



VOL. VI. No. 8.

SAN FRANCISCO, AUGUST, 1896.

Subscription per Year 50 Cts.  
Single Number - - 5 Cts.

## OUR STUDENTS AT THE ALMS HOUSE TO STUDY HUMAN NATURE.

"Over the hills to the poor house," said one of our students as we climbed the western ridge of Twin Peaks on our way to the abode of the city's poor.

The Golden State is known as a land of "sunshine, fruit and flowers." The Alms House at any time of the year is a paradise of flowers; No lovelier spot among the hills on the Pacific Slope may be found; certainly no healthier than the



site on which the premises stand. The class was cordially received by Superintendent Reddy, whose large form reminds us of Dicken's Mr. Bumble, in "Oliver Twist," but whose genial face indicates the Good Samaritan. He appears in the front row of this photogravure.

The inmates are better housed and better fed than was poor Oliver who dared to "ask for more." The bill of fare showed an excellent dietary of substantial food.

According to the Annual Report for the fiscal year ending June 30th, 1896, Mr. Reddy states that there had been 721 males and 144 females admitted during the year, 865 in all.

With those remaining from the last year the total for the institution was 1659. During the year 299 were discharged, 143 ran away, 89 were discharged for cause, 54 were transferred to other institutions, 146 died, 58 were discharged

on account of time being up, and 870 remained on the 1st of July. The total expense of the institution was \$79,844.38, of which \$29,577.67 was expended for food. The daily average number of inmates and officers was 875, and the average cost per capita per day for food was 9.23 cents. The annual cost per capita of inmates for maintenance was \$94.27. Of the appropriation for the year \$155.62

remains unexpended. The former occupation of the inmates is set forth in detail, showing one lawyer, one physician, two teachers, sixty-five cooks, 203 laborers, but not a Phrenologist, newspaper man, nor a reporter; indeed, we never knew a Phrenologist to degenerate into a pauper.

Every member of the class was invited to contribute his written opinion and read it at the following meeting. The papers were good, but we select Mr. Curtis' article for publication, because it is terse, to the point, and covers the whole ground. His paper is entitled "Our Alms House Visit." Mr. Curtis' paper manifests the high grade of intelligence among our students.

## OUR ALMS HOUSE VISIT.

"The poor ye have always with you," is a truism uttered over eighteen hundred years ago, and is as potent to-day as upon the memorable occasion when it passed the lips of Jesus Christ.

The care and maintenance of these unfortunate ones have become a part of our study and political economy.

Through the kindness of Captain Reddy, Superintendent of the Alms House, we were shown through the institution, which is modern in every particular, and well calculated to do the most good to the largest number, and were given every opportunity to examine and study its inmates.

Perhaps there is nothing so impresses a Phrenologist as the general lacking in the acquiring organs and fulness of the social region, which marks so many of its inmates. This class winds up at the Alms House through improvidence.

In the men's sick ward there are many cases of high intelligence who have been brought to their present condition through sickness which had overtaken them and found them not prepared to meet it.

There are two very interesting characters at the House that command the attention of Phrenologists. One is "Zip," a small man, with a smaller brain, deficient in the intellectual region, and the other is Sarah, the "horse girl," with a full, nearly round head, rather coarse in texture.

Zip is always sought for by visitors, as his comical ways and peculiar antics are very amusing. He is apparently happy, not experiencing any sickness or knowledge of his lost faculties. Careful measurement of his head by Prof. Haddock resulted as follows:

Circumference over	Perceptives,	16¾ in.
"	"	Eventuality, 15¼ "
"	"	Comparison, 13¾ "
From opening of ear over	Firmness,	9½ "
"	"	"
"	"	Perceptives, 10¼ "
"	"	"
"	"	Ev'tuality, 9½ "
"	"	"
"	"	Benevol'nce 10 "
"	"	Continuity, 9 "
"	"	Occipital, 8½ "
"	Occipital to frontal Sinus, over top of head,	8 "



ZIP, THE IDIOT.

He is three feet six inches high, and supposed to be about forty-five years of age. He was taken from a traveling circus because of cruel treatment and placed in the Alms House about twenty years ago.

The "horse girl" is called so on account of peculiarities which much resemble a horse. Her laughing sounds much like the neighing of a steed. When walking her body and limbs have that peculiar waddling gait and swinging of the head that appears horsey. She exhibits her friendliness by licking the hands of those who come in contact with her, in the same manner that an animal shows its friendship.



SARAH, THE "HORSE GIRL."

Her head is large, and if size alone was the measure of power, her brain would certainly move the world, but it is far otherwise; it is coarse and comparatively inactive. She has the additional misfortune of being blind and dumb. She can hear and understand some things said to her, but is slow in responding. We believe that with care and under proper instruction she could become quite intelligent.

She has a very delicate hand, long, tapering fingers, showing refinement. The contrast between the head and hands is remarkable, and a study to Phrenologists. She is mild-mannered and shows a high appreciation of friendship.

It is said that her mother was a circus rider, and continued her performances up to the birth almost of her child, hence the effect of the mind of the mother upon her offspring. A lesson indeed to mothers.

Zip's head is a fine illustration of "Little head, little wit;" and Sarah's of

"Big head, not a bit."

Our friend, Mr. William A. Inwood, an enthusiast in amateur photography, secured a series of valuable pictures a few of which appear in this Journal.

Nature marks her work, places upon it a label distinctly written for all who will to read. It is the life-work of Phrenologists to read nature's markings as expressed on that wonderful label, the human countenance and cranium; to set people on the right track for success, and thus save half, or perhaps all of the misery that the world is now suffering from.

If every person now in the Alms Houses had been properly examined in their young days, and placed in the proper course for life, over nine-tenths of them would be making an honorable living and not be serving out their old age as wards of a generous public.

WM. B. CURTIS.

Poor Zip! He has very little more brains and not much more sense than a dog, being entirely deficient in the



ZIP, THE IDIOT.

Reflective group. His head measures only  $13\frac{1}{4}$  inches on a line where the hat fits, while that of an ordinary man is 22 inches.

These photos of Zip are complimentary. All admit who have seen the idiot that he has a much smaller head than appears in the pictures. An inverted sugar bowl would cover the whole of his head down to the ears.

Persons with a 20-inch head, however healthy or high in organic quality and activity, cannot have a mind of any great depth; such people, from want of intellect, are always jealous, and suspicious; they lack sense. At 17 inches they are mentally weak and imbecile. There is no record in human history where a man or woman possessing a head measuring 15 inches or less in circumference, as in Zip's case, that ever possessed a mind above the idiotic stage.

But nature is kind; when she gives a man little intellect, she generally endows him with conceit and some stability as compensation, and poor Zip is no exception to the rule.

Look at the peaky crown of his head at Firmness and Self-Esteem. Look at the expression of those faculties on his face, the smirk of those compressed lips, the look of pride and conceit in those eyes and around the mouth; he is all there, poor Zip. He is a great card surely.

Physiognomists, who seem never to look below the surface (we mean those who never studied man phrenologically) say that "A large nose is a sure sign of a great character." Then what about Zip? His nose is as prominent as that of Gladstone or Blaine. But the only sense in which Zip can be called great is that he is a great idiot. He is an idiot because he lacks brains; that is the only reason he is an idiot, and those who fail to see the point cannot see beyond their own nose.

### THE GOSPEL OF HATE.

It is within the scope of this magazine to discuss all and every subject appertaining to human happiness, human liberty and progress.

July 4th has again come and gone. Once more we have vented our spleen against England, as we have been doing for 100 years. The question is, how long are we going to keep it up? Why continue this gospel of hate or harbor a spirit of spite against a people who are no more to blame for the oppression of the American people 100 years ago than the American people are to blame to-day for a codfish American aristocracy that is devouring the mass of the people in America.

It was an aristocratic oligarchy in England that was holding down the English people at the time of the American revolution. At that time the people had no voice in the matter, as 90 out of every 100 householders had no vote and were in a state of dense ignorance.

To-day there is not an Englishman (barring the Jingos) but is glad the American people won their independence. The cause of liberty is the same in both countries; that is the reason why there is no such feeling in England against America as in the latter against the former. We speak from a forty years' experience in England when we state that no man or party of men in Great Britain could raise a cry against America. Americans in England are greatly respected and honored; there is no spite against America or Americans; no gospel of hate, but peace and good will.

It was this English aristocracy of 100 years ago that oppressed the English people, and their relations in America that alienated the heart of Ireland.

Our school books and histories are but the echo of men who wrote after the war and are full of rancor and bitterness. The minds of our children are poisoned to that extent that in some districts in this country Englishmen hardly dare reveal their nationality, are insulted by young hoodlums as if they had not as much right here as a Chinaman; this is no hearsay matter, as we speak from experience. Such a condition of things is a disgrace to a country claiming to be free and enlightened; but we do not blame the hoodlums so much as the loud-mouthed politicians.

Personally we have received nothing but kindness and respect since our advent into this the land of our adoption. Our lot has fallen in pleas-

ant places. Our colleagues, Profs. Holt and Seymour, than whom no better friends any man need have, came over, we believe, in the *Mayflower*! at least, they are true Americans from generations back, and we can truthfully say, men of this class—American born, born with the spirit of liberty in their veins—harbor nothing in their minds against England but a reverence for the mother country, and who regard Englishmen as brothers.

Let us as a nation keep on the path of righteousness, and not be blinded by the gospel of hate.

"Blood is thicker than water," is evident from the following short paragraph, which we read with a high degree of national pride, in one of our daily papers:

#### AMERICAN WARNING TO GERMANY.

A leading double-headed editorial in Thursday's number of the *New York Morning Press*, which has been extensively copied, is as follows: "There is just one possible condition of affairs which would cause the United States to depart from their historical policy of non-intervention in the affairs of Europe. That condition is a concert of European powers against England. We have our differences with England. It is always easier to quarrel with a brother than with anybody else, because we expect more from him and have a better right to feel aggrieved when he wounds our feelings or seeks to encroach upon our rights. But, after all, the English people are our people and we are theirs. They are a magnificent force in defence of liberty and civilization, and any absolute monarch who thinks he can arrange an alliance to humiliate England and to break her influence should consider the resources not only of England but of the United States as well before committing an act of war. His triumph will not occur until he has exhausted both. That will never happen. If Germany wishes to fight England, let her; but France and Russia should keep out. A voice of wrath would go up from the United States when it became known that three such powers were leagued together for the destruction of the British Empire. Every human interest is involved in the development of Anglo-Saxon civilization, and however vital to that cause our power and influence may be, the power and influence of England are not less so. Her cause when at bay confronting the Continental Powers of Europe would become the cause of human liberty and of free government."

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## PSYCHOLOGY, OR PHRENOLOGY.

No. 1.

The most important subject connected with the physiology of the brain is psychology. This word does not imply, in its modern sense, a discourse upon, or a study of, the soul, but a study of the mind. And it is probably in this case that the term Phrenology would be a more appropriate name for this branch of knowledge. However, it does not matter. More properly speaking, Psychology is the study of the mind, or the outward manifestations of brain action and the process of thought relative to outward things. Of course, it is quite impossible to give a really precise definition of what psychology is in a small sentence, as it seems to cover almost all the ground of mental science.

Practical psychology is Phrenology; and for the reader to thoroughly understand practical psychology, as applied to every-day life, teaching, etc., it requires that he or she should possess a knowledge of Phrenology.

In these articles there will be considerable reference to the principles of Phrenology in relation to temperaments, body and brain, brain formation, large and small brains, healthy and morbid conditions of the brain and body in connection with rational and precocious children, educating and character building.

## APPLIED PSYCHOLOGY, OR PHRENOLOGY.

It is now generally acknowledged by intelligent persons all over the civilized world that the brain is the center of life, of the intellectual and motive forces.

Now, according to the laws of heredity, an individual is the sum-total of all ancestral influences, strong or weak, either for good or bad. Psychology acknowledges that the soul, or ego, which underlies matter, but cannot act without or through matter, is perfect within itself; but its manifestations are modified according to the physical conditions of the organism through which it acts, *i. e.*, this ego is called by some the "will."

Phrenology says: The more perfect the body and brain, (or if the brain be large and other things equal) the greater the will power. This applies to the child as well as to those who have reached or passed maturity.

There is probably a "free will," but this could only exist in those whose physical and mental organizations have inherited qualities of temperament with brains of large calibre, which are productive of this sort of phenomena, which leads one to quote the old saying: "There is a destiny which shapes our end," etc.

In relation to this ego, Buddhists, ascetics, theosophists, etc., claim that by perfecting the body and brain, the soul will then have superhuman powers, attain what they term enlightenment, perfection, etc.

This free will reminds one of the careers of Napoleon, Cæsar, Cromwell, etc.

The children of the present age, as well as those whose education has been neglected, have many advantages placed before them of an education in any branch of learning. But the question that psychology brings up is:—Are all persons capable of learning anything they devote their attention to? The answer would be an emphatic no! No man, woman or child is fitted for everything, no matter how powerful an attention they may possess. The very nature of animal matter in the human specie, as well as that in lower animals, differs in degree in individuals.

Differentiation is a law of nature. The brain, like the body, is no exception to this rule. The nervous man or child whose muscles and body are not fitted for the rough hardships of life, cannot endure what the large-muscled, raw-boned, rough-grained man or boy could. But nature has always on hand in her storehouse a compensation for whatever one may lack in physical or mental constitution. The physically disqualified persons, if they possess good brains, may be well adapted to light pursuits, or labor. And still it is strange that there are persons, as

well as teachers, who overlook these peculiar conditions and many others which will be enumerated further on.

## BRAIN FUNCTIONS.

The most important part of mental psychology is the localization of mental function in the brain. It is now generally agreed to by scientific people that there is localized mental function as well as physical function; and also that there must be some way or method by which functions can be localized and distinguished from each other.

The gray matter of the convoluted surface of the brain is now acknowledged by all physiologists, anatomists, etc., as the seat of mental activity, and the white, or inner substance of the brain, as the seat of the physical function.

Phrenology, in opposition to some other theories of mental growth, has, as will be seen from the following, solid foundation to rest its philosophical superstructure upon, and good grounds for its practical application. It assumes that there is in the incipient human being (that is, at birth) original difference of function; that is, previous to all experience of the human specie, there is, positively, localization of function in the brain and nervous structure.

The arms, legs and fingers have their peculiar function, the nerves and muscles of which are controlled by a part of the brain; the brain therefore has localized function.

The brain and body is modified by race, prenatal conditions and hereditary influences. The evolution of man and his brain through ages of experience, etc., has made localization of mental function a fact as much as that of the physical function. Each part of the brain is prepared to exercise its own peculiar mental function; that, as a result of evolution, the brain has, through countless, successive ages, developed from a single organ, or convolution, to a manifold organ of convolutions, each convolution representing on its appearance a peculiar mental and physical development; and again, that each con-

volution has retained its primitive faculty; of course, in the modern man its mental and physical function is more highly developed.

The theory of cell growth and of the increase of cell tissue in the brain, that has gained for itself so permanent hold in the scientific world, was first advocated by Drs. Gall and Spurzheim in the early part of this century. It is in fact the real foundation-stone of brain growth in coincidence with genius and character.

Noted scientific observers of Germany, France, England and America are now calling the attention of the public to the fact that geniuses, statesmen, men of letters and criminals have, respectively, peculiar physical conditions of brain and body in relation to the subject of outward formation.

From this we can safely conclude that mental capacities therefore have well defined and unchangeable centers in both hemispheres of the brain, and when these are both destroyed the function is lost.

Articulate speech would in fact be sufficient in proving such localization to be true.

Then there is hope that Phrenology will succeed in casting off the odium that has been placed upon it by the ignorant in connecting its noble name with such disreputable things as fortune telling and palmistry, and come out in the near future as the true and only recognized psychological science.

JOHN S. PRIOR.

Berkeley, Cal., July 20th, 1896.

At the bottom of your letter when writing to your friends, please put this question:

Do you read HUMAN NATURE, the most interesting paper in the world? This query will excite the curiosity of your friends, and if you give them our address, telling them to drop us a postal card, we will send them a sample copy free on the first of the following month.

### DOCTORS AND PHRENOLOGY.

There is a strict harmony between the shape of the head and body. It is unfortunate for mankind that not many physicians know of this relation. The medical schools have not yet "caught on" to it. In a high crown, for instance, the Phrenologist knows there will be a rigid spine, and a great amount of determination and self-assurance, which comes from the large development of Firmness and Self-esteem.

A low crown, weak spine, and a humble, correspondingly weak and vacillating subject.

Would not a physician know better how to treat his patient if he understood his *mental* aspect as well as he does his physiological?

The difference between a physician and a Phrenologist is this: A physician will ask his patient numerous questions in order to ascertain the bent of his mind, but a Phrenologist begins to reveal the bent of mind of his subject without asking a single question, and generally staggers the subject with his powers of revelation. The truth and short of the matter is, the Phrenologist knows his subject at a glance, and the physician does not; he is entirely in the dark; but the time is coming when the public will demand that the doctor shall be as conversant with the laws that govern the mind as a Phrenologist, or they will cease to have faith in his administrations.

We advise all our readers to shun those doctors who discard Phrenology; they are bigoted men who may not be trusted to heal the sick. We regard them as dangerous in the household. Such doctors may be well educated in other respects, but if they discard the teachings of Phrenology, they could not doctor a dog of ours.

We are glad, however, to state that many progressive physicians are cognizant of what Phrenology teaches and adopt the science in their practice. We advise our readers to employ only such.

### ENGLAND'S GREATEST LIVING NATURALIST ON PHRENOLOGY.

Dr. Alfred Russell Wallace, F. R. S., England's greatest living naturalist, says:

"I am a firm believer in Phrenology. It is ignored by modern physiologists, chiefly, I think, because it is thought too easy and simple, and was siezed upon by popular lecturers, who were often ignorant men. It is, however, a true science, founded in the only true way—step by step—the result of observation of the connection between development and function.

"George Coombe's 'System of Phrenology' is a work that has rarely been surpassed.

"The modern method of studying the functions of the brain, by laying it bare and exciting it by galvanic currents, is so unnatural and unscientific as to lead necessarily to false conclusions.

"None are so prejudiced as men of science. For fifty years they denounced Mesmerism as imposture; now, under the name of hypnotism, they find it all true. So soon as any man of sufficient eminence studies Phrenology in the only way it can be properly studied, that will be found also to be true."

The newspapers have been publishing a description of "A Man with a Two-story Head," and the newspaper writers have scribbled about his "Phrenological bumps." Of course, Phrenologists have been consulted regarding this singular man with an abnormal development of skull, and have found "nothing in it," except a squashy brain devoid of healthy mental function, and that size—abnormal size—is no more a sign of strength than a gouty foot.

A chart given by a competent Phrenologist describes so accurately the character of those for whom it is made that it ought to make opponents of Phrenology blush for shame at their own ignorance of human nature.



## Health Department.

### OPIUM.

FROM DR. ALLINSON'S ESSAYS.

Opium is one of the oldest poisons we now use. Drug doctors call it "The best gift of God to man." The hygienist, on the contrary, would say "It is one of the worst drugs which man has ever used to his own injury." Opium is the thoughtless doctor's friend and the thoughtful one's aversion. The drug doctor, who treats symptoms, relies on it in all cases where there is pain or discomfort; but the thoughtful one only uses it on very rare occasions; the hygienist would not be sorry if it were banished altogether from our knowledge. When a drug doctor sees a patient suffering from pain, he does not stop to reflect what is the cause and meaning of the pain, but at once orders this drug. The result is that the pain may be deadened for the time, but the cause of it is not removed and the patient's body is injured by the opium taken. Pain has often a double purpose; first, it is a warning that we have done wrong and are then suffering from the attempt of the system to accommodate itself to the altered condition; secondly, the pain is often so acute that it prevents us from taking food, and then the system has a chance to alter the wrong condition, and restore us to health. For these few facts it will be judged that the use of opium is not wise. Some of my more learned readers may ask would I allow a patient to suffer pain without attempting to relieve it? To this I answer, no, but I would relieve it by other means than by opium. Pain may often be relieved by change of position, by hot fomentations, or by a starve or change of diet. If you relieve pain by opium, then you have to pay for that relief by future ill health or discomfort of mind or body. The rational person will accept pain as a warning, try to relieve it by simple means, and if not severe will bear it, and when it has gone, he will so alter his mode of life as to keep it away in the future.

**ORIGIN AND DESCRIPTION.**—Opium is the dried juice of poppy heads, and is obtained from the East, that is from Turkey and India. A few days after the sepals or flower leaves have fallen from the head of the flowers a slight cut is made round the seed case; from these scratches a thin, milky fluid oozes; this thickens and becomes dark, is scraped off the next day, and forms the opium of commerce. Solid opium is seen in cakes if obtained from Turkey, and in round lumps, like a cannon ball, if got from India; it is darkish brown in color, has a bitter taste and a sickening

smell. The active principal is called morphia, after Morpheus, the Latin god of sleep. Morphia is a whitish powder without any smell, but with a very bitter taste. The dried poppy heads are often boiled and the solution used to foment a painful part, as the cheek in toothache, or any swollen part; when the relief is got it is from the hot water, and not from any virtue in the poppy water. Lettuce opium, as it is called, is got from lettuces; its real name is Lactucarium; it produces mild symptoms of narcosis or sleepiness, but not the deep sleep caused by opium itself.

T. R. ALLINSON, L. R. C. P.

(To be continued.)

### ADVENT FLOUR.

To understand a description of the process by which this flour is made, the reader should know that the bran covering a grain of wheat consists of four layers, technically known:—(1) Cuticulum, (2) Epicarpium, (3) Endoscarpium, (4) Testa, or color coat.

The Cuticulum is a very thin, almost transparent, woody fibre, corresponding to the skin on an apple or a potato, and contains no nutriment, and when taken into the stomach has the same effect as so much wood. Nature evidently intended to protect from the elements the more delicate parts of the grain, which were never designed for human food. The other layers contain the greater part of the phosphates and salts which serve to make wheat the most perfect food known to mankind.

In the process of making white flour, all these layers of bran pass off in the feed, and the flour is robbed of the very essence of the grain. In Graham, or whole-wheat flour, all the nutritious properties of the grain are retained, but the woody fibre, or Cuticulum, is also retained, and the damage done by it, in many cases, more than outweighs the benefits that should be derived from the use of a hygienic food.

Now, in making Advent Flour, the wheat is first washed in pure water, which cleanses it of impurities more than any other process can, and also softens the Cuticulum, and loosens it from the grain, so that by attrition it is detached from the hulls. The grain

and hulls are then run to steam drying pans, and thoroughly dried. The heat in this part of the process changes much of the starch of the wheat to Dextrin, which, no doubt, accounts for much of the digestible properties of this flour. From the drying-pans the wheat passes to brush machines, which removes every particle of the Cuticulum, and delivers the wheat to the granulating machines in a cleaned and polished condition. The granulating machines pulverize the grain and coverings which are left to a fine flour which contains every particle of the nutritious properties of the whole grain, with much of the starch changed to Dextrin, and all of the woody fibre eliminated.

This flour contains more bone-forming material than white flour, and is therefore peculiarly adapted as food for the young, and if used extensively would improve the teeth and bones of the rising generation. It is so easy of digestion that it should be used by dyspeptics, who, in nearly every instance, will be cured by its use. To the laborer, starved by innutritious white bread, this flour is a revelation; he will find his muscles growing stronger, his endurance increased, his mind brighter, his health better, and his nature more cheerful.

To the poor, on whom the cost of food falls heavily, this flour is to be further commended, in that it makes from 25 to 50 pounds more bread per barrel than any other flour. Besides, it is so nutritious that less meat is used, much of the cost of food avoided, and the pleasures of the table enhanced.

The greatest and most expensive of all dictionaries, the Standard Dictionary, recently published, says:

"The mental characteristics and powers are indicated by developments of the brain (forward and backward from the medulla oblongata) which are measured by cranial diameters and distances from the ear. The popular idea as to 'bumps' is an error."

The following appeared in the July number of the *Popular Phrenologist*, London :

### SQUIRE JONES AND THE COBBLER.

BY PROF. ALLEN HADDOCK,  
SAN FRANCISCO.

On the outskirts of a little town on the river Holme, in Yorkshire, lived Squire Jones. The squire having made his "pile" during an active business life of thirty years, had retired to enjoy his coveted wealth, but after a time the monotony of a secluded life became wearisome.

Not far from his residence stood a wooden building; it was one story high, with a single window, and a door which served as both entrance and exit to the premises.

Over the door was nailed a cheap sign bearing this inscription :

JOSHUA LAST,  
SHOEMAKER.

Now, Joshua was something of a politician, and every day or evening, neighbors would call in to discuss the topics of the hour; when the contestants could not settle a dispute, Mr. Last would be appealed to to decide the matter, and his decisions were respected.

One day Squire Jones needed his shoes repairing, so he called in at the cobbler's shop, and became very much interested in the discussions.

In the course of a conversation, and after they had become familiar, the Squire ascertained that the shoemaker was rather poor. Like most reformers, Mr. Last had an active frontal brain, but his head was narrow and thin a little above and forward of the ears, denoting a lack of Acquisitiveness; hence, he had not the ability to accumulate money or protect himself, as could Squire Jones, who had the broad, squirrel type of head, sharp nose and features generally, wide in the middle, heavy at the base, and strong jaws.

It is easy for men of this type to make money. They are naturally

aggressive and accumulative, but not scientific. Hence, Squire Jones was at a loss to understand why the shoemaker, who always seemed industrious, should continually be financially embarrassed; but then, Squire Jones was a better financier and business man than Phrenologist.

Now comes the interesting part of our story. The shoemaker said to the Squire one day, "If I had only about £5 I could buy a stock of leather at a price so much lower that the discount would actually pay my rent."

"Well," replied the Squire, "supposing I loaned you £5, how would you pay me back?"

"I would repay you at £1 a month and mend your shoes for the interest," wittily replied the cobbler.

"Very well then, I will let you have the money," answered the squire, as he had faith that Joshua would repay every cent, he would be doing the old shoemaker a good turn, and he began to like the old cobbler, although their convictions were as wide apart as the poles.

About this time the International Committee appointed to sit at Geneva, had decided on the Alabama question and had awarded the United States damages against England.

Now, if there was anything in the world that relieved the monotony of life to the squire, it was a "tiff" with his newly found friend the cobbler on political questions like these. He had found a new pleasure in the shoemaker's shop; so, true to his promise, he brought down the £5 to the shoemaker next morning on the terms agreed upon.

Calling in the next day, Squire Jones re-opened the Alabama question with the following shot :

"I'll tell you what, Joshua, I've been thinking over this question of paying damages to the United States, known as the Alabama claims, and I have come to the conclusion that we ought to fight rather than pay these greedy Yankees."

"I have come to the same conclusion," returned the cobbler meekly,

and Squire Jones who was full of fight felt disarmed, but he returned to the charge.

"I would see the Yankees in Hades before I would pay a cent."

The cobbler again meekly replied, "You are right, squire, I am with you there."

The squire felt annoyed by the cobbler's acquiescence, his combativeness had met with no opposition, and he wondered what had come over the dreams of the cobbler.

"Why didn't he contradict me?" he muttered to himself, then addressing Mr. Last, he said :

"I'll call again to-morrow," and with that he went out and home.

Only a few days ago they had warm words on the coming enfranchisement of the working classes, and Joshua was no mean antagonist in debate. On his next visit Squire Jones said he "considered it wrong in principle to give the vicious equal votes with the virtuous," whilst the cobbler held heretofore that justice would never be done until every man had a vote.

Approaching the subject again the squire said, "I have little or no faith in democratic governments, because institutions based upon the votes of people counted by the herd are unstable and unreliable."

"You are right squire, I agree with you there," again meekly replied the cobbler, whereupon Squire Jones replied, in a loud voice,

"No you don't agree with me Joshua, give me back the £5 I loaned you, or contradict me. You have never contradicted me since you borrowed the money."

Whereupon Joshua contradicted the squire. The discussions again wax fast and furious, and Joshua sticks to his last.

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Please give us your orders for *books* and the *Phrenological Journal*. You get them at the same price and the orders leave us a little commission which enable us to carry on our work.

# HUMAN NATURE

A Monthly Journal devoted to  
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Medical and Social Reform.

Entered at the Post-Office at San Francisco as  
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—IN ADVANCE.—

**ALLEN HADDOCK,**

EDITOR AND PROPRIETOR.

**C. P. HOLT,**

ASSOCIATE EDITOR.

PROF. 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.

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San Francisco, Cal., August, 1896.

## TO CORRESPONDENTS.

Several articles this month are longer than usual. As a rule we keep our articles within one page in length in order to give variety to our readers and discourage verbosity of language.

Dr. Capen, whose excellent articles last year and part of this were a feature in HUMAN NATURE, discontinued because we objected to the length of one article, which, when set up, occupied over two pages, and because we objected to the use of certain terms which we thought best not to use; but that was entirely a matter of opinion; the *length* of the article we objected to more than anything else. Our space is limited, and we must give variety; therefore, will

our correspondents please take notice that after this any contributions offered for HUMAN NATURE occupying more than one page, or 1,000 words, will certainly be rejected.

## PHRENOLOGICAL CONVENTION.

The following Phrenologists have been invited to send papers to be read at the Phrenological Centenary which will be held at Kokomo, Indiana, August 22nd, 23rd and 24th, 1896:

"Phrenology," Prof. Nelson Sizer, New York City; "House and Occupant," A. J. Clausen, Ph. D.; "Principles of Phrenology, as Laid Down by Dr. Gall," Prof. L. N. Fowler, London, England; "Phrenology in Business," Prof. Brown, London, England; "Modern Phrenology and Brain Centers," Miss J. A. Fowler, London, England; "Phrenology in the West," Prof. Allen Haddock, San Francisco, California.

The circular quotes a "few terse claims for Phrenology from Prof. Haddock's magazine, HUMAN NATURE, for June, 1896," and announces that "eight or ten of the best speakers in America on the science of Phrenology will be present and discuss the subject in its many phases."

After this another Convention will be held in Chicago, August 31st, September 1st, 2nd and 3rd.

Our present Evening Class is the most congenial and intelligent we have conducted. There is no false display, but an earnest searching for truth, and we shall feel very sorry to part with the class when the end comes, as all things must have an end.

Between teacher and students there should be a true feeling, a pure sentiment, and will be when each are true to one another, as in our class of 1896.

Private students received during the day.

The famous Dr. E. B. Foote, Sr., of New York, author of "Science in Story," "Medical Common Sense; or, Plain Home Talk," etc., called to see us on the 22nd, and again on the 23d of July. We had a very pleasant chat. He had just returned from a visit to the famous Yosemite Valley.

Dr. Foote, although approaching the allotted time of man—three score years and ten—looks remarkably well, and is a living example of a man who has led a good life. He looks younger and is stouter than when he called on us seven or eight

years ago. He is staying at the Grand Hotel.

We have just received the new and improved edition of "Plain Home Talk" for 1896. It contains several new colored plates and much added information. Same price, \$1.50. See advertisement on page 15.

We expect to handle his other famous book, "Science in Story," later on.

## PHRENOLOGISTS NEEDING CHARTS.

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## BRYAN.

We have just received from a friend in Lincoln, Nebraska, the home of the Democratic candidate for President, excellent photographs of Mr. and Mrs. Bryan. They will appear with a delineation in our next number.

## OUR COURSE OF LESSONS.

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In a letter to us, dated July 8th, 1896, Major McKinley graciously acknowledged HUMAN NATURE for July, which contained his delineation.



**MESMERISM, OR HYPNOTISM.**

It is very amusing now to old Mesmerists like myself who have been laughed and sneered at in early days to read the learned digests of scientific (?) medical men regarding what they are now pleased to designate "hypnotism." The old bigots are claiming now more than ever we claimed for the science, but, of course, under a new cover.

From a recent medical work we learn that what is known as the great cerebro-spinal nervous system consists of the brain and spinal cord, each composed of two kinds of nervous substances called the white and gray matter respectively.

The brain through the spinal cord spreads to every recess of the body, and is called the nervous system, through whose agency the various senses are performed and muscular motion excited.

The nerves which, as before stated, permeate every particle of the body, are directly connected through the spinal cord with the brain. If any of the thirtyone pair of main nerves proceeding from the spinal cord be severed, that portion of the body which it connects with the brain immediately loses all power of sensation. You see the force of this in paralytic strokes; the nerves connecting with some part of the anatomy, or sometimes the whole of one side, becomes paralyzed; the use or loss of control of the limbs follow.

All manifestations of life depend on the flow of animal magnetism, which is perfectly analagous to that of the galvanic battery.

The brain is the capital of the nervous system, and serves as the great reservoir of electricity.

The heart, lungs, liver, pancreas and stomach, and all other organs of the body, as well as the various senses of hearing, seeing, smelling, etc., perform their various functions, being propelled by electricity from the great reservoir—the brain.

Remember, the brain is not the generator, but the store-house. The stomach itself is the principal generator of electricity. The electric battery or store-house of electricity is the brain. The chemical decomposition of food, as it undergoes the process of digestion, sets free electricity which ascends through the nerves to the gray matter of the brain. The various cavities of the body also generate electricity. The mucous membranes excrete a semi-fluid called alkali, and the serous a watery fluid called acid. These placed so as to be connected generate a current of electricity or magnetism which also ascends to the great reservoir—the brain—by means of the nerves.

Every motion of the body, every action of the voluntary and involuntary organs, every exercise of the senses and every thought of the mind consumes electricity of the brain which is being constantly augmented and supplied by the blood from the stomach, lungs and pores, the two latter organs deriving their supplies from the atmosphere.

The brain is divided into two important parts: the cerebrum which fills the cavity of the skull and from which proceeds the voluntary nerves, and the cerebellum, situated under the back of the cerebrum, from which proceeds the involuntary nerves.

The spirit, no doubt, has its throne in the medulla oblongata, in direct touch with the source of all nerves.

By means of the voluntary nerves, or rather by means of the animoelectricity which is conveyed through them, we produce thought and move the various organs of the body. In walking, in using our arms and exercising our external senses, etc., through the involuntary nerves, our internal organs exercise the functions of the various offices unceasingly.

When I, the spirit entity, wish to raise my arm, electricity vibrates the nerve which contracts the muscle, and the arm is raised, and so with all the other voluntary organs of the body.

**ANIMAL MAGNETISM.**

It is well known to scientists that a needle which has not been magnetized, and therefore possesses neither attractive nor repulsive force, as soon as a current of electricity is passed through it, it will manifest magnetic properties. Now, the human body being a complete electric apparatus, will have a peculiar magnetic influence within a circle round about it.

When sitting alone in a room, perhaps reading, suddenly you felt the presence of some one, and looking up beheld a friend standing near you. This was due to the intruder having approached so near as to disturb the magnetic state of your own body.

There are two kinds of electricity or animal magnetism, the positive and negative. Proofs of this are universal. The needle turns to the north—the positive, and the negative to the south.

Two individuals cannot live harmoniously together as man and wife, or friends, or as business partners, if both are positive. They must be related to each other as positive and negative.

When one man desires a favor of another, he tries to get him in a negative mood before approaching him, knowing the request will be more favorably considered than if he were in the heat of business and positive.

This same magnetic influence which one person possesses over another has long been used as a means of curing disease. A person of strong will power and a good healthy constitution, by making downward passes with the hands on the legs of one afflicted with pain will often effect a permanent cure.

But to rise higher in the scale of influence by animal magnetism, we find ourselves on the threshold of Mesmerism, which takes its name from Mesmer (1750). He taught that by means of animal magnetism we can effect an immediate cure of the nervous diseases, and ultimately of all other disorders.

We can discover by magnetism the

manner of the most complicated diseases.

The pupils of Mesmer, when practicing animal magnetism for the cure of diseases, discovered that some of their patients were thrown into a deep sleep. Some spoke with an intelligence beyond what they exhibited in a waking condition; these conditions at this time were called the Mesmeric sleep. For 140 years our M. Ds. have scorned and laughed in derision at Mesmerism. It is only during the last few years that medical men have adopted Mesmer's discovery and rechristened it hypnotism; but as the French "Encyclopedes des Science Medicales" states, "Hypnotism and Mesmerism is one and the same thing."

There are four states of sleep:

1. The Mesmeric state, when the subject can hear no voice but that of the operator, and is mentally and physically under the control of the operator.

2. The sleeping state, when the subject is unconscious and can be operated upon without feeling pain, and presents the appearance of death.

3. The lucid state, when the subject can, as it were, examine himself internally and obtain a clear knowledge of his mental and bodily state.

4. The spiritual state, when the subject can manifest his existence as an immortal being, not confined to space, being able to describe scenes hundreds of miles distant. Although there are many other intermediate states, according to the perfections or imperfections of the influence, these are the most important and most distinct.

There are many hypnotists who go it blindly, have no conception as to the mental status of their subjects. The best are those who have studied Phrenology.

J. B. L.

When writing to this office friends will confer a favor by sending us addresses of *thinking* and liberal minded people to whom to send sample copies of HUMAN NATURE.

## COLORED GLASSES.

If we look upon a landscape through spectacles colored green, everything we behold will wear an emerald hue. If our glasses are blue, the sky, the trees, the rocks and hills will appear cerulean to our eyes, or if our telescopes be stained red, that will be the color of everything we gaze upon; so that if three persons wearing three different colored spectacles behold a scene in nature, that view will seem as unlike to each spectator as are the glasses through which they gaze. This is precisely the condition the whole human race are in. Each individual looks out upon the world through the glasses which are provided him by Mother Nature.

If a man or a woman has inherited a gross, sensual organization, the glasses through which such a person looks are clouded, and he or she will see filth everywhere; the fairest flower will be a weed, the prettiest bird will be a crow, the sweetest child a brat, the loveliest maiden a hussy, and the man or purest woman to his distorted vision will appear vile. Such people wallow in filth, and their pleasure lies in the slough. They never speak of virtue in women but to revile it, nor of honor in men but to scoff at its existence. The spectacles through which they gaze are too smoky. There is a righteous judgment, because as they judge others, they themselves would act. The same principle obtains with men and women of virtue.

"To the pure in heart all things are pure." "Virtue hath its own reward."

The person who is endowed with a high moral and spiritual nature sees through unclouded glasses, or if colored, they wear the blue of heaven. He is loth to believe men vile, sees an angel in every woman, and a cherub in each prattling child; the whole earth abounds in beauty and goodness everywhere. Such a man may be a Phrenologist and a philosopher, knowing human nature as the geologist knows the rocks or the as-

tronomer the stars, but his philosophy vanishes into thin air when he looks through his spectacles of Benevolence and Spirituality. He may philosophically know that the wicked sharper has a bad disposition and intends to cheat him in trade, but he closes the door of his philosophical and phrenological cabinet, and looking through his pure glasses of virtue, grasps his designing enemy by the hand and falls a victim to his wiles.

Abraham Lincoln and Horace Greely were illustrations of this. Both were excellent judges of human nature; they read men as books, but each were frequently deceived to their cost by designing knaves. General Grant was another good judge of men, but the infamous scoundrel Ward, deceived him, and through his machinations embittered the declining years of our greatest General. In this we find the answer to the question often asked why Phrenologists are sometimes deceived in people. They are not deceived, but they hope for good in their fellow men, and feeling that they themselves would act justly, *believe* others would do the same.

A Phrenologist's *head* can never be deceived in estimating men, but his *heart* often gets the better of his judgment, and he falls a victim to the "artful dodger."

But for our muddy glasses, we should all see beauty in the budding flower, glory in each twinkling star, goodness in the human heart, a heaven everywhere.

Let us look well to our spectacles. If they are dusty and smoky, clean them; purify our organizations by righteous living, for "As a man thinketh in his heart, so is he."

The one great truth underlying Phrenology is that our temperaments and brain centers can be changed; indeed, they are constantly changing, and we are thus ever putting on new spectacles.

We are either progressing or retrograding. We can travel either way, up the mountain or down into the valley. Let us climb, for up there our view will be broader than in the valley, the atmosphere purer, and our

glasses more clear. But for those whose vision is distorted by smoky glasses, let our Phrenological philosophy give us charity, and with such means as are within our power assist them in cleaning the dust from their spectacles. It is by this means that our own glasses may become still clearer, our hearts get purer, and our lives nobler. Let us not be deceived into believing our glasses clear while they are muddy, for these aids to vision are none too clear with the best of us; and while we think them clear, they may really be covered with the dust of egotism, the dirtiest kind of dirt which ever beclouded any eye-glass extant, and a kind of dust the most difficult to erase. I repeat, let us clean our glasses, and then

"The night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And silently steal away."

C. P. HOLT.

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## FROM THE LECTURE FIELD.

### THE HIGHER CIVILIZATION.

#### IT IS COMING.

BY PROF. D. C. SEYMOUR.

Science is encompassing the universe. The X-rays, spectroscopes, microscopes, chemical analysis, telescopes, electricity, etc., are sounding the depths of the infinite regions and unraveling the mysterious words of the supposed gods.

The immortal Humboldt found the "universe governed by law," and Darwin unwound the meshes of evolution, while Edison has well-nigh made the subtle electric force of unknowable quality that plows the unknown fields of space, a slave to do the bidding of mankind.

The march of science (demonstrated truth) is making mind and matter give up their hoarded secrets, and thus help to educate and elevate the world.

If creeds and quacks, knaves and fools would keep their car off the science track, and desist from hitching their puny car of superstition and falsehood to the train of science and reason, or claiming conductor and locomotive, track, switches and all, our world would soon emerge from its long night of shadows and pseudo civilization, but quacks and fakirs capture and run the train; thus the "onward march of science" becomes a crawling tortoise, while it should speed on and on like the flashing meteor athwart the sky. Thus bigots constantly switch off our noble train and hold back the search-light for nature's revealments. Slowly, but surely, science is filling up the front seats, and is continually sending to the rear the ultra-conservatives and mossbacks who block the wheels of progress and retard the higher civilization. Once let all cant and superstition be eliminated from our schools, colleges and literature, and the evils that we have complained of in former articles as damning the world would

soon disappear, and humanity be redeemed, viz., enlightened. Ignorance is the real devil, hoofs, horns, tail and all, that is going round like a "roaring lion, seeking whom he may devour." Superstition is the devil's twin sister, and the two keep humanity still in the long night of ignorance, and lead to despair and misery, brutality, crime, etc.

But a new era is dawning on the world. A mental science has been born within the last one hundred years that deals with brain matter and unwinds the web of human thought. It enters with its cathode rays the home of the soul and the indwelling spirit. It traces the dawn of intellect and the nest where civilization was hatched and brooded. It points out with unerring finger where and how man had his first existence, and shows the long, dark road he has traveled in his evolution from the monad and jelly fish to the upright, sentient being. It shows how he made his first god in answer to his own question of who made him. It shows how he has manufactured his own brain, answering his own questions; for being almost totally ignorant, he had to get wisdom by bitter experience. Having made the god that he believed made him, he could do no less than worship his creation, especially as he did not know that he created him himself; and in worshipping this creation of his own, it has developed what we call Veneration.

Now, I am not speaking of the infinite God revealed to us by Scripture, but of the gods of primitive man. Man, as he rose to the state of manhood, must have met disappointments and trials, but learned by experience that he soon passed away and brighter days came to him, and thus learned to look for better things, and hope for them; thus was brain matter laid, by cultivation and use, and developed into the grand organ of Hope, the sustaining faculty that leads mankind out of the depths of midnight, darkness and woe into noonday's sunshine of success.

One of man's first lessons in life

was that he could suffer pain. Flying missiles bruised him; fire scorched him; frosts bit him; snakes poisoned him, and he soon learned to watch out for such physical dangers, and the cell of brain matter was laid that grew into the organ of watchfulness, now called Cautiousness, which is so necessary for our protection and comfort. The primitive man or animal soon discovered that if he left his valuables (a half gnawed bone or piece of an uneaten snake) unhidden some other person or animal would often appropriate it, and he would thus maybe lose his next meal; so, after much thought, as he could not always carry it with him, nor stay and watch it, he concluded to hide or secrete it, and thus the foundation of Secretiveness was deposited, and by continually doing in this way the faculty has become very strong and useful, and in thieves a little too much so. One of the first faculties developed must have been Alimentiveness, for about the first thing man or beast does, no matter how low they are, is to eat, and the pleasures of satisfying hunger, and especially finding out that somethings to eat were more enjoyable than others, right then the function of the brain cell of Alimentiveness was called into existence, and every morsel that has been eaten from that time to the present has caused the enlargement of the faculty. It is a very active and dominant organ, and its abuse and undue gratification has led to most of the diseases that have made such havoc in the world; when it becomes greatly developed and inflamed it is the cause of gluttony and drunkenness. It is recorded that the Emperor Vitellus would never partake of his meal unless there were 300 different kinds of food prepared for him, and his voracious appetite impoverished his empire, until his exasperated subjects rose en masse and tore him to pieces.

Eating sustains life, and to eat, one must think about it, enjoy it; and thus the very first morsel that the jelly fish or oyster appropriated for

its food, it laid the foundation for this faculty of thinking what to eat named as above.

When we see how all sentient life toils for its food, in fact, it seems to be the principal effort and demand of life, and occupies the principal part of the time of both man and beast. The fear of suffering from hunger seems to be the one struggle for existence, and the cause of the principal labor in the world; and as all excellence comes from labor, all education, science, civilization, art, poetry, song, wealth, fame, owe their existence greatly to the stimulus of Alimentiveness. Infinite wisdom comprehending the need of all its creatures has furnished vast capacities in the bosom of old prolific mother earth, to feed and nourish all things that have life, and in order that they may find it, has so arranged that they will unconsciously to themselves develop this very necessary and useful organ. All things had a beginning, and in a very small way, and so did have the faculties of the brain with all their various functions. Surely life is a wonderful web. We shall continue to unwind it in future numbers of HUMAN NATURE.

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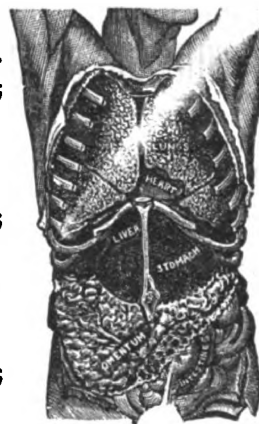
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