

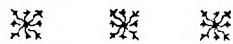
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HUMAN NATURE

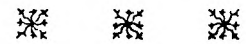
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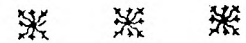
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**Dr. W. P.
BURKE**



**And His
Mission.**



It is with pleasure that we adorn our first page this, the Christmas month, with an excellent portrait of the popular physician, Dr W. P. Burke, whose sanitarium at Altruria, Sonoma Co., Calif., has a national repute, and who is himself known far and near not only as a skilled physician but a philanthropist.

Dr. Burke is opposed to the drugging system, so prevalent and so injurious and deadly in its effects. He believes that disease is the penalty for transgression of natural law and the only rational method of cure is to remove the cause and nature will do the healing.

During a recent sojourn at his sanitarium extending over a period of nearly four weeks (during which time while convalescing, we delivered a course of lectures and made examinations), we had an excellent opportunity to observe his method of treatment, which is quite simple, but marvellous in results. Twice each week the busy doctor finds time from his many cares to deliver lectures to his numerous patients and admirers upon the "Laws of Life." These lectures are replete with sound sense, health hints and good advice. Following is a brief synopsis of a lecture by him to which we listened on Thursday evening, November 11th.

He said in part:

"Tons of drugs are manufactured and sold to the sick every day; they relieve some; but never cure. It is only nature that cures. A physician does not heal. You have a broken arm, the surgeon adjusts the parts and his work is done; the cure comes from the healing power of nature. The same law applies to disease, remove the cause of disease, obey nature's laws and you will get well, these are the Divine laws manifest in the flesh.

"It is a lamentable fact, but it is my experience that nearly all diseases I am called upon to treat arise from gluttony or overeating.

or eating food not demanded by a normal appetite. This gives rise to disease, which manifests itself in various forms, according to the temperament and disposition of the body. Each man is a law unto himself, for this discovery I am indebted to Phrenology which has been the greatest help to me in my practice. I have found Phrenology to aid me in the diagnosis and treatment of disease. It is worth something to know how much moral nature a man possesses, and to what extent a patient may be emotional or intellectual. The lower part of the back brain is a battery. A physician should understand the nature of food as well as the chemical compounds found in the vegetable and mineral kingdom, and their uses. Minerals are inorganic; plants live on inorganic matter, they stand between us and mother earth, and absorb mineral substance by moisture and sunshine. Man lives only on organic matter. Mineral substances taken into the body are injurious to the system. Iron, mercury and all other minerals taken into the stomach must be expelled from the body as intruders at the expense of much vital force. I do not believe in drug treatment, there is no atonement for transgression of natural laws. The way to cure disease is to cease sinning against nature's laws.

"A patient comes to us with eczema. We find he is full of lime and soda, it is oozing out through his skin, he has been eating too much bread, butter, sugar and potatoes. We change his diet and put him on Salisbury steak, onions, dates and other non-fermentable foods and cause him to drink plenty of hot (distilled) water three times a day, give him baths and massage, and without an ounce of drugs he recovers. Why? Because he ceases to load himself with lime and soda, and the baths, massage, electric treatment and hot water, help nature to unload the objectionable matter his system contains, and he gets well. It takes time to do it. Nature acts slowly but she surely heals if permitted to work untrammelled by man's forged fetters.

"Starchy foods and sugar contain too much lime and earthy matter and cause fermentation of the stomach and develop yeast spores; this condition gives rise to

innumerable diseases, prominent among which is catarrh. If catarrh is cured(?) by drugs it is by drying up the mucous membrane and the result is greater suffering afterward from some other and more terrible disease, affecting some other part of the body, often resulting in death.

"Man is composed of what he eats, if he eats food that generates disease he should change his diet, or if he eat too much he should diminish the quantity.

"Men dig their graves with their teeth; hardly a patient comes to us but eats three times more than he should. The body is thereby taxed to throw off the load, or perhaps he has taken on too much adipose tissue, in either case it means poison in the system. We had a patient come to our sanitarium who was fleshy, yet very nervous. We put him to bed and left him there without food, allowing him to eat only when hungry, causing him to drink copiously of distilled water, *disilled water*, mark you, not a grain of lime or earthy matter in the water he drank. He went home cured, without an ounce of drugs, but by mother nature.

"A patient came to us with a cold, clammy chest and hot feet. We equalized the circulation by electricity and he was soon in health. Both these patients had been under drug treatment previous to coming to us. Drugs never cure, but always retard recovery."

Dr. Burke is of the mental-motive temperament, possessing a large brain measuring 24 inches in circumference on a line with the eyebrow, 23½ one inch above the ears, displaying immense perceptive faculties which render him very observing and practical. His large head is set on massive shoulders, and his strong, bony and muscular system endows him with great strength and energy of character. He is never tired, and does more work than any other five men in his profession.

By nature he is a reformer. His head is very narrow in the region of the selfish propensities. He lives for the good he can do in the world. He possesses remarkable talent to earn wealth and gets it from a large and extensive practice, but we heard him state that if the government would guarantee him a living, it could take

all his earnings for the good of the race; we brought nothing into this world and could take nothing out, he thought that millionaires were to be pitied rather than envied. It is the competitive system that is wrong.

Whatever had been his chosen calling in life he would not only have made it practical but scientific, for his head is the type of the true scientist. This is why he is a true physician, interpreting nature's laws as he understands them and taking nothing for granted until proved and his large Veneration shows he is devoted, thoroughly devoted to whatever he undertakes to do.

As a medical student he denied himself every luxury, and even the comforts of life, living on eight cents a day, in order to pay expenses through college. His parents were poor but honest farmers who could not afford their son a high class education, but we see in those strong and rugged features the spirit of determination which knows no such word as fail.

In our personal examination of Dr. Burke we found a large development of the social organs, and so much of the element of the mother in him that it explained one great reason why he is so popular at home or abroad, wherever he is known. Dr. Burke has a warm personality which is felt by all who approach him. He is modest and unassuming. This we attribute to a well-developed back head and a crown not too high at Self-esteem, although enough to endow him with Self-respect and self-confidence and firmness large enough to give him strength and stability.

Neither in the downward turn of the nose nor in the form and shape of the head is indicated large Cautiousness, he never worries, but is always hopeful and buoyant, yet the faculty of Hope we can only mark four degrees in seven, but it is in the combinations of the faculties and conditions of Temperament together, with a good degree of pure and healthy arterial blood, as indicated by dark brown hair and rather warm complexion that he gets the buoyancy of spirits by which he is sustained; then the moral and religious faculties are not only strong but active.

Dr. Burke is a philosopher as well as a physician. A patient

THE LAWYER.

BY JOHN F. BERNARD.

complained of nausea, whereupon the doctor applied his thumbs on the 7th dorsal vertebræ which he explained opened the lower end of the stomach, spilling its nauseating contents into the duodenum, and the patient was immediately relieved.

Another patient complained of suffocation as he lay in bed. Immediately the doctor began to move the lower limbs in a transverse direction, using the projecting knees as a lever, and in two minutes the patient breathed well. The explanation here offered is that a large descending artery connected with the heart and lungs had become twisted as water may become impeded in a hose pipe when a foot is placed on it, but still the pump (the heart) is kept going.

He first noticed the effect of spinal pressure in a barber's shop. Men would come in apparently dejected or depressed, but when the barber was through they were more bonyant and refreshed; probably the pressure of the chair on spinal axis produced the change; it is now known that the 3d cervical vertebræ controls the action of the heart, and a pressure on this part lessens the heart's action, checks a feverish flow of blood to the brain and cures headache for the time being.

A new medical school claims this is "Osteopathy," but Dr. Burke says the title is a misnomer, as the bones are only used as a lever by which to operate through the nervous system; he thinks Mechano-Therapy, a more correct title.

Dr. Burke is an original thinker, a great worker. The quick results obtained through the aid of this new science of Mechano-Therapy was indeed a revelation to us during our pleasant stay at Altruria. Those of our readers desiring to learn more of Dr. Burke and his work should send for his monthly magazine entitled "Health." Sample copies will be sent free to our subscribers. Address Dr. W. P. Burke, Altruria, Sonoma Co., Cal.

Those who receive sample copies of HUMAN NATURE are invited to subscribe. That is why the sample copy is sent. Is the hint broad enough?

The wise readers of HUMAN NATURE will improve the fast lengthening evening of Autumn and Winter by reading Phrenological literature.

There are all kinds of people practicing law, and among those who are fitted for the profession there is considerable variety in the combinations of the mental and physical elements, but the evolutionary tendency is towards a representative combination constituting the typical or model lawyer, whom I proceed to describe.

In general power the lawyer should be equal to the average man at least; according to Sizer, and indeed if a high degree is to be considered, he should be equal to the best of men. His quality should be fine, though not to fastidiousness; at least he should have a "good working quality." The legal profession is a learned profession, requiring a lifelong devotion to heavy mental exercise; and in a classification of the vocations according to the temperaments the legal vocation falls naturally under the Mental Temperament. The temperamental combination should be, in the order of its elements, Mental-Vital-Motive, the Vital nearly equal to the Mental and the Motive nearly equal to the Vital; and, accordingly, there should be a large brain supported by a good-sized and sound body. Each element of the combination, regarded by itself, should be pretty well balanced, as indicated by well proportioned head, thorax and limbs.

It follows that there should be but little if any predominance of either the bilious, the sanguine or the lymphatic phase, and that the colors (of complexion, eyes and hair) should be medium subject, of course, to the influences of locality. The temperamental elements should be well cultivated, in the order of their predominance, the Mental being the most highly cultivated, and possessing the advantages of a good, general education and experience. The physique should be in fine condition from due observance of hygienic rules.

In their relative development the mental faculties should in the main correspond to the order of predominance of the temperamental elements. Accordingly, the intellectual and moral faculties come first. The law is an immense mass of principles pertaining to human civil conduct, so immense indeed

that its mastery would be beyond the possibility of a lifetime but for the wonderful system to which it has been reduced; and, even under such system, its acquisition by the student, and the constant application of its principles to each new case by the practitioner, is primarily a vigorous strain and exercise of the reasoning faculties, particularly Comparison. Comparison finds here its great work in the law, and the study of analogous cases affords it vigorous exercise. The practitioner finds each case to be a more or less complicated mass of facts of human action, or events, requiring strong and prompt activity of Eventuality (Eventuality is also required to catch on the fly and retain for use the facts from the other side as they are suddenly exposed on the trial). Subsequently, but not subordinately, all the other intellectual faculties come into play, to grasp the details of the case. Then the reasoning faculties get in their grand work; and without them the case would be in a worse condition than a ship without a rudder in a storm at sea. Language should be large, to give copious expression in addressing jury or judge, and to give facility in conducting the long oral examinations. Human Nature should be as familiar to the lawyer as the piano is to Paderewski; for the law arises out of human actions and motives and interests. In the moral group, Conscientiousness stands pre-eminent; the light-house, in the broad glare of whose strong light the intellect proceeds unerringly. Taken as a whole, the legal profession ranks with any other in Conscientiousness; and its associations and approved text-books stimulate this faculty. In studying the methods of the greatest cross-examiner in this city, it struck me that there was something else than Human Nature in his active combination, and I instinctively looked at his top-head and observed Spirituality to be immensely developed. This lawyer mind-reads a witness. Without Self-Esteem a lawyer could not appreciate a client's personal rights and prerogatives, or urge them; and without Acquisitiveness he would fail to appreciate the motives that move the world of business and govern civil practice, and he would permit and not perceive encroachments on his

clients' financial interests. Law practice is a combative, argumentative, debating, resisting, fighting business, and requires large Combative-ness. Without Combative-ness a lawyer would experience the heart-quake every time he went into court. I saw a young man go into his first case with head enthusiastically erect; and I saw him actually run away at sight of the cool bully who represented the other side. Secretiveness should be large, especially for the purposes of cross-examination --the lawyer should not telegraph a witness his object in asking a particular question; else he might invent an answer to fit his side of the case. Continuity should be large enough to hold the mind to continuous and consecutive work. Yet the lawyer should have a general experience and knowledge, and have the ability to "catch on" and be "up-to-date", particularly in matters that are respectable and come up to a proper standard. The law is a jealous mistress, and requires a complete and lifelong devotion.

Talmage's Warning.

Dr. Talmage, holding forth in one of the Washington pulpits, preached a sermon from the text, Matthew 7, 12, "Whatsoever ye would that men should do unto you, do ye even so unto them." In the sermon Dr Talmage said:

The greatest war the world has ever seen is between capital and labor. The strike is not like that which in history is called the thirty years war, for it is a war of centuries, it is a war of the five continents, it is a war hemispheric. The middle classes in this country upon whom the nation has depended for holding the balance of power and for acting as mediators between the two extremes are diminishing; and if things go on at the same rate as they are now going, it will not be very long before there will be no middle class in this country, but all will be very rich or very poor, princes or paupers, and the country will be given up to palaces and hovels.

"The antagonistic forces are closing in upon each other. The Pennsylvania miner's strike, the telegraph operators' strikes, the railroad employes' strikes, the

movements of the boycotters and the dynamiters are skirmishes before a general engagement, or, if you prefer it, escapes through the safely valves of an imprisoned force which promises the explosion of society.

"You may pooh-pooh it; you may say that this trouble, like an angry child, will cry itself asleep; you may belittle it by calling it Fourierism, or socialism, or St. Simonism, or nihilism, or communism; but that will not hinder the fact that it is the mightiest, the darkest, the most terrific threat of the century. All attempts at pacification have been dead failures, and monopoly is more arrogant, and the trades' unions more bitter. 'Give us more wages,' cry the employes. 'You shall have less,' say the capitalists. 'Compel us to do fewer hours of toil in a day.' 'You can toil more hours,' say the others. 'Then under certain conditions we will not work at all,' say these. 'Then you shall starve,' say those, and the workmen gradually using up that which they accumulated in better times, unless there be some radical change, we shall soon have in this country 4,000,000 hungry men and women. Now 4,000,000 hungry people can not be kept quiet. All the enactments of legislatures and all the constabularies of the cities and all the army and navy of the United States cannot keep 4,000,000 hungry people quiet.—*Monitor Miner*.

Liberty and Poverty Incompatible.

The man who is in danger of want, or even the dread of want, is not a free man; and the country that does not guard him against this danger and this dread, or does not assure him the means of livelihood, is not a free country, though it may be the freest of all the free countries. In other words, liberty and poverty are incompatible, and, if the poverty is extreme, liberty is impossible to it. We pretend otherwise, such of us as are not so directly oppressed by the conditions; but those who feel the burden know better. From time to time they express their dissent in their uncomfortable way, but tacitly or implicitly, they always dissent from our optimistic pretense.—*W. D. Howells*.

Health Department.

Cleanliness.

DR. T. R. ALLINSON.

Cleanliness should be observed in the home. Stables, and outbuildings for the domestic animals should not be too near the house, or else the dirt and odors from them will find entrance to the house, and lessen its healthiness. Pig-styes, ashpits, and cesspools should be removed as far from the house as possible so that the flies, disease germs, and foul smells may not enter the domicile. Those trades which consist of manufacturing refuse of various kinds into fresh articles, and in which foul vapors are given off, should be carried on at some distance from the dwelling. Particular cleanliness has to do with health, as it affects each person. Thus cleanliness of the hands should always be observed. The hands should always be washed before every meal, and those who are engaged in manufacturing lead or other mineral substances should be especially particular to clean the nails. If this is done then fewer germs of infectious diseases will find entrance to the body. Persons who handle all kinds of goods must get on their hands many germs of disease, or the eggs of insects, that will injure the body if they gain an entrance into it. For this reason the fingers should not be put into the mouth unless you have just washed them. To put coins in the mouth to test them is fraught with danger. 'The teeth should be kept clean by daily brushing them with as soft a brush as can be bought. Some persons rinse the mouth with a little cold water after every meal; this practice is a good one. If particles of food lodge between the teeth then a goose quill toothpick may be used to remove the bits of food, which would, if left there, ferment, foul the breath and hasten decay of the teeth.

The Jews and the Mahomedans always observe the utmost personal cleanliness. In consequence, many diseases very common in this country are unknown in Mahomedan lands. Lastly, all the articles of food that you eat must be clean, and all fruits should be wiped with a damp cloth before being brought to the table,

for we never know through whose hands they may have passed, or to what processes they may have been subjected before being packed. This is especially true as to cucumbers, tomatoes, and similar food, which should always be carefully examined. It is a wise plan, just before a meal, to put under the tap all the foreign fruit to be used at the meal. This ensures its cleanliness and freedom from the eggs of parasite worms. Green food that is to be eaten raw should always be washed in salt water. This clears it from worms and insects, &c. Lettuce leaves, radishes, or other green foods used in salads should always be thoroughly washed before being sent to the table. Sprouts, cauliflowers, &c., should always be picked over and examined before being cooked, as the presence of a boiled worm or caterpillar does not, as a rule, increase the relish with which we eat our food. Watercresses should always be soaked a little while in salt and water, and most carefully cleaned before being brought to the table, as it often contains the eggs of various intestinal parasites attached to its leaves and stalks. Now, I trust that my readers, knowing the value of cleanliness, will observe it in their daily life, and so not suffer at all from diseases due to dirt.

ADVENT FLOUR.

The Beggs (Cal.) *Argus* in its issue of Sept. 7th, 1895, has this to say about a well-known authority on food:

"He claims that the only part of the grain which nourishes the nerves and brain and supplies enamel to the teeth, viz, the third and fourth coverings of the whole wheat grain, is destroyed or lost in the manufacture of the white flour in general use; that white flour contains not one particle of nourishment to the body; it is all starch and lacks all the outer coverings as found in the Advent Flour. Those who eat bread made from white flour suffer from nerve starvation—neuralgia and dental decay—rotten teeth.

The President of the Del Monte Milling Company became alive to these facts discovered by scientific analysis a few years ago, and after much thought and care invented a process of manufacture by which the whole grain could be saved

just as it comes from Mother Nature, except the first outside covering, which is only a woody fibrous substance without any nourishing principles. Thus after years of experience and much patience, an elaborate process was developed by which this outer covering (which enters into Graham and other whole wheat flours) was carefully removed, and the name Advent was given to the new flour, as it indicates an advance step over all previous flours; the great objection to Graham and other whole meals being their irritating principle—too severe on delicate stomachs.

This irritation is caused by the rough outside covering, which, as previously stated, is entirely removed by the Advent process, thus making the Advent flour, when made into bread, superior to any other whole meal, as it contains all the elements of strength, in the grain without the irritating outer woody shell.

The Advent Elour is cheaper than white flour, as it makes fifteen per cent more bread—bread that satisfies hunger and nourishes the system."

Let any one try to live exclusively on *white* flour bread and he will never be satisfied, but be tormented with cravings of hunger, his nerves will cry out, for they are starving, and unless he took other kind of food he would die in six weeks.

Not so with Advent flour bread, because Advent contains all the materials that nature put into it, which correspond in the same proportion as the materials of the living body.

TOO TRUE.

"The majority of men do not think. The majority of men have to expend so much energy and strength to make a living that they do not have time to think. The majority of men as a matter of course accept whatever is. This is what makes the task of the social reformer so difficult, his path so hard. This is what brings upon those who first raise their voices in behalf of a great truth the sneers of the powerful and curses of the rabble, ostracism and martyrdom, the robe of derision and crown of thorns."—*Extract from Henry George's last Speech.*

Which Would You Prefer?

If we expunge from the payroll of society all those who are non-productive, or produce nothing useful, there would be such an abundance for the useful workers that it would be inconsumable if they all worked eight hours daily.

Take out all lawyers, most of the preachers, most of the medical fraternity, all speculators, kill off the pawn-brokers, rum-sellers and gamblers, do away with three-fourths of the merchants, all the saloons, all traders, all idle people or people living on interest, rent or profit, all public officials who produce nothing, all those engaged in producing useless or vicious books, papers, pictures and teachings, all those engaged in producing advertising, war equipments, adulterations, all engaged in producing unnecessary mills, factories, machines, roads, etc., when there are already more than are needed to produce all we can use. Then if you add to this all the labor that is engaged at production of useful articles with crude and obsolete implements, and take only as many of these as are needed to produce with the best of scientific appliances, and you will have a faint idea of the awful waste of the competitive system, and the enormous loss of wealth it entails.

If all people were organized by their collective will, for their benefit, as a superintendent of a great industry organizes the employees for his benefit, two hours a day would supply the human family with all the food, clothing, shelter, instruction and entertainment it could desire, and unless each and every member of society has all these five things, great progress and development are impossible.—*The Wakefield Co. Operator.*

LOVE.

"The night has a thousand eyes,
The day but one;
Yet the light of a whole world dies
With the setting sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

ANON.

Puget Sound Department

The Soul's Key Notes.

BY PROF. D. C. SEYMORE.

Amativeness is situated the lowest in the brain and one of the largest organs in the head, being located in the cerebellum and not in the cerebrum, as the other organs are. It is a regal faculty and sways the *destiny* of men and nations as no other organ does. It perhaps has more to do, in inspiring the Human soul to make the grandest flights, in every effort of life than any other part of the brain. Here is the reservoir of human magnetism, the main spring of all success. The activities of *Amativeness* have peopled the world with its billions of human beings that have tramped along the corridors of all past time and gone to the celestial heights of the arching star-flecked skies, to progress into angels and perfect beings. *Amativeness* is before, behind and under *all* evolution, revolution, progression and development, for it is the beginning of life, motion, energy and individuality. It is the vehicle of creation that leads to all forms and to all productions. Interstellar space, all matter, all revolving spheres and orbs from the grain of sand, or floating speck of dust, to the giant planet Jupiter, or the burning sun, or system of suns, in the grand arch of the "milky way," every blade of grass, weed, shrub or flower, every tiny rootlet, all have, or may have, powers of life to "multiply its kind." In animal life, we find the "soul's keynote" for reproduction. *Amativeness* and sexuality, through these we have multiplication of the species, the filling up and replenishing of this world. Take these away and life, love, beauty, poetry, music, art, all would disappear. Not a green tint, not a sweet-smelling flower, nor a sun-kissed apple, not the warbling of some happy bird, nor the rustling of some wing of life. All happiness, all love, all enjoyment, all success, all love for existence, all greatness, every thing we live for, or even die for, we owe to *Amativeness*, for without it we would never have had life, or been born.

Through *Amativeness* comes love, reproduction and all the grandeur of the work of man. No

person with *Amativeness* very small and passive, ever did or ever will, accomplish much. All great men and women, all famous men that now live or ever have lived, have had this faculty well developed; hence their motive power, their main spring of inspiration and their capacity for great work and grand thoughts. Take away these God given qualities for our good, and there would be no more invention, no more wonders in Science discovered, no more beautiful works of art, on stone or on canvas, no more wonderful productions in prose or in poetry. Our world would soon relapse into its primeval state of chaotic wildness. *Amativeness* alone has no reason, no conscience, no morality, no perception. It is a blind force, a vitalizing energy, that may thrill our whole being with joys inestimable, when directed by the soul's more spiritual key notes, or may drive us to the depths of despair and suffer, when led on by the selfish faculties. There has been a vast amount of false education on this subject, all over Christendom.

To the pure, "all things are pure." Many persons think *Amativeness* is so vile, so low down in our natures, that it should be crushed out and eliminated if possible, from the economy of life as if the infinite God of the Universe, who gives us all our faculties should give us one that was impure. Let us study nature, let it lead us where it will, there is no sin so great as the sin of ignorance. If "civilized" humanity would live pure, hygienic lives, and cease using stimulating foods and drink, (wine, beer, coffee and tea, eating rich pastry, sweets and condiments;) and following fashion like so many monkeys, they would soon be free from debased *Amativeness* and would be pure in thought, feeling, and deed. The animals are pure because true to nature and the God who made them, but in our civilization, prostitution prevails everywhere. We have legal prostitution as well as illegal.

Many a so-called wife and mother (particularly the unwilling mothers) are even worse off than the prostitute for they have no chance. No wonder the world is dying in its misery and that human bodies are racked with misery everywhere. No wonder a certain minister in San Francisco, said in

a sermon that if all the roofs of all the buildings in the city were removed, a terrible scene of immorality could be seen from above; S. F. is no worse than other cities. Our institution of marriage as at present conducted is a failure, and our social fabric in need of reform. Perverted and inflamed *Amativeness* is destroying the human race, at railroad speed. It would seem that the fate of Sodom and Gomorrah may be meted out to every city and town where civilization prevails. God must look with a pitying eye on sensualized humanity and pity their ignorance, or He would turn us all into the sea of oblivion. This Divine faculty of *Amativeness* given for the highest, purest and noblest purpose, should not be so monstrously debased. Judges, magistrates and ministers are uniting, by thousands, every month, those *totally unfit* to live in the matrimonial relation. This is prostitution of the vilest kind, and from the homes of these ill-mated people, come the hardest of criminals, fools, and idiots, deformed, diseased, drunken wretches that some time will rise up and curse their parents. Our race and civilization will yet run out, from such folly and deplorable ignorance as our laws of today permit.

That love which springs from *Amativeness* alone, is blind and often exists, when the parties are no more fit to live together than fire and dynamite, and the unity of such ill-mated pairs that they may be the progenitors of little dynamiters to darken the world with their diabolism, should be discouraged. Phrenology teaches the true principles of love and marriage. The world to be redeemed must be born right. A proper understanding of the true function of *Amativeness* would go far in man's redemption.

HENRY GEORGE.

Henry George has changed worlds. I never saw him but once, but shall never forget the head and brain he carried. It was almost perfect in shape, long, and towering high above all brains around him, and not width enough to create selfishness. His head and temperament, quality, etc., would indicate him to be almost the perfect man, lovable in every department of his nature, one of Mother Nature's grandest and

most perfect productions. Henry George was a hero, a philanthropist and a philosopher. He was more, he was the poor man's friend and brother. His great heart beat for the down-trodden and suffering everywhere. As the author of the single tax theory, and of "Progress and Poverty," and several other books, he will live forever; his life work was to help the lowly, assist the fallen, and to make better conditions for the toilers and the laboring world. 60,000 people went to his funeral, while but 30,000 could pass in a day through the building to take a last fond look at humanity's best friend, now cold in death. A nation mourns his loss. The world will sorely need his guiding mind and hand in the great conflict that is daily coming nearer, between capital and labor. Henry George will live forever in the hearts of the people. He was one of the greatest and grandest men of the 19th century.

PROF. D. C. SEYMORE.

Health and Character

BY F. R. WARREN, HON. REC. B. P. A.

Mens sana in corpore sano. An axiom oft repeated, a truth acknowledged but hardly appreciated generally as it should be. It cannot be too often emphasized, however; there cannot be too strong a belief that the best condition for work, for thought, for comfort, is a condition of health. There are still some people who fancy that it is possible to have a healthy mind and a weakly body, but the one reacts on the other so intimately that if one suffers the other suffers with it. The first aim of the man who wishes to do something, and be something, must be to be healthy—sound in mind and body. Success comes through effort; effort sustained, continuous, can only be made when the system is healthy. Health means moderation; excess destroy health. As a man sows so shall he reap—a Nemesis is sure to come, Nature cannot be balked. The man who lives a wrong life pays the penalty. The selfish man finds himself eventually isolated amongst his fellow men—the result of his own selfishness. The kind-hearted man induces an atmosphere of kindness and sympathy. The least deviation from health impairs

energy; not to a great extent, of course; but sufficient to indicate that the greater the deviation the greater the diminution of energy. The man who periodically suffers—much or little—finds his work, so much or so little, interfered with; the man who is healthy and sound can steadily proceed towards the goal he is working for. His work is better, his progress greater, his success more assured. It is not so much in youth that sound health tells. The young man, is better, more joyous, more capable when he is well; but it is in the later years, when the quicker recuperative power of youth has passed, that the sound constitution is able to continue to labor, and to reap the benefit of that labor, and the labor of the earlier years, in holding a position responsible and lucrative, while others weaker have disappeared—their lives shortened, their strength reduced, and their usefulness marred (many by too lavish expenditure of their powers in one way or another, that has brought its own Nemesis).

Dr. B. W. Richardson used to say that everyone, with proper attention to health, should live to 100 years of age. Not by taking medicine; oh, no! The man who takes not the least medicine is the man who prescribes it for others. Not that he altogether despised it—medicine at times is invaluable—but that he has learnt a better way—to keep his health by rational living; to avoid taking medicine by keeping his system in a condition not to require it. A man is cheerful when in good health; his troubles are lighter, his enjoyments greater. A bilious attack, a headache will alter him very considerably—his spirits have gone, his troubles have come. It is a temporary condition perhaps; all the same it hampers him for the time.

There is always room at the top of the ladder, but the weakly are not the ones who get there; their energies are spent before they can reach the goal. The men with the most powerful minds have been men who have had powerful physical conditions—men who could work hard because they were not hampered by ill-health. "The weakest go to the wall," should be a warning to those who, born with strong constitutions do not value the splendid gift. Illness—temporary illness—coming to the strong

man often has a softening effect. Some natures enjoy such complete freedom from sickness that they hardly sympathize with those who are less fortunate, and an attack of illness improves them; but that does not alter the fact that success, strength, good work, real usefulness depends on sound health. In judging of character; health should never be overlooked; it is an important factor, and a man with good ability is hampered because, though the spirit is willing, the flesh is weak. *The Popular Phenologist.*

NEVER TOO OLD!

George Eliot was thirty-five before she began the first of her great works. Olgivie began the study of Greek at fifty, and made an excellent translation of Homer; Galileo at seventy pursued his studies with unflagging zeal; Michael Angelo designed the rebuilding of St. Peter's at seventy-one, and had charge of the work until he was eighty-nine. He produced his masterpiece "The Conversion of St. Paul," at seventy-five, and died at ninety, still working. Titian lived to be one hundred years old, and produced "The Last Supper" at eighty-seven, and it is called his masterpiece. Stradivarius made his most famous violin at ninety; his eyesight failed at eighty-five, but he still continued to make violins, and lived to be nearly one hundred years, spending only his last year in idleness.—*Culled.*

Here we are right in the middle of eternity, which is full of days, all rolling this way.

It is folly to cease study because of gray hairs and wrinkles. The soul never grows old. "Learn to labor and to wait." C. P. H.

On and after Dec. 10th, we will have in stock the new medical work, "Our Home Physician," by Geo. Beard, M. D., assisted by 11 of the most eminent medical authorities in the world. Diseases are described and plants recommended as remedies. It fully substantiates its claim to be a "Good Samaritan." Cloth, price, \$8.50; Half Morocco, \$10.00. Address, Prof. A. Haddock, HUMAN NATURE Office, S. F.

San Francisco, Cal., December, 1897

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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.

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Jessie Fowler has written a new book entitled "A Manual of Mental Science." for teachers and students. It is excellent, and one of the best books for students of Phrenology ever issued from the press. See a review of the work in another column. The price of the book is only \$1; we have it in stock.

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The Massage Roller advertised on page 12 is all that it is claimed to be.

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scriber will renew. Do not cause us to be false prophets.

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The hints on health in Dr. Burke's monthly are invaluable. One patient at the Sanitarium told us that she deemed every number worth a year's subscription. Send to Dr. Burke for a sample copy, FREE.

If you do not read the Phrenological Journal, you miss a treat every month.

Nelson Sizer has gone from earth and the world has lost a philosopher.

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BOOKS.

We call our reader's attention to the advertisement of books on page 14. We have every book in stock as advertised, and ready to mail any of them to distant buyers at a moment's notice without extra charge for postage.

REVIEWS.

By C. P. HOLT.

A MANUAL OF MENTAL SCIENCE
FOR TEACHERS AND STUDENTS

By JESSIE A. FOWLER.

Price, \$1, HUMAN NATURE Office.

There are books galore—good, bad and indifferent, and one would think that after a while all the "long-felt wants" would be filled, but here was a want unfilled until Miss Fowler came with her casket of thought gems and completely satisfied the craving.

Teachers of youth and children have labored under great disadvantage in having no key to character. The talents of all children have been measured in the same "half-bushel." The same tasks have been assigned to all, and the like results expected—nay, demanded—of each pupil to the confusion of all concerned.

Miss Fowler's book will work a revolution in child-study. Blind groping in the labyrinths of metaphysics will give place to a scientific investigation of the mental, psychical and physical capacity of each child.

It is really a text-book, and while it is intensely interesting to read, and commands the interest of the reader from title page to finale, yet to reap greatest the benefit from its pages, it should be studied.

The author begins at the bottom, and in familiar language, first to teachers, then to children, with copious illustrations of skull, brain, and head, proves conclusively the principles of phrenological science, using only such technical phrases as a thorough knowledge of the anatomy of the brain and skull demand.

Miss Fowler has done good service in simplifying the naming of brain organs. The student is no longer confronted with such unpronounceable and enigmatical words as "Philoprogenitiveness" for "Love of Children," "Alimentiveness" for "Appetite," etc. All children and most adults will appreciate the bringing of terms and principles to the comprehension of ordinary minds. This book can be read without an unabridged dictionary at hand for consultation when a long word is stumbled upon.

Questions are asked and answers

given. Teachers are advised how to teach the science of phrenology to children, and best of all, they are taught the science. The groups of organs are all classified and the organs located by a star on the head of the illustrative cut. The facial sign of each phrenological organ is given in connection with the description of the faculty, something never before attempted in any book.

There is also given a glossary of terms to make plain any doubt regarding the exact meaning of words recurring in the book.

Most unique of all—at the end of the book is a "Psychological Chart for Parents and Teachers," in which is to be recorded by parent or teacher the evolution of the child from first month to fourth year, stating the observed development in body and mind.

The Preface was written in September, 1897 by the good, great, and lamented Prof. Sizer. Probably the last of his literary work on earth, a fitting finale to his useful life.

MIND.

A Monthly Magazine of Liberal and Advanced Thought.

The number for November of this new candidate for popular favor is brimming with good things.

There is chapter I of a charming serial story by Julian Hawthorne to run twelve months, entitled "A Daughter of Love," which will delight those who love good literature and take pleasure in delving in psychology. "Paralysis Cured by Telegraph" will astonish those who have no faith in mind cure. "Cosmic Consciousness" is another article which commands thought. "The Influence of Music" is another suggestive article. So is "The Mental Origin of Disease." Taken altogether "Mind" is a good magazine and should have a wide circulation. \$2.00 a year. The Alliance Publishing Co., 21 W. 31st street, New York.

THE PHRENOLOGICAL JOURNAL.

The number for November of this magazine which has lived very long and is always young keeps up to its standard of excellence. Its contents are suggestive, among which are Mme. Luisa Cappiani, from a personal examination by Jessie Fowler; people of note by

Dr. Nansen; Child Culture (illustrated), by Prof. Nelson Sizer, the Coming Man (illustrated); Japanese May Rule, by Nelson Sizer; Phrenotypes and Side-Views, by Dr. Drayton; The Esthetic Force of Amateness, by B. Van Dorn Lain and many other excellent articles which all should read. \$1.00 a year. Fowler & Wells Co., 27 E. 21st St., New York, HUMAN NATURE Office, S. F.

THE HUMANITARIAN

For Nov. has a striking article entitled "Is Mars Inhabited?" by Camille Flammarion, also an interesting and suggestive story bearing the title "The Elixir of Life." It relates a strange experience. There are other good articles in this number. \$1.50 a year. "The Humanitarian," 17 Hyde Park Gate, London, England.

INTELLIGENCE.

"Intelligence" for November contains "The Basis of Immortality," "The Psychology of Sleep," and other excellent articles. The publishers announce contemplated increase in size, and improvement in the magazine and a raise in price to \$2.00 a year. Metaphysics Pub. Co., 503 5th Ave., New York.

THE NEW CHARTER, WEEKLY.

This is the organ of the Socialist Labor Party which "demands the collective ownership of all means of production and distribution." Its columns are always crowded with strong arguments in favor of the abolishment of the oppressive competitive system under which we groan.

THE PALMIST AND CHIROLOGICAL REVIEW.

Phrenology includes a description of the entire physical structure of man. This statement being true, it follows that the hand must be studied as well as the head.

There has been a good deal of mysticism thrown around the subject of palmistry by fakirs and fortune tellers, but there is a truth or two in the matter worth investigation. The magazine above quoted is the best exponent of this mystified subject, which has come to this review table. It is worth reading. \$1.50 a year. The Roxburg Press, 15 Victoria Street, Westminster, Eng.

HIDDEN FORCES.

"There are more things in heaven and earth than are dreamed of in your philosophy. Horatio."

SHAKESPEARE.

Miracles will never cease. A miracle is a phenomenon which we do not understand. I saw a man last evening receive a million volts of electricity through his body with out doing him the least harm. He enacts this marvel many times every day and night to the edification of astonished audiences;

When it is remembered that five hundred volts will give a sensitive man quite a shock, and 1800 volts is the power required to electrocute criminals at Sing Sing, one would think that one million volts would serve to dematerialize any mortal made of flesh and bone. The secret lay in the rapidity with which the current of electricity passed through the man's body. It displaced cells too quickly to do harm.

I saw water boil in a dish resting on a silk kerchief and the handkerchief was not scorched.

I saw a gentleman hold the poles of a battery and a lady touching his arm receive a shock. I looked sharp but could see nothing. I touched the battery and felt as though I had been struck by chain lightning—so I had. What was it that hit me? There was nothing to be seen. I saw an iron bar held in midair, between coils of wire, thus overcoming the law of gravitation. Then I saw a weight of one pound held so closely to a magnet that it took a lift of 400 pounds to remove it. I saw incandescent lamps lighted while held in the air and disconnected from any wires.

Upon my desk before me lies a compass, which I turn in all directions; but the needle persists in pointing to the north. In all these experiments there is no visible force. These are effects. The causes are unseen.

On a saucer, or plate, I place a drop of water, then touching the water I placed a drop of oil, they repel each other. On another plate I place two drops of water and they blend together, making one drop. The same thing happens when I put two drops of oil in juxtaposition to each other.

A wonderful, invisible power caused the iron bar to remain suspended in mid-air. Then as if in mockery at my perplexity, a con-

cealed giant held to the earth with a grip of 400 pounds, a tiny weight. Something I could not see lighted those lamps. Some hidden force draws this magnetic needle towards the north pole.

What is the unseen power that repels the water and oil and unites the drops of water and marries the drops of oil?

Here is a rose and here is a pink. They do not look alike, neither are they alike. Anybody can see that. In a darkened room when placed to the nose of a child he perceives an emanation from one which he pronounces to be a rose, the other a pink. No fragrance is visible to the eye, but the olfactories take cognizance of a substance unseen. Did anyone ever see the flavor of a strawberry or of a peach?

Baron Von Reichenbach discovered what he called "Odic force." His experiments proved the existence of a force residing within human beings invisible except to the eye of the clairvoyant.

Prof. Bovee Dodd proved this force, and claimed it as the element producing Hypnotism.

Prof. Denton in his "Soul of Things," proves that from every object, animate and inanimate, proceeds an emanation which photographs itself upon other objects, and which the sensitive psychometrist can perceive.

Many years ago I knew twin girls who looked alike. They loved each other and were inseparable. It was the two drops of water uniting. I saw two men fighting on the water front. They did not look alike, except that both had heavy, base brains and were deficient in the moral region. They hated each other. It was the water and oil repelling.

"Birds of a feather flock together." Why? Because they are alike in organic structure and chemical composition. Love is based on the principle of like composition; hatred on the reverse. Sometimes we meet strangers of whom we know nothing ill, but who are uncongenial because they are unlike ourselves. We meet others in whom we feel a bond of sympathy because there is a similarity of composition. Hidden forces are at work.

Races of men are clannish. In San Francisco there are societies representing every nationality on earth. Why do they not make one

society of all? We talk of the "brotherhood of man." There is the same brotherhood between the European or American, and the African or Chinese as exists between the Eagle and the Dove.

Hidden forces are potent.

Jesus said: "A new commandment I give unto you. Love one another." This doctrine may be ethical, but it is not philosophical nor scientific. As if I should say to the drops of water, "love one another." Love heeds no command, it goes where it listeth, and obeys no behest save attraction. If we cannot love, we can, and should be charitable, and do good to all, even those who are unlike ourselves, and whom we cannot love.

Love is a hidden force. It will yet redeem the world.

C. P. HOLT.

I HAVE COME.

I have come and the world shall be shaken,
Like a reed at the touch of my rod:
And the kingdom of Time shall awaken
To the voice and the summons of God!
No more, through the din of the ages,
Shall warnings and chidings divine,
From the lips of my prophets and sages,
Be trampled like pearls before swine!

Ye have stolen my lands and my cattle!
Ye have kept back from labor its meed!
Ye have challenged the outcast to battle,
When they pleaded at your feet in their need,
And I when elements of hunger grew louder,
And the multitude prayed to be fed
Ye have answered with prisons and powder,
The cries of your brothers for bread!

I turn from your altars and arches,
And the mockings of steeples and domes
To join in the long weary marches
Of the ones ye have robbed of their homes
I share in the sorrows and crosses
Of the naked, the hungry and cold;
And dearer to me are their losses
Than your gains and your idols of gold!

I will wither the might of the spoiler!
I will laugh at your dungeons and locks!
The tyrant shall yield to the toiler;
And your judges eat grass like the ox!
For the prayers of the poor have ascended
To be written in lightnings on high;
And the wails of your captives have blended
With the bolts that must leap from the sky

The thrones of your kings shall be shattered
And the prisoner and serf shall go free!
I will harvest from seed that I scattered
On the borders of blue Galilee!
For I come not alone, and a stranger;
Lo! my reapers shall sing in the night,
Till the star that stood over the Manger
Shall cover the world with its light.

—JAMES G. CLARKE

GONE!

When a great man leaves Earth, all the world weeps. Prof. Nelson Sizer has gone. He took his departure the last week in October. His was a long and useful life. He began his earthly career in May, 1812—the year of our second war with England. Eighty-five was the number of years he tarried, every day of which was a busy one. It is something to be a pioneer and to champion newly discovered and unpopular truths. This work fell to the lot of Professor Sizer. During a good deal more than half a century he advocated the cause of Phrenology, taught its principles, and practiced its teachings.

All great men are unassuming. Modesty, spiced with self-reliance, was a strong trait in Prof. Sizer's character. He was never dogmatic, but what he knew, he knew for certain, and he had a happy way of telling it to others. So clear was he in his statements that a man with a thimbleful of brains in the anterior of his head, could not fail to understand the force of his arguments.

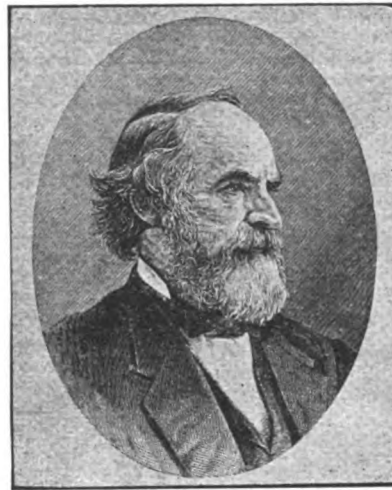
He was magnetic, and possessed a strong personality which impressed all who came within his sphere. It was in 1875, while attending lectures at the American Institute of Phrenology that I saw much of him. He lectured nearly every session. When he entered the class-room, the students cheered him. When he spoke, they listened in rapt attention. He never spoke, without saying something worth listening to. His fund of information was great and varied.

Like Abraham Lincoln, he was fond of illustration by anecdote and comparison, always to the point.

He had a high ideal of morals, and lived a pure life. In early manhood he became addicted to the use of tobacco, which habit he broke when he discovered its baneful effects upon his physical structure, and its disastrous results upon his mental and spiritual nature. He had a hard struggle with the tyrant, but finally conquered. When wrestling with the habit he would frequently leave his scientific and literary work, and rushing to the street walk rapidly around several blocks, returning to his office master of the situation. Of such stuff as he are heroes made. He possessed a

good physique and had a strong hold on life, which enabled him to resist disease and reach a green old age. He was a firm believer in immortality, and loved to dwell on spiritual themes. I remember with pleasure an interview with him in 1875 when closing his office door to insure against interruption he conversed an hour upon the joy of living a pure, spiritual life on earth, thus bringing the kingdom of heaven to our hearts, and fitting us for companionship with the good of earth and the pure in spirit life.

His was a busy brain, a proof of which we have in the legacy he has left us of books, most valuable contributions to phrenological literature. They are all excellent, but no book ever came from the press which future generations will prize more highly than his "How to



PROF. NELSON SIZER.

Study Strangers."

Every month the Phrenological Journal sparkled with gems from his pen. Now alas we shall miss them.

Prof. Sizer was talented, he was good, but the trait of character his friends appreciated most was his friendliness. He was very companionable, and those who knew him best loved him most. Nelson Sizer has gone. He is somewhere. Where is he? What is he doing?

He is in a good place and is busy, as always, doing good. He has not forgotten his friends on earth and if the gate through which he passed is still "ajar," sometimes he will stand in our midst, though unseen by mortal eye, his influence for good will be felt. Nelson Sizer has

gone. Who can fill his place?

Perhaps no one can do his work as he would have performed it, but his example is before us. Let us try.

Nelson Sizer has gone; where? Let us glean the answer from his own quotation in "How to Study Strangers," of Mrs. Hemans' charming poem.

Answer me, burning stars of night:
Where is the spirit gone,
That, past the reach of human sight,
E'en as a breeze hath flown?

O, many-toned and chainless wind,
Thou art a wanderer free.
Tell me, if thou its place can find,
Far over mount and sea?

Ye clouds, that gorgeously repose
Around the setting sun,
Answer! Have ye a home for those
Whose earthly race is run?

O, speak, thou voice of God within!
Thou of the deep, low tone!
Answer me, through life's restless din,
Where is the spirit flown?

And the voice answers "Be thou still;
Enough to know is given.
Clouds, winds and stars their part fulfill;
Thine is to trust in heaven."

C. P. HOLT.

Time Brings Reward.

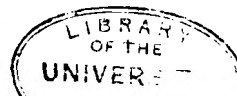
Genius nearly always outstrips the common mind so far that it is not appreciated until the sun of mortal life is set. A case in point is Weber, who, in 1828, produced "Eureante," his crowning work. He knew it to be sublime and hoped the world would recognize its worth. The performance took place in London. Alas! "Eureante" was not understood and consequently not well received. This broke poor Weber's heart, and he died soon after in Hamburg, where this generation reads upon his monument the inscription "Weber—this stone is a memorial to you. You will be a memorial to the stone when the teeth of Time have eaten the stone away." Even in a humbler way there are those ever living, ever passing on, unappreciated, not understood. For such, Time hath reward in store.

C. P. HOLT.

—Dare I say
No spirit ever brake the band
That stays him from his native land
Where first he walked when clasped in
clay?

No visual shade of some one lost;
But he, the spirit himself, may come
Where all the nerve of sense is dumb;
Spirit to spirit; ghost to ghost.

—TENNYSON.



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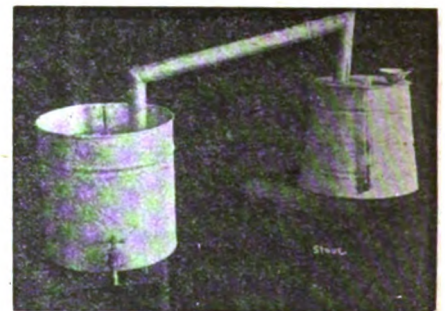
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