your body is like unto that of which it is made.

## Laws of Health.

Who would be really healthy must keep every fibre of his body in a state of natural activity. In other words, he must keep himself "fully alive." To this end he should avoid all violent exercise, both mental and physical, the rule of moderation being the true rule of creation. Violent action of whatsoever kind is naturally and inevitably followed by corresponding reaction. The man who would really succeed in life must avoid all these things, as part of true success lies in living out the full measure of life in the fullness and perfection of strong, perfect manhood or womanhood. For what does it profit him, and what benefit is it to the world that he amass a great fortune, or attain to eminence in any line, and then die or become a wreck ere he has time to put to any good use that which he has gained? True health is of the mind as well as of the body, and surely he whose mind is diseased by the spirit of greed, avarice and selfishness is—no matter what his acquisitions—a sick and unsuccessful man. If the young man who spends much of his time in sensual indulgence would devote the same energy to cultivating his physical powers, what a vast difference it would make! We are naturally much handicapped by hereditary influences—bad early environment, the fruit of ignorance. Therefore, we cannot afford to waste any of our power in bad habits. Right living is the only way to succeed. A right life is success itself.

Lady of the house—If you are such a skillful typewriter as you say you are, how is it that you cannot find employment?

Perambulating Pete (mournfully)—Well, you see lady, my name's Mr. Jesse Darlin', an' all the men are afraid to hire me for fear of gettin' into trouble with their wives or sweet-hearts.

"Bridget, did you call the boys!" "Indade, an' Oi called thim ivery thing Oi could think of, but they wudn't git up."

### Relation of Brain, Mind and Thought.

BY T. J. BROOKS, ATWOOD, TENN.

Does the brain think, or does something which the brain suggests do the thinking? Do all the thoughts of an individual constitute his mind, or are they the fruitage of the mind, which, in turn, is the product of the brain, and the brain simply the highest order of organized matter?

If brain produces thought directly, then thought is a constituent element of mind, and they are one and the same in origin and quality. John Locke says: "For all that the wisest men can tell, it may be matter after all that thinks." The brain is developed by a physio-organic process, just as any other part of the body, but the power to think is developed by Psycho-cultivation. If the brain thinks, it follows that "mind" is a term used to designate brain action.

On the other hand, if the mind thinks, it follows that there is a trinity of brain, mind and thought, which bear the same relation to each other as soil, plant and fruit.

Taking this hypothesis, let us trace the steps required to produce an idea.

Every concept is reached by the following steps:

1. External nerve-ends come in contact with external objects, directly or indirectly.

2. External nerve-ends are set to vibrating.

3. The vibrations are transmitted to the internal nerve-ends.

4. The vibrations of the internal nerve-ends are transmitted to the brain.

5. The brain battery transmutes its waves into mind sensations or awakens the mind consciousness.

This transmutation is a psychic mystery. It is just as inexplicable to say that the brain here transmutes its waves into thought waves as to say that it awakens to consciousness an emanation of the brain.

6. The impression is received in the mind.

7. The mind classifies the object, or forms a concept.

The simplest act of mind is sensation. The idea is the unit of mental action. A thought is a combination of mental actions or ideas arranged in order. The sign of an idea is a word; of a thought, a sentence. The mind through sensation is made to perceive. By a correlation of perceptions concepts are formed.

The mind is a unit with powers and aptitudes called faculties.

The exact relation between mind and matter is a riddle that has never been satisfactorily answered, nor do we know what life is.

That each (brain and matter) affect the other is generally admitted, though the extent to which it goes is a matter of controversy and doubt.

The question arises, which exists first, brain or mind, or do they come and go strictly simultaneously? There is brain in the child when born. Did it have a mind before birth? If not, when does its mind begin to exist? The life principle is the steam power, the brain, the dynamo and the thought, the light—the mind, the electric current. The mind germ is implanted in the nerve force of the brain and develops from the brain environment. The brain has no feeling, yet is the seat of all feeling.

If we consider man a trinity of body, soul and spirit—the body the corporal part, the soul the life principle and the spirit, the immortal, divine, undying element—then mind must belong to the spirit element of the trinity.

Brain is part of an organic whole. This organism is the product of inert food. Brain is built up by blood made from food. If this brain matter produces a mind, does it follow that it creates the mind, or is it simply an environment for the development of mind, the germ of the mind being a co-existent element with the life principle, the two being planted and germinated together in

physical organism? Is the mind and the spirit—the immortal part—the same? Can either be created and germinated by physical forces? We think not. We think that they are principles which lay dormant in the prenatal infant just as the active life principle lays dormant in spermatooza and ovule, awaiting the process of environment to be quickened and made to spring forth in newness of life.

This seems to the writer to be the most rational view. We say that wheat is a product of the soil; in the same sense mind is the product of the brain. The life principle exists in the grain of wheat, and the soil, sunshine and atmosphere suggests its generation and growth. The mind principle is a part of the mentality of the human organism, and its generation and growth co-extensive with favorable environment.

Mind is an organic unit which controls matter, inasmuch as it appropriates matter to its use, and it is a product of matter, inasmuch as it can appropriate only what is given by the fortuities of heredity and environment. The relation of mind and spirit is as mysterious and unexplainable as the transmutation of brain vibration into thought. We know it is done, but there is a veil that hides its process. Here is the riddle of life.

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Some of our contributors, subscribers and readers are pleased with H. N., as the following excerpts show:

"October number is a revelation."

"HUMAN NATURE for October is a dandy."

"Keep on, you are doing a grand work for humanity."

"You appear to be successful and deserve it. Several of my friends here are interested in Telepathy and all watching the reports of your progress."

[We hope to report better progress later on.—ED. H. N.]

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## TIME TABLE

Commencing September 29, 1900

## WEEK DAYS

Leave SAN FRANCISCO via Sausalito Ferry—  
9:30 A. M. 1:45 P. M. 4:15 P. M.

Arrive Mt. Tamalpais—

11:30 A. M. 3:43 P. M. 6:15 P. M.

(Remaining over night at the Tavern.)

Leave TAVERN of TAMALPAIS—

7:50 A. M. 1:25 P. M., 4:10 P. M.

Arrive San Francisco—

9:45 a. m. 3:40 p. m. 5:55 p. m.

## SUNDAYS AND LEGAL HOLIDAYS.

Leave SAN FRANCISCO—

8:00, 10:00, 11:30 A. M. and 1:15 P. M.

Arrive Tamalpais—

10:10 a. m. 1:00 p. m. 2:20 p. m. 4:00 a. m.

Leave TAVERN of TAMALPAIS—

11:00 A. M. 1:10, 2:20, and 4:00 P. M.

Arrive San Francisco—

1:00 p. m. 3:00 p. m. 4:25 p. m. 5:55 p. m.

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" Merced.....	2.22 p	1.17 p	1.19 a	9.11 p
" Fresno.....	2.05 p	2.35 p	3.05 a	10.50 p
" Hanford.....	3.12 p	3.27 p	7.06 a	
" Visalia.....	3.40 p		4.48 a	
" Bakersfield.....	6.15 p	5.20 p	7.30 a	
" Kansas City.....		2.40 p	7.15 a	
" Chicago.....		2.15 p	9.00 p	

a for morning. p for afternoon.

\*9 a. m. train is the California limited, leaving Monday and Thursday only, carrying Palace Sleeping Cars and Dining Cars through to Chicago. Chair Cars run to Bakersfield for accommodation of local first-class passengers. No second-class tickets are honored on this train. Corresponding train arrives at 5.55 p. m. Tuesday and Friday.

4:20 p. m. is Stockton and Fresno local. Corresponding train arrives at 12:30 p. m. daily.

8:00 p. m. is the Overland Express, with through Palace and Tourist Sleeper, which cuts out at Fresno. Corresponding train arrives at 5:55 p. m. daily.

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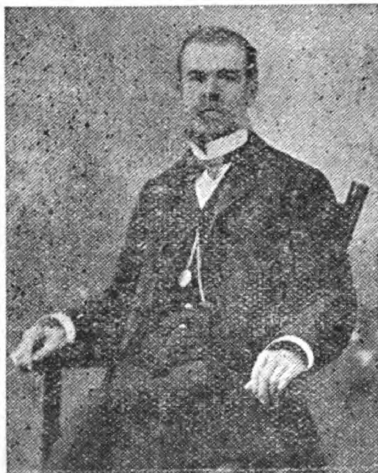


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