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A PHYSIOGNOMICAL MEDLEY.



Here is a medley of portraits, no two faces are alike and the character of each is dissimilar.

The center piece has a very materialistic appearance, the lips are coarse, nose weak, and eyes although expressing love, it is of the physical kind rather than the spiritual; when such persons are crossed in love they are likely to commit suicide or murder, having no moral or spiritual stamina.

We once knew a man of moral and intellectual cast of mind united in marriage with such a young lady as this, he was probably blinded by sexual love, but the result was disastrous, for after the animal passions had been gratified, their ardor cooled, there was no sympathy or true love between them, and the union ended in disgust and divorce.

Let us now glance casually at

the outer line of figures. With but two exceptions there is not an even face or even character in the entire circle.

The First one at the center top is quite wide awake and the lines across the forehead depict a person of large and varied experience.

What a keen, sarcastic nose has the person to the right, what a smirk of self-satisfaction is expressed in the upper lip and espec-

ally in the saucy under-lip. The entire face expresses scorn to the last degree.

The Second one to the right is a weakling, devoid of common sense.

The Third to the right has considerable ideality with a tendency to melancholy, as indicated by the drooping nose.

The Fourth has a shallow mind and laughs sillily at everything.

The Fifth figure is a scold.

The Lower Central figure represents a man whose mind dwells on sensual things, he is a wine bibber.

The First face to the left from the bottom is devoid of physical or mental stability, is excitable but not forceful, lacks discretion and wields little or no power over others.

The Second figure to the left is a strong character, which is distinctly expressed in the large masculine nose; the lips are strong but flexible and indicate considerable warmth of feeling. Such an one will make his or her mark in the world, especially if his occupation be in harmony with his talents.

Little can be said in favor of the Third figure to the left, there being more face than brain.

The Fourth shows greater strength and harmony of feature, hence more harmony of character than any face in the group.

The Fifth figure to the left of the top indicates a keen, active, shrewd business man, executive and forceful, capable of managing great commercial enterprises. It is the face of a shrewd financier and general manager.

Fakirs in Every Profession.

Some of our students, and other qualified Phrenologists in the lecture field, complain about phrenological fakirs, "bump-feelers" and ignorant pretenders who degrade the Science.

Let our fellow sufferers take comfort, they stand in honorable company. Physicians make the same complaint, and the disease in the medical profession, takes on a very acute form.

Clergymen also suffer for the wrong-doing of Parson Browns

and montebank Sam Smalls. The Histrionic profession is often disgraced by libertines and adventurers; a blackmailer or libertine becomes notorious and forthwith adopts the stage as a profession, and a sensation-loving public is eager to pay an exorbitant price to see the principal of a scandal. Theatrical managers have been known to pay enormous salaries to these buffoons, notwithstanding which a Booth or an Irving undismayed continued to delight true lovers of art and upheld the purity of the stage.

There is no reason why Phrenologists who are capable, pure and honest should be disturbed by Phrenological fakirs. There are pests everywhere, parasites infest the orchard, garden and grainfield.

Let every phrenologist be upright and pure himself, let him feel himself to be an honor to his profession by keeping his mind clean, his morals pure, and his conduct above reproach; he will thus gain the respect of the public and honor in his profession.

WILL POWER.

We are often asked by our patrons, "How much Will Power have I?"

We understand by this query not how much firmness a person may have, but how well he can control his passions, or to what extent he can subordinate his feelings to his intellect; overcome habits that degrade and impulses that lead to destruction.

If he can do these things and *conquer himself*, it can be truthfully said of him that he has a strong will power. Some people are so constituted that they find it very difficult to conquer self. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." This is probably the reason the world moves so slowly towards the goal of morals pointed out by phrenology.

Habits are hard to overcome even by reformers. They become second nature, but one endowed with great will power can crush them under his feet.

There are those who having inherited unbalanced organizations, and being ignorant of the principles of self mastery permit their pas-

sions to get the better of their judgment, and "Sowing the wind reap the whirlwind."

Again there are people who become melancholy through lack of will power sufficient to rise above the spirit of despondency, unable to bear misfortune and heart trials, sink into despair and death.

One day a man about 35 years of age came to us for a phrenological examination, his spiritual faculties were deficient and the selfish propensities large, so that he lived entirely upon the material plane.

We found Hope small and Caution very large and warned him against becoming despondent or brooding over trouble.

To make matters worse he had small Self Esteem, hence was easily discouraged, and with such an unfortunate organization, he would find it difficult to emerge from the slough of despond, we warned him of the dangers such a combination of faculties might lead him into, provided circumstances should prove unfavorable to him. He said not a word, neither gave any sign how hard we were hitting him until we came to Conguality which we found unusually developed, and told him that he ought to take great pains to become master of his emotional nature, especially if he was married and should have the misfortune to lose his wife for this life, by death, he must not despair but through his will power rise superior to physical separation and live more in the spiritual.

Whereupon he burst into tears; we had touched a tender chord in his heart; he stated that two months previously he had lost his dear wife by death, the only woman he had ever loved or *could* love, and now he was a sick man, and failing in business saw nothing to live for.

We counseled him to look up, assuring him that with patience and perseverance and looking on the bright side of life there was yet something to live for; he had three children, and for their sake he should be a man, have a strong will and conquer his despondent spirit.

He went away apparently resolved to conquer his melancholy, three weeks later, we read the following report of him in a city paper, proving he had weak will power.

"Yesterday at about 4 p. m.,

people in the vicinity of Laurel Hill Cemetery heard the report of a pistol, a few minutes later a man about 35 or 40 years of age was found lying on the ground, bleeding profusely from a gunshot wound, he proved to be G.—H.—, a native of Germany who lost his wife two months ago, his body lay over his dead wife's grave."

A strong will-power and moral courage would have saved this man to his children and the world.

Faith in Immortality.

"All the subtleties of metaphysics," said Rousseau, "will not make me doubt the immortality of the soul for one single moment. I feel it, I wish it, I hope for it, I will defend it with my latest breath." At all periods all nations have agreed about this belief. Abraham, hoping in the resurrection, consoles himself for the sacrifice of his son Isaac; Job abandoned by all, was comforted by the conviction that he would rise again from the grave. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin, worms destroy this body, yet in my flesh shall I see God." The Maccabees gave their bodies to the executioner, saying: "God will restore them to us. Greeks, Persians, Egyptians believe in their Elysian fields in Tartarus. And for the Romans? You have only to read Virgil's *Æneid* to see what they thought about it. It seems as if God willed to engrave on the soul the word immortality, that it might be a center of light destined to shine in the midst of the blackest darkness, in all ages. Even on the shores of Africa you will hear the Hottentot entreat that his bow and arrow may be buried with him, so that he may fight in the land of spirits. When savage tribes think they hear the souls of their beloved ones in the murmurs of the breeze, this is a mistaken conception of the idea of immortality, but it proves their belief in the existence of the soul after death. When they place food in the fallen warrior's grave, it is because they believe the soul has need of nourishment. When the Indian mother pour milk mingled with her tears upon the grave which covers her child, does not this erroneous

belief testify to the innate conviction that the soul survives the body? Surely, then, the voice of universal testimony is the voice of truth. Were it only a solitary voice, that would be sufficient to arrest our attention and arouse our fears; but it is the voice of the whole human race. Nor is it only the voice of the whole human race, it is the voice of God."

Chief of Police Lloyd on Drunkenness.

Chief of Police Lloyd is a deacon in the First Christian Church of Oakland, and a leading member of the choir. He was asked by the editor of "Voice," the national publication of the prohibitionist in New York city, to give his views on liquor, and its relation to crime. His reply in part, was as follows:

"No accurate estimate could be made of the proportion of police business arising from 'the use or abuse of intoxicating liquor,' as in many instances crime really originates from over-indulgence in liquor when no actual proof to that effect is at hand, and oftentimes liquor is apparently the cause of the commission of the crime when it really has nothing to do with it. I speak now of what we class as misdemeanors and minor crimes. Every year there are more people arrested for the crime of drunkenness than for any ten other crimes, yet the police force has less trouble with the drunkard than with any other criminal.

While I realize the great harm growing out of over-indulgence in intoxicating liquor, I am not prepared to admit that a great amount of important police business is due to that evil, as the most hardened, desperate and dangerous criminals we have are not addicted to drunkenness and hence I cannot see that the absence of the open saloon would materially change the status of police business. In fact I am of the opinion that the great majority of dangerous criminals requiring large police forces, are the direct outgrowth of our unnatural social and economic conditions that breed poverty, want and despair in the human heart; that men out of employment and unable to secure the necessities of life in this land

of plenty is the first cause of a much larger percentage of criminality than is the liquor evil; that it is man's inhumanity to man and our Government's partnership in that inhumanity rather than man's insobriety that demands a large police force in every city. This is the opinion of your humble servant, and I have never been accused of being friendly to rum.

The effect in Oakland, if all the saloons were to be closed, would be that our business would be ruined, grass would, metaphorically speaking, grow in the doorways of our business houses, and neither drunkenness, nor police business would decrease, for the simple reason that those who wanted liquor would get it in unbroken packages or would cross over to San Francisco, or go to Berkeley or Alameda, our nearest neighbors, buy their liquors there and come back to Oakland to raise hell. Prohibition in patches will never do anything but harm to the particular patch worked upon.

If the reform could become general there might ultimately be less demand for the large number of policemen in all our cities, but it would require time to change people's dispositions, or rather to work the brimstone out of their systems. Until economic conditions are bettered I am of the opinion that there will be little improvement in our criminal record, no matter how much prohibition in patches may be applied to liquor. I repeat that want and misery, caused by unnatural conditions, are greater progenitors of crime than liquor, in my opinion."

To Lecturers.

Our artist has made for us another large Symbolical chart, on white muslin in india ink.

The canvas is 10 feet by 10 feet square; the actual size of the head is a little over 6 feet each way and the price is only \$15. We do not know of a more attractive sign than a picture like this. It is just the thing to hang above a public platform.

Back Numbers, 1 year \$1. Single copies 10 cts.

Puget Sound Department

Language of the Faculties.

Last month, in the article "*Is Life Worth Living*" I showed how truly is "man made out of the dust of earth" by illustrating that the qualities of force, energy, physical power, came from the bosom of Mother Nature, from whose capacious breast, we all received our existence and find nourishment, that when combativeness and destructiveness, in or out of humanity, fill the world with gloom and horror, it is ever, because they are not properly controlled and directed. This charging up terrible catastrophies and calamities as the "work of God," is an insult to Deity. The "*Universe is governed by law*" said the great Humboldt, and that law—is God's law—*fixed and unchangeable*, coexistent with Infinity himself.

This month we will use the two faculties, Alimentiveness and Vitativeness, to illustrate still further the same idea, for I have perceived for many years that *Phrenologists*, have not *comprehended* the length, breadth and height of phrenology. Man is an epitome of the universe and the grey matter of his brain is but the battle field, where the soldiers of thought have stormed the castles of ignorance through the ages of the past.

Life, what is it, but the unsolved problem of all the long ages, that has been swept into oblivions sea, by its ceaseless waves, beating on the shores of time. Life always beginning, always ending, yet always existing.—The love of existence being paramount to all things else, must have been the first land mark reared in the mind of the living structure, perhaps no higher than the moss or the jelly fish, for who will undertake to prove that mind does not reach down to the lowest form of organized life, or rather perhaps, the fruit of life. This faculty should be marked on the chart, as number one, for it must have been the first one developed.

If life is lost the whole temple reared by nature, becomes a failure, *all is lost*. Hence the need of this organ, to love life, to fight for life, to defend it, to look upon it as the greatest treasure. All efforts are put forth to further the

ends of life. The pangs of hunger the joys of the table, the breath we draw, the air we breathe, the warmth we generate, the golden sunshine that gives us light, the limpid water that thins our blood the sweet smelling flowers and climbing vine, all motion, beauty, poetry, art, music, laughter, thought action, every atom in existence, either solid fluid or gaseous, all mind, matter or spirit, all lend zest and joy to life.

Make life desirable, who would want to live if he were the only thing in existence. Think of life utterly alone in the vast fields of space. Surely one would have elbow room enough for once. He might be able possibly to grow, like the jelly fish, simply expand, but he would not need any of the other organs out of the forty-two, but this one of Vitativeness, and very little use for it.

ALIMENTIVENESS.

What an expressive word, how immensely developed in some, how feebly in others, Emperor Vitellus of Rome must have 3000 dishes of different kinds of food on his table at every meal until he impoverished his empire, and his subjects then arose en masse, and tore him in pieces for his gluttony. While others care little for what they eat, for it all tastes the same to them.

Amativeness or Acquisitiveness are just as high in their function as Conscientiousness or Spirituality, "For God in his wisdom created them all."

But let us analyze this faculty Alimentiveness a little finer, we feed the body to make it grow, to make it strong, that is make it a good machine. If we do not thus feed it and care for it, it soon becomes weak and useless. The food we eat to-day will be our bone and muscle to-morrow, which we may use to level the forest, build our homes, plant our orchards, etc, etc.

But we will go a little further yet, as few people have any idea how much the faculty of Alimentiveness has to do with all the pleasures and pains of life here below, nor how it "shapes our ends rough hew them how we will," for the immortal parts of the heavenly spheres, "far beyond the ken of mortal vision." Feed the growing babe from infancy to middle life with too much gross and stim-

ulating food, and if born an artist or poet, his productions will be too vivid and harsh, if a born inventor, he will produce a still more deadly Gatlin gun or faster repeating Rifle. If reared aright his soul will glow with love for humanity. "The world will be his country and to do good will be his religion."

PROFESSOR D. C. SEYMOUR

Love and Marriage.

There is an emotion miscalled love which is of the earth and purely physical, and another but a higher love of the spirit. That of the physical is where the animal predominate over the spiritual faculties. It leads to disgust and insanity.

When the passions are not controlled by the higher and spiritual organs, disappointment in love wrecks the mind and the result is destruction and death—self-destruction and often murder.

The love which proceeds from the soul rather than from the base of the brain is of a spiritual nature; fortified by the higher powers of the mind, it looks beyond and above the desires of the physical, places one above the control of the passions.

Such persons never lose their mental equilibrium and never commit suicide owing to disappointment in love, jealousy or loss of business, on the contrary those who are of the materialistic world and who live in the animal rather than the spiritual never experience the thrill of true love. Knowing only animal passions which end in disgust, destruction and death either in suicide or murder, often both.

Spiritual-minded people never commit murder or suicide, for possessing moral heroism endure disappointment with fortitude.

True love brings peace and joy to those who give and those who receive.

Phrenology recognizes the soul as superior to the physical in its declaration that "The Brain is the Organ of the Mind," so also it permits the soul to dictate the terms of marriage; at the same time the insistence is made that the most congenial marriages obtain between persons who are temperamentally opposite but whose mental, social and spiritual tastes are alike.

The Circumference Theory.

Certain erroneous and misleading conceptions concerning some of the truths of Phrenology still prevail among the lay people, and often exemplify the statement that a little learning is a dangerous thing. In some instances this is due to the fact that the learned professionals are much more practical and off-hand (and perhaps not improperly so) than scientifically precise and methodical in their daily practice, and because they have not taken particular pains in their publications to prepare their readers against the liability of falling into such errors. The "bump" theory has been exploded; but the "circumference" or hat measurement theory still extensively prevails, without the knowledge or proper means of knowledge of the restrictions and qualifications of that theory. Due emphasis has been given to the requirements of "quality" and the bodily conditions; but the indiscriminating have been permitted to reason from the erroneous idea that, such requirements being satisfied, the circumference or hat-measurement is the phrenological unit of measurement, absolute and unqualified. I remember once trying on the hat of a carpenter, who was engaged at the time in cutting round holes in a board, in which pots were to be inserted for factory purposes. His head measured twenty-four inches in circumference. His quality was fair, his weight was about a hundred and eighty, and his life had been a failure. From his own case and experience he reasoned very disparagingly and contemptuously concerning Phrenology, and he remarked that he had observed many who had succeeded well, whose heads were not anywhere nearly as large as his. Many questions would arise here; but for the purposes of this article I will direct attention to the one point that he, too, failed to distinguish between a mere great circumference and a perfectly large head. There were others present, on whom his remarks were producing an effect; and I felt that in their minds the burden of proof in the discussion was fairly shifted onto me. So I picked up one of the round blocks that he had cut out of the board, and laid it on a box,

and assumed it to represent a head having a circumference of twenty-four inches. He readily assented. Then I picked up another one of the blocks and placed it on top of the former. "Still twenty-four inches," I said, "yet twice as much head." I placed another block on top, producing a three-story head having the very same circumference. I could then have explained, had I chosen, that his was but little more or better than a one-story head, and that the successful persons whom he had mentioned very probably had brains that were more massive than his, notwithstanding the greater circumference of his head. With the proper blocks I might have illustrated that a three-story head having a circumference of twenty-two or twenty-three inches indicates a greater mass of brain than a one-story head having a circumference of twenty-four inches. According to Sizer, Vanderbilt's head was twenty-two and three-quarter inches in circumference, and Gladstone's, at one time, less than twenty-four; and there have been eminently successful men whose hat-measurements were not very great, as for instance, Byron, Carnegie, Oliver Wendell Holmes, Spurzheim, and Voltaire. Yet in the majority of such case, at least I am persuaded that the actual mass of the brains of each of them was greater than that of the above mentioned carpenter.

The fact is that the skilled phrenologist, in his daily practice, relies on his specially-trained powers of visual observation, as well as on cranial measurements, and when he measures the circumference of a head, he at the same time makes a mental note of the proportions of the head, comparing it to the perfect or "model" head, of which he has a pretty accurate mental notion acquired from the study and practice of his profession, and which is ever-present in his mind, as is the globe and its various divisions in the mind of the expert geographer.

JOHN F. BERNARD.

The popular Phrenologist of London continues its popularity, send us a stamp for sample copy. We accept 60 cents for it or \$1 combined with Human Nature.

JUDGE NOT.

"Let us not judge the guilty,
Till all the truth we know,
Some small extenuation,
Perchance the facts will show;
Few in great crimes have revelled
Just for the sake of crime.
There is some provocation
That prompts them at the time."

"Hunger will push the starving
Even for food to stay,
Strong and unbridled passion
Will lead the best astray.
Anger will bring swift mischief
Unless the heart be changed
And wrongs will haunt men ever
Until they be revenged."

"And ye who calmly sitting
'Neath your own vine and tree,
Unmoved by cold or hunger,
Unknowing what they be;
Unmoved by wrong or passion,
Or want, since breath ye drew,
Judge not men strongly tempted,
They know not what they do"

"Had ye been in their places
Ye would have done the same,
And felt you could not help it.
And yet 'tis sin and shame,
All men will find repentance,
All will need to be forgiven,
Sinners and those who judge them,
All need the grace of Heaven."

—A. S. O.

There will be found in our columns this month an excellent article from the pen of Mr. Bernard, a popular attorney of this city entitled "The Circumference Theory."

It has come to pass that lawyers, doctors, school-teachers and clergymen find a knowledge of phrenology indispensable in their several professions, and those in the front ranks, in order to keep abreast of the times, embrace every opportunity to become familiar with its principles.

Dr. Gifford, of Kokomo, Indiana, writes to say that the price of Hygieo-Therapy is now reduced to 75 cents per year.

As a "Health Journal" this magazine is progressive and up to date. Write to Kokomo for sample copy. We accept \$1 for it and Human Nature one year.

**Back Numbers 1 year
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DIET.

While I firmly believe that the proper food for man in his natural state is such as the vegetable kingdom produces, yet under the Capitalistic and Competitive System which obtains in all civilized countries to-day, mankind is thrown into an abnormal and unnatural condition, and is unable to live hygienically.

It therefore happens that such food as would under natural conditions agree with man's organizations and supply his bodily and mental needs become inadequate to meet the exacting requirements of the heavy strain put upon him.

If a man is lame he must use a crutch, not because he can walk more gracefully with a crutch than with two feet, but, because to get over the ground at all, he must have artificial assistance.

So it comes about that when he becomes crippled in digestion or has an unusual burden placed upon his energies and his bodily forces need a spur, he must use a dietetic crutch.

Dr. Burke, editor of "Health" and manager of the most excellent Sanitarium, at Altruria, California, publishes the following in his valuable monthly magazine.

"Man should live at least 120 years; as it is, he falls far short of it. We would offer the following as helps to bring man back to health and up to the proper standard of longevity.

Drink from 1 to 3 cups of hot water, distilled preferred, one or two hours before eating, and forty minutes before retiring.

Drinking hot water, exercising and fasting, are the most natural, the safest, and the surest methods to produce normal hunger. A fine trio. Try it.

Eat only when hungry.

Early breakfasts produce disease.

Eating too much causes disordered digestion.

Eating too fast causes gluttony and disease.

Eating too excessively and too continuously of starches, common sugar, and butter is the fault of the nation.

Eating too many kinds of food at one meal causes dyspepsia.

Salisbury steak and hot water are cures for all diseased condi-

tions of the system brought on by excessive eating of carbonaceous foods.

A diet of fruits, nuts, watery vegetables, white-meated fish, eggs, and steak, with a limited amount of grains, is probably the best for the well.

Have pure air, pure food, pure water and sunshine.

Frequently wash the body, both inside and outside.

Have constant employment—unforced—both physical and mental, with natural rest in sleep.

Clothing should be loose and changed frequently.

The waste of the body should be thrown off by the skin, bowels, lungs and kidneys.

Residences should be on porous soil and have free access of sunlight and pure air.

Parents must be well if they would have healthy offspring.

Nurse the infant at the mother's breast."

All the advice above given is good under this wicked Competitive System which makes slaves of us all who are not millionaires, and makes them—tyrants.

I don't like the Salisbury steak for normal people—but who is normal? So go ahead and make your stomach's tombs for dead animals. I will wait awhile and if it don't kill you—well, I will not eat the horrid mess anyhow. But the fruits, vegetables, and nuts are good, as is also, the advice.

C. P. HOLT.

Treatment of Criminals.

From a recent exchange we learn that:

"The authorities at Elmira prison New York have adopted a new and humane method of treating criminals. They aim at kindly treatment, useful and congenial employment and the training of all offenders with a view of reforming, rather than punishing them. Those of better dispositions are kept apart from the worse, and are detained at the discretion of the management only so long as they think best for the offender; they are also opposed to capital punishment."

Reformers generally claim that the taking of human life under any circumstances is wrong and does not prevent crime. The his-

tory of all nations proves that the taking of life by the law never prevented murder, but that murder has kept pace with the executions.

It is encouraging to find that deeper inquiry is being made as to causes of crime and how to remedy the evil. Happily we have in Phrenology a key to human actions. Men with well balanced brains and healthy bodies never commit murder, unless the *Quality* of organization be very low.

A good man, whatever his environments may be, resists all temptation to commit crime, but men of low organization who possess no feeling of moral responsibility commit crime, for which punishment is no remedy.

The best treatment is an appeal to the moral nature, build up the moral sentiments by kindness. The present condition of society has much to answer for in turning men on the downward grade. The custom of using intoxicants has a very degrading influence over those who are morally weak. Our prisons are filled with convicts whose first step in crime was taken while under the influence of intoxicants or through associating with those who were addicted to the use of alcoholic liquors.

Alcohol benumbs the moral faculties and dulls the sense of moral obligation.

ENGLAND AND AMERICA.

Lord Wolseley, in a letter received in this city, writes: "The closer the bonds of union between mother and child—England and the United States—the better it will be for both, and our race, and, indeed, for civilization. Those who rant about causes of quarrel between us are no friends to either nation or to humanity. There must never be war between us no matter how much either or both may be egged on by those who hate the English race, and would, therefore, like to see us at one another's throats. We feel quite as proud of the United States as any of its people can be. Its honor and its reputation are as dear to us as they can be to those on the other side of the Atlantic, and I rejoice above all things to think that this mutual respect we have always had for one another is now maturing into sincere and mutual affection."

Health Department.

TOBACCO.

BY DR. T. R. ALLINSON

Tobacco is the dried leaves and stalks of an American plant, the manufactured article having first been introduced into England by Sir John Hawkins in 1565, and into France by Jean Nicot in 1559. Nicotine, the poisonous principle of the plant, derives its name from its French introducer. Tobacco rapidly exhausts the soil of mineral matter, as the tobacco plant requires much of this for its growth. Good tobacco contains at least two per cent of nicotine.

Virginian tobacco contains more than six per cent. Tobacco is now used by nearly all the people of the earth, and to give the results of a study of its action on mankind is the object of these articles. It must never be forgotten that none of the nations of antiquity ever used it, and that all the science, philosophy and teachings of the ancient sages, heathen and Christian, were taught to disciples who neither used nor even knew of the existence of this foul poison. Nicotine—the poisonous principle—is next to prussic acid the quickest poison we have. One drop of it kills a rabbit in three and a half minutes, and man has been killed by it in four or five minutes. A thirty-second part of a grain given to man causes alarming symptoms, while a sixteenth of a grain produces bad effects for three days. A single cigar contains enough poison to kill two men. Children have been killed from using a well saturated tobacco pipe which they used to blow bubbles; they absorbed enough of the poison from the pipe to cause death.

Cigarettes are the most injurious form of using tobacco, as so many are smoked in succession, and the smoker also often draws the smoke into the lungs, and so more of the poison is absorbed. Boys are also suffers from cigarette smoking. Pipes are bad, especially when they become saturated with tobacco juice. Cigars are bad, but the last each of them is the most injurious. To chew tobacco is bad, but the least harmful, as in smoking the burning of tobacco introduces into the mouth ammonia and other injurious products of

combustion. This latter fact shows that to smoke herb tobacco is not good. Snuff is the least harmful of all the ways of using tobacco, but it is the dirtiest; snuff injures the membrane of the nose, and causes constitutional symptoms of tobacco poisoning. Tobacco was at one time used as a medicine, but it killed so many and so quickly that its use had to be stopped. In asthma its action is unreliable; as a poultice it has caused death. Even habitual users of tobacco have killed themselves by using it immoderately; men have smoked for wagers, and have killed themselves by smoking twenty pipes or cigars one after the other.

We will now study its effects on the various organs. The first indulgence in tobacco usually causes vomiting, purging, sinking sensations in the stomach, giddiness, weakness, cold shivers, and a great feeling of prostration. If its use is continued then it produces other well marked symptoms. The heart is an organ that suffers much; tobacco causes it to enlarge, dilate and the valves are so affected that they do not properly close. It so excites the heart that it greatly increases the number of pulsations by nearly double what they ought to be, that is on first smoking, and it always increases its action. In time, in consequence of this, it causes an irregular action of the heart; one beat out of five or six being missed—if five or six beats were missed all at once we might die. It also causes dull pains in the heart region and also palpitation.

FATHER KNEIPP ON NOURISHMENT.

Everyone has heard of Father Kneipp, the Bavarian priest. His experiences have been related all over the world. This is what he has to say about whole wheaten flour in January number of *Kneipp Journal*:

"There was a time when man ate grains, enjoyed good health, and reached a fine old age. But if anyone ate grains now, and fed on them, he would become a laughing stock. Since great mills have been invented, the nutritive power is no longer got out of the corn. Four or five years ago, a celebrated physician complained that the duration of life had been shortened by the fact that the bran

is separated from the flour. The chief strength of the corn lies in its skin, which contains gluten. From the husks to the heart of grain of wheat the nutritive qualities abate more and more in their value. Take off the skin of a radish, then eat the radish, and you will find that it has lost nearly all its savor. The 1-mon, too, has its strongest and best juice in the peel. As the greatest and best strength of a grain of wheat is contained in the outer coat, we lose, now-a-days, the best part of it, especially much nitrogen.

Great praise is bestowed on fine flour; the finest assortment of which they call biscuit flour; but it may be truly said that they have cleverly succeeded in bolting out of it most of what is really good and strength-giving, and what nourishment still remains in the superfine flour is but poor stuff.

A great doctor has maintained that if a dog were fed on nothing but bread made from the finest flour, and drank with it nothing but water, he would die in forty days; but if the whole grain of wheat be ground, namely, with husks, and he be given the bread made thereof, he would live many years on it. If, therefore people only buy biscuit flour and prepare therefrom their daily food, how wretchedly fed they must be.

Just make a trial and have little rolls made by a baker, which we may call whole wheat flour; and then try the same with artificial biscuit flour; if you compare the two sorts of bread you will hardly believe that both were made out of the same corn."

This is just what we have been saying for years; we have been telling our readers that Advent flour which is made from the whole wheat (less the outer, indigestible, woody fibre found in other so-called wheaten flours) is the only flour in the market which contains all that is of nourishment in the grain without the irritating husk found in other whole wheaten flours; this is the reason we have always recommended Advent flour before all other flour; it is best; it is sweet as a nut, when made into bread or rolls, muffins, etc; it will sit on the most delicate stomach. It is cheaper also than white flour, as it makes more loaves. Readers can get it from any grocer in the city or on the coast.

San Francisco, Cal., September, 1897

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Phrenology, Physiognomy, Health,
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EDITOR AND PROPRIETOR.

C. P. HOLT,

Associate Editor

D. C. SEYMOUR,

Editor Puget Sound Dept

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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A School Teacher's Opinion.

Mr. Iyer Turner, a school teacher, who had just finished our course of lessons, said at the conclusion:

"It is my candid opinion that before the next ten years are past all school teachers will be compelled to study Phrenology, not by law perhaps, but because those teachers who have comprehended its principle make better teachers, they understand their pupils and hence possess an advantage over those who do not.

Being a school teacher myself I see a great necessity for the Science of Phrenology in our schools. Teachers like mechanics, ought to understand the nature of the material on which they are engaged but they do not. Not one teacher in twenty understands his pupils, he cannot put his hands on any particular boy's head and say this boy is so and so. The time is coming when he will be able to do this and Phrenology is the only science which will enable him to attain this result.

Laughing Gas Causes Insanity.

The record of commitments to a private asylum for the insane shows that from San Francisco during the past six years no less than nineteen persons have been admitted whose insanity has been caused by the administration of laughing gas, in most of the cases given by dentists during operations on the teeth. Notwithstanding the many accounts published showing the terrible effects of this gas, there are still people who permit themselves to be drugged by dentists who use it. The press despatches, only a few days ago, gave an account of a little girl in Pittsburg, who had laughing gas administered to her, and she arose from the dentist's chair a raving maniac. Frequently, however, the terrible effects are not observed until months, or even years afterward, but the deadly seed once sown is sure to produce the same dire results.

Some persons who cannot read Character think nobody else can.

Phrenology is founded on observation as is also Geology, Astronomy and all other sciences.

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Two-thirds of the practicing physicians of to-day believe in Phrenology, the remaining third are unacquainted with its merits or too narrow minded to accept any philosophy not taught in their own school.

Whatever your line of work, trade or profession may be, a knowledge of human nature is necessary to save you from making mistakes. The science of Phrenology will teach you to understand those whom you meet.

Our readers say that HUMAN NATURE offers such a variety of good things that the welcome visitor comes to them every month an agreeable and pleasant surprise. The editors of the magazine strive to make it readable.

There are yet remaining a few human fossils claiming to be educated who talk of "bumps" when referring to Phrenology, although for fifty years Phrenologists have continually protested the bump theory, and tons of books have been printed showing how character is read, not by "bumps" but by radiation of brain fibre from the medulla oblongata to the cortex, and by temperament, quality of organization, activity or nonactivity of the physical and mental forces, etc., etc.

Phrenologists do not confine their attention to the head alone, but include the entire physical organization. Phrenology is a great study, it takes in the whole man body and soul. Let the truth be once thoroughly understood and we shall happily have heard the last about "bumps."

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Those who wish books pertaining to phrenology or kindred subjects, or desire the Phrenological Journal can obtain them of us at publisher's prices. All orders promptly filled and everybody satisfied.

A Symbolical Chart.

Two years ago, a young artist, Mr. John T. Haddock, painted for us in oil a large Symbolical Chart, illustrating every faculty of the brain, for our own use in the office. It is an immense picture measuring 7 feet by 4 feet, and has been very much admired for its artistic merits; it cannot be reproduced for less than \$50.

We have a facsimile of this famous painting illustrating Phrenology symbolically, which is got up in the same colors and mounted on canvas and rollers for hanging, but half the size, namely 3 feet 4 inches by 2 feet 4 inches, including margin, which we will express for \$3, C. O. D., or \$3.50 with name, etc., painted on as ordered.

These charts will be an ornament to any parlor, and as there is no printed matter or advertisement on them of any kind, having a blank space at the bottom where Phrenologists can add their own name, etc., they will be found the most attractive sign that travelling phrenologists can have and will bring their cost every day in examinations.

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Kindly show *your* friends and neighbors a copy of HUMAN NATURE, let them read it, then don't forget to say to them, that for 50 cts., they can receive a copy every month for one year.

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Spirit and Mortal.

A Dialogue.

BY C. P. HOLT.

SPRIT:

Awaken Mortal! hear my voice;
A Spirit speaks to thee;
I've come to bid thee take thy choice
Of truths revealed to me.
Not as a ghost or spectre grim
Nor like a demon dyed in sin,
From hell's dark pit set free,
But for thy good am I sent here,
So thou of me need have no fear.

MORTAL:

Is this a dream? Am I awake?
Or have I grown insane?
Be quiet limbs, who bade thee quake?
Thy wont "sang froid" regain.
Strange being speak! why art thou here?
And when thou speakest, speak sincere;
Thy reason please make plain,
For coming thus at dead of night,
If thou be pure why dread the light?

SPRIT:

I am thy friend, so quell thy fears,
My mission, one of love;
I come to wipe away thy tears,
And bid thee look above;
To ope thine eyes to inner life.
To feed thy mind with reason rife,
Life's great enigma solve:
In truth, I woke thee from thy sleep,
That thou might well good counsel keep.

MORTAL:

If I may on thy words depend,
And all thou say'st be true,
Then surely thou must be a friend;
(Of such I have but few.)
Perchance thou canst a truth unfold,
A tale to me has oft been told,
That Christian, Pagan, Jew,
Each unto different stations go,
To realms of bliss, or deepest woe.

SPRIT:

It is of this I came to speak,
And as I've passed the grave,
The subject I can fairly treat,
And rigid custom waive;
So I will sit me by thy side,
And from thy gaze will nothing hide.
An honest man, or knave,
Each find a blissful paradise
In striving higher still to rise.

MORTAL:

Then is there no such place as hell?
A deep, dark pit of woe,
Where monsters, demons, sinners dwell,
And sulphurous fire doth flow?
Art sure that there is no such place,
Where sinners burn who fall from grace?
(Methink that thou should know)
This is the doctrine parsons preach,
And 'tis the creed our churchmen teach.

SPRIT:

Quite sure am I that God is love,
And doeth all things well;
The story that He ever drove
An angel down to Hell,
Or that He ever did create
A hell for man, as you relate,
I deem it just to tell
Is but a scheme by priests designed
To make a blind race still more blind.

MORTAL:

But as you say, "there is no hell",
Where can the wicked go?
You've left them now no place to dwell,
What will the poor wights do?
Pray, hath thou ever seen the throne
On which God sits to rule his own,
And bless his chosen few?
Or hast thou golden streets to tread?
How came thee here, since thou art dead?

SPRIT:

Hath never seen the rose unfold
Beside the thistle's bed?
Dost think that in the spirit world
Progression's law is stay'd?
Ah: no, 'tis there we always find
A place just fit for every kind
To rest the weary head;
And if you wish to see God's throne,
Go view the earth in every zone.

MORTAL:

I fear that much must still remain
In enigmatic state,
Unless perchance thee can explain
Why Heaven's golden gate
Is made to open for the "just",
While wicked ones are from it thrust,
And sent to meet their fate
With demons dark and devils wild,
As I was taught when yet a child.

SPRIT:

'Twas just a hundred years ago
That I from earth was free'd,
I seventy more had spent below,
And to strict law gave heed.
I've search'd amid the realms of space
To find this awful, sulphurous place;
Which churchmen in their creed
Tell us shall be the sinner's lot,
But 'till this hour have found it not.

MORTAL:

Your words sound strange upon my ear,
I scarce know what to say,
From childhood I was taught to fear
An awful "judgment day"
When God shall call His blessed home,
And bid the devil take his own
To regions far away,
Kind spirit, if this be not the case,
Pray tell me what shall fill its place.

SPRIT:

A "judgment day" will come for all
Who disobey God's laws,
Dame Nature bids both great and small
Trace from effect its cause;
Each cause she furthermore doth say,
E're long will its effect display,
And in its vortex draws
The high and low, both young and gray,
Who Nature's laws dare disobey.

MORTAL:

But hath not our great God decreed,
(This hath been told to me)
All who descend from "Adam's seed"
Shall in the future see
A day when "Sol" shall hide his face,
And mistress moon in blood shall trace
Man's fate upon the sea?
The heavens too, shall like a scroll
Back to chaotic darkness roll.

SPRIT:

Dost think that God would make a world
So beautiful and bright,
Then just because a creature hurled
Defiance at his might,
Or yet because this creature did
Eat of the fruit he was forbid,
And thus receive more light;
Dost think that a wise God would make
Himself unjust for vengeance sake?

MORTAL:

No more I'll seek to find the way
Of truth and heavenly light,
Among the creeds, where light of day
Fades into sombre night.
But tune my harp to catch the sound
Which fills the earth's wide circle round,
The pæan strain of right
And love, those magic words of joy,
Which gem the soul without alloy.

SPRIT:

This message mortal, I pray give
Unto each child of earth;
'Tis better far to strive to live
The precepts of true worth,
To put in practice what we preach,
And act the golden rule we teach,
Than prate of a new birth,
Which only comes to those who sow
The seeds of love and peace below.

Great Truths.

"Courtships are sweet and dreamy thresholds of unseen temples, where half the world has paused in couples, talked in whispers under the moonlight and passed on. The view is full of enchanting scenes and enrapturing visions."

"Marriage may be the greatest blessing or the greatest curse. Its bower often of roses, but often of thorns."

"Woman makes or mars life. It is the wife that makes the home, and home makes the man."

— *Worth and Wealth.*

OPTIMISTIC.

All sorts of folk people this rolling globe of ours, but I am sure the good ones are in the majority. One day last week when the San Francisco fogs came pouring in from the broad Pacific, I started from HUMAN NATURE Office on an undignified run to catch a cable car. It so happens that when a man or a woman (especially a man) tries to catch the attention of a street car gripman or conductor, those worthies always have business watching the other side of the street. Well this was what happened on the car I tried to catch, but undismayed by indifference of the car officials I accelerated my steps and through the crowded street I ran, determined to catch that car or chase it to the end of the line. John Gilpin would have been left far behind in such a race.

Dodging fat men whom I could see, jumping over small boys invisible to my excited eyes, prancing around the ladies' trailing dresses as I sped, until a hole in the curb was reached with iron doors raised by a diabolical store porter just in time to trip my rushing feet. From the perpendicular to the horizontal my corporeal body immediately proceeded, but the reclining position was no sooner reached than I was on my feet and plunging after that vanishing car, I caught it on the jump and mounted the platform. While reclining on the side walk I had rolled over several times in accord with the momentum with which I struck the solid walk.

In the act of revolving there escaped from my pocket the two fifty cent pieces of which I was the fortunate possessor. Honestly earned coin of the realm. A passenger called my attention to the frantic gestures of a noble looking young man, (he looked noble to me) who had witnessed my mishap and picked the coin from the side walk. There he stood beckoning me to come and get the money I had lost. I straightway abandoned the car I had struggled so hard to reach and in three bounds reached the gentleman whose kindly face bathed in genial smiles said "here is your property" and vanished in the crowd before I could thank him or ask his name.

The next time Solomon says "All men are liars" I shall tell him to his face that he is a fabricator and a base slanderer. When next Diogenes searches with his lantern for an honest man I shall refer him to my friend of the side walk episode.

About three months ago the press gave a graphic account of a workman, who, turning a windlass which hauled ore from a mine, finding the cage of the windlass give way and realizing that the burden attached to the cable would if not stopped crush to death two fellow laborers at the bottom of the shaft, without a moment's hesitation threw himself into the horrid, cr crunching gearing and with his body (all mangled now) stopped the revolving wheels, thus saving the lives of his comrades. He lived, but was terribly lacerated. When asked why he did the Christ-like act he said "to save the boys." When sympathized with in his sufferings he said "Oh, never mind me, I saved the boys."

He was another Jim Bludse who "held the snoot of the steamboat to the bank until the last galoot was ashore," and then perished in the flames. God found some good stuff out of which to make such men.

An ocean steamer was crossing the Atlantic. The Captain had just a month before married a lovely woman. The steamer struck a rock and filled with water. The Captain stood with pistol in hand preventing any man from entering the boats until all the women and children were safe. When all were in the boats he kissed his darling wife a long good-bye, saying "I will meet you in Heaven," and there being no room for him in the boats went down in the cruel sea and up to glory.

That was heroism, beside which the storming of the Malakoff, the "Charge of the Light Brigade" or the "Bridge of Lodi" pales into insignificance.

John Brown, a plain man, became a hero through his love for the slave.

Our dear elder brother Jesus, calmly, patiently, suffered and died for principle.

The grand old earth goes rolling on, bearing tens of thousands of just such souls on its crest.

Souls whom no one ever knows, whose praises are never sung, such

as good Florence Nightengale or Lucretia Mott, but their reward is in the goodness of their saintly hearts.

Not only are there many good people in the world, but there are many good things scattered along the roadside of life. "Widow Bedotte" builded well when she advised us to "think of the mercies." Oh, yes, it is of the mercies we should take notice.

In my school reader, a story was related, which interested me in childhood, and which lingers in my memory. It was of a laboring man who started to his work with a dinner basket filled by his good wife with a palatable meal. He crossed a foot bridge, and lost his basket of dinner in the stream.

In trying to save his dinner he fell in the water and only by hard swimming did he reach the shore, minus his dinner basket. Instead of repining over his lost dinner he congratulated himself upon having saved his life. Matters are never so bad but they might be worse.

"It is always darkest just before day." Few clouds which obscure the sun but have a "silver lining."

"This world is not so bad a world,
As some would like to make it.
For whether good or whether bad,
Depends on how we take it."

Our earth, old as it seems, is but a baby yet, not out of its swaddling clothes. Just to think of the straits to which kings and queens and rich people were put in the old days (not so very long ago either) when there were no matches and if they wanted to light the candle to get the baby a drink of water they had to strike a flint and steel together, while shivering on a bare floor with no glass windows to the palace. No pianos nor sewing machines, nor photograph albums filled with pictures of absent relatives. When they traveled they had no palace cars, no railroads, no telegraphs, no telephones, no morning paper in which to read the news of the latest scandal.

The poorest peasant to-day enjoys many blessings which our richest ancestors might envy. Evolution is bringing our world to a high state of perfection, and just as soon as we can educate our people to the necessity of a change in our economic system, whereby all men and women shall share alike the blessings of nature it will be a joy to live.

C. P. HOLT

Phrenology in the School.

BY SUSAN E. COLLIER M. D.

[In Journal of Hygiene-Therapy]

There is no business or profession that can be a complete success without a knowledge of the science of phrenology on the part of those having it in control. No matter how successful any true enterprise may be, a knowledge of the principles of phrenology will increase it in every respect. While there is no place that phrenology cannot be made practically useful, there is no place except in the home that it is of so great importance as in the school. Our nation boasts of having a splendid army of teachers, and well may she do so, for they are working bravely and nobly so far as they know. I would not depreciate the work the teachers are doing, but I would add to their power by giving them the foundation upon which to establish their profession; I would put a *soul* into their work such it cannot have unless it rests upon this foundation.

Teachers are required to study psychology in fitting themselves for the profession. It is inconsistent to separate psychology from phrenology as it would be to separate algebra from mathematics proper, thus recognising the dependent branch and ignoring the fundamental science. The aim of education is to enlighten and train the intellect, and to cultivate the morals. Educators, as a rule, regard the entire brain as the intellect, and the morals they attribute to some inconceivable portion of the soul; they are not conscious of the fact that the intellect is only one division of the brain, and that another definite division of the brain has for its special function the control of the moral nature. Their efforts cannot be successfully accomplished because the faculties and sentiments themselves, the laws by which they are governed and their relation to external things are not ascertained; and so long as these are not understood there will remain innumerable contradictions in the theories and practices observed in education. Teachers have not an understanding of the philosophy of man; therefore children are not taught any rational knowledge of the plan of life, nor instructed in the constitution of society. They are not informed as to any

system of morals based upon the nature of man and his relation to society, but are left to the dictates of their several minds to be guided onward wherever they may be inclined, or wherever circumstances may direct.

Our public school system is too mechanical. It is trying to run all children through the same machinery and turn them out all alike, and yet all educators know this cannot be done. They are aware of the fact that some children are brighter and quicker by nature than others, that all have not the same capacity for learning. They see how one pupil that is quick in numbers has no ability to learn history; how another that is expert at drawing or penmanship cannot calculate at all; another that is good in language and composition is the opposite in orthography, and so on. They recognise the varied capabilities, and in all their dealings with children they are not able to ascertain at once what their capabilities or possibilities are. They learn only by their association with them *how* or *why* they differ, and what influences and circumstances to bring about them, in order to give each child the best opportunity in life. True, many teachers have sufficient human nature to enable them to form correct opinions of the general character and aptness of children at sight, but it is only by a knowledge of phrenology the teacher is able to point out among her pupils the mechanic, the engineer, the philosopher, the scientist, or the divine. By the aid of phrenology the teacher is enabled to see not only that a certain pupil has the capacity for becoming a mechanic, but she knows whether he will be better able to construct a watch, a musical instrument or threshing machine; whether he will be a better cabinet maker, a carpenter or mill-wright. If he is adapted to a professional life she knows whether he should become a lawyer, a doctor or an educator. By understanding phrenology *she knows her pupil*; she knows where in he is mentally and physically strong, and where he is mentally or physically weak; She knows the excesses and deficiencies of his nature, the inconsistencies and unbalanced conditions, all of which must be carefully considered by one who takes upon herself the re-

sponsibility of training the youth of our land for true manhood. * *

* * * * *

Children should be put upon their own responsibility at an early age. They should be taught to know themselves, to know their own natures, and be carefully instructed in the *how* and *why* of cultivating the deficient organs of their brain and restricting those that are over-developed. They can easily be taught that certain faculties are over-large or too active, and that others are deficient or have not been awakened to activity. When they realize what they are and how they can do to modify the excesses and cultivate the delinquent organs they will take upon themselves much of the responsibility of their education. Every expression of the mind should be taken into account by those who have the training of children in trust, and it takes a wise teacher to know how to guide and train the child, and develop it according to its possibilities. But no teacher is fully equipped for her work who has not the ability to read each and every pupil as they sit before her the first morning of the school term, and who has not the ability to give each child what it needs to promote its individual development.

There are many training schools for teachers, but no teacher is properly trained, or thoroughly prepared for her work who has not learned the principles of phrenology and how to apply them. It is gratifying to know that at no very distant day phrenology will occupy an important place in the curriculum of all our institutions of learning. This science is at the foundation of all expression of life, and until it is so recognised and made the basis of our schools and colleges there can be no true education.

JOHN F. BERNARD

ATTORNEY AT LAW.

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