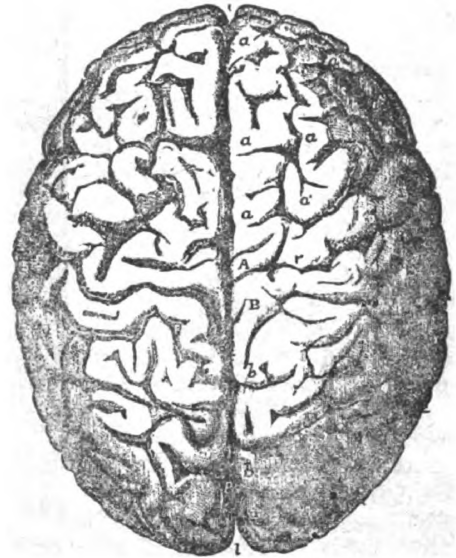
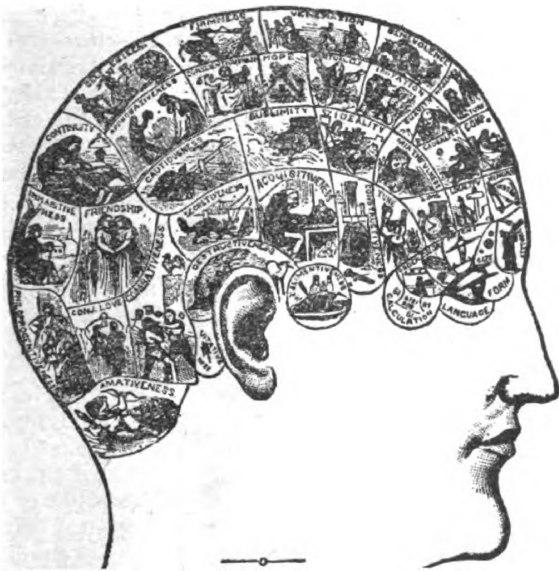


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SYMBOLICAL AND REAL.

Many anatomists and physiologists who for the first time look at a symbolical chart, smile at the idea; they know from actual observation and dissection of the human brain that it has no such squares on its surface as here represented, and if they have never studied the brain from a psychological or phrenological point of view, are apt to brush the subject aside as chimerical or unworthy of consideration.

They know from actual demonstration that every part of the brain is related to the body, that the movements of the latter correspond with the action of the former. Many think that there is no portion of the brain left for the functions of the mind, ignoring the fact that the brain has mental or psychological as well as physiological functions.

Every progressive physician today recognizes the claim of Phrenology that the "brain is the organ

of the mind," and that its form indicates character, that the division represented in phrenological charts are symbolical and that the convolutions of the brain according to their size and activity, shape the skull and give facial expression which is indicative of character.

From the time of Galen, brains had been dissected, but the function of that important part of the human anatomy was not understood until Dr Gall in 1796 gave his discoveries to the world in a course of lectures delivered in Vienna, proving that the brain shaped the skull and that as the distance is from the medulla oblongata to the cortex, so is the measure of brain power.

Thus it is, the practical phrenologist discovers the characteristics of men. He does not pretend that there are two men constantly pummeling each other in the head where the organ of Combativeness is located, that there is a real Cupid

with bow and arrow in the cerebellum, nor that a man and a mule are forever pulling against each other in the skull at the crown.

Up-to-date there have been forty-three brain centres, called organs, discovered and positively demonstrated. Some day there may be more discovered, just as explorers may yet discover the north and the south poles of the earth, and a few more islands in the sea; or Astronomers may find in the heavens a new asteroid, comet or perhaps a planet. Phrenology is only a little over a century old, while Geography and Astronomy have evolved through many centuries.

□ The two cuts illustrating this article show the symbolical and the real. The former is divided into squares with pictures symbolical of the faculties represented, while the latter shows the brain in convolutions just as it really appears.

THE NERVOUS SYSTEM.

By W. P. BURKE, M. D.

"Man is fearfully and wonderfully made." The brain is the power-house of the human body. All the nerves of the body, whether sensory, motor or the sympathetic, are in some way connected with this power-house. The brain, (the superintendent of all activities), is continuous down the spinal column and out through the nerves to their minutest endings. There are twelve cranial nerves running to different parts which do not go down the spinal cord, but nevertheless, are of brain substance.

There are nerves, called *sensory nerves*, which pass from the periphery toward the nerve centres. Destroy these nerves and all impressions would be lost, such as seeing, hearing and feeling. The body cannot be touched without exciting the expanded ends of some of these nerves.

When an impression is sent through one of these nerves of sensation—the afferent nerve—to the nerve cell, it is stimulated and its action intensified, and sets a class of nerves which run from the cell centre toward the periphery, in motion. This nerve is called *motor*, and controls all motion of the body, whether it is to the muscles or any other tissue of the body. We call this an *efferent nerve*.

We have a central cell in the brain or spinal cord, a nerve carrying impressions to this central cell, and another nerve carrying motor power to muscles and other tissues, causing them to act. This latter action is called *reflex* action, because the will of the individual had nothing to do in the matter. It is spontaneous action and reaction of these nerves and cells.

These nerves of motion can be and are stimulated from within, and impressions carried to this central cell; so that the will of the individual may be carried out to move the leg, arm or any other part of the voluntary muscular system. In this central cell we have two important functions; one is to unite these nerves at the inner points,—the other to magnify impressions, whether by reflex or by the aid of the soul.

When a muscle is moved by re-

flex action or by the aid of the will, the movement of muscle is many times greater than the stimulus given the cell. This is due to the potential or intrinsic energy resident in the muscle, and the magnifying or intensifying power of the cell itself.

The central cell spoken of is the seat of feeling, and is called the sensorium. The *cerebrum of the brain* receives the record, which is made by the senses on this inner cell, and shapes ideas therefrom. Thus the cerebrum becomes the seat of thought as well as of vol-



untary motion. All writers on phrenology, psychology and mental physiology, concede that the cerebrum is the organ of the mind.

The cerebrum lies immediately above the cerebellum, and covers the sensorium, but connected by nerves. The cerebrum is made up of white and gray matter. The gray matter is about one-tenth of an inch in thickness and is a mass of cells, convoluted in a varied manner. The pia mater is a membrane of blood-vessels which covers the gray matter, and furnishes it with blood.

There is another system of nerves, called the *sympathetic*. This system, from each gangliated cord, distributes communicating nerves to all other nerves, and blood vessels of the system, and especially to the viscera of the body. The voluntary and involuntary muscles of all the coats of arteries, the heart, etc., are bound together by this system of nerves, and all these organs are brought under the control of the brain and the spinal cord by this wonderful system. There are certain plexuses of this system formed about the internal viscera of great importance. We find one at the base of the heart with fibres penetrating its muscle walls, called the *cardiac plexus*; another is found above the navel, next to the spine, supplying branches to the abdominal organs, called the *solar plexus*; and still another found in front of the last lumbar vertebra, called the *pelvic plexus*, supplying the nerves of the muscular coats of arteries, mucous membranes, etc., in that portion of the body.

It is through the nerve fibres of the afferent, efferent and sympathetic nerves, the cells to and from which the fibres pass, and the life-giving element, blood, that vital physiological and mental operations are carried on. One can easily see that if the blood be not of the proper quality, the physiological and mental vitality must necessarily be weakened. The blood supports cells nerve fibres and all the tissues of the body. Vitate this elixir vital and the power of the whole body is lost. Good blood is made from the food eaten, digested and assimilated. It therefore, makes some difference what we eat.

The brain acts upon the flow of blood, and the blood acts through the nourishment of the brain.

If certain nerves are stimulated by poisonous effects of bad food, voluntary and involuntary function will correspond to the stimuli. Reverse and stimulate with good food and the effect is reversed. Again, stimulate certain other groups of nerves and their cells and thought is the result, and will correspond to the stimuli used. Stimulation however, may be of two kinds: one, external, beginning in the nerve endings and passing along the nerve to the nerve cell, and the other, internal, acting from within.

The cerebral cells are stimulated both by internal and external impressions. Internal by the mind, showing the power of mind over matter. Near that portion of the brain known as Rolando, there are motor and psycho-motor centres. The whole motor system of man can be set in motion by this psychic or mind force, and vice versa. These are invaluable factors both in health and disease.

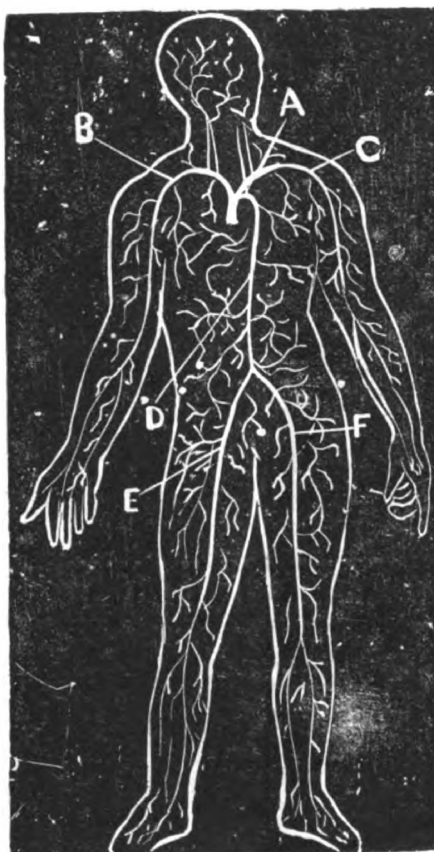
A few facts will bring out the above a little clearer. Take the emotions for instance, see the effect upon the digestion. One may be eating a well-relished meal and hear of the sudden death of a father, mother, or other dear one, the effect will be seen upon digestion. Through the emotion the digestive juices are dried up and you cannot eat more until the shock is gone. While on the other hand pleasurable states increase the digestive secretions and vital functions. This is the reason we advise social chats while eating. One can see how the circulation of the blood is influenced by fear; see the red countenance under the passion of anger; see how care, worry, etc., will disturb the nutrition, through the effect upon the abdominal viscera. Strong emotions, scientific discoveries, and aspirations are reflex, and carried too far affect the heart, the secretions, and the respiration. Strong emotion has an immediate action on the central cells and excites them to great action, and if too great, there is a reaction which is exhaustion.

People sometimes lose their voice, the mouth getting dry, showing changes going on in the secretory functions through fear. Many other points might be given in this same line of thought to show that psychology stands related as closely to pathology or disease as physiology, and shows also, that we cannot divorce any of these things from our methods of the cure of disease and the maintenance of health.

Methods of great value on the physical side of cure are diet, heat, cold, fresh air, sunshine, pure water, electricity and mechano-therapy. Mechano-therapy is founded on the idea of man being a machine, and treats him accordingly. For instance, a sick stomach may be relieved by pressing the electric button at the 4th dorsal vertebra. This relaxes the lower end of the stomach and lets the contents through into the duodenum, and

relieves the sickness. Again, in diarrhœas and fluxes, press the splanchnic nerves, about one inch below where the last ribs are given off from the spine, and the trouble will cease. This desensitizes the splanchnic nerves, and the undue action of the bowels will cease. Again, press the vaso-motor nerve centers along the first three or four cervical vertebrae for five or ten minutes and the heart action will diminish, so that in fevers we find this measure invaluable.

The nervous system of man is as marvelous as it is beautiful. No human mechanism can at all com-



pare with it for delicacy of construction and perfection in its complex action.

Human Nature and the Golden Rule.

Improve our HUMAN NATURE

By teachings pure as snow;

Reveal to every creature

What each had ought to know.

"Be true to self" is wisdom,

Which always keep in sight.

Three things will make us happy—

Love much—Shun wrong—Do right.

HOMER A. BILLINGS.

LET LOVE REIGN.

Science is a good thing in its place. It does well in calculating eclipses of sun and moon, in determining the return of comets and in counting asteroids. It is useful in ciphering out the age of our planet by the wrinkles on its rocky brow. It is beneficial in analyzing chemical compounds and pulling lightning to pieces and arranging thunderbolts to run trolley cars.

It even assists the surgeon in cutting and slashing the human form divine. Science too, lends the key with which the phrenologist unlocks the magic door and reveals the mysteries of human character.

All this, and more is to the credit of science, but she sometimes becomes arrogantly pretentious and stalks with rnde feet and dictatorial mien into the sanctuary of the soul and usurps authority, laying down laws which, if obeyed, would bring death and chaos into the world.

There is a principle in temperamental adaptation which, if obtained in married partners, is conducive to domestic harmony and perfection of offspring, but too much stress has been laid upon these external selections according to rule, by phrenologists, at the expense of the soul's cravings. Professor Jordan of Stanford University in a recent lecture expressed this thought by saying:

"Why should we not see that proper persons only are married? Let us look at the other side. To do such a thing would destroy love. It is this speaking out, the loving for love's sake that counts. It is better that two consumptives should marry and keep love in the world than that we should have a law prohibiting such marriages."

This may appear heresy to straight-laced phrenologists and stirpiculturists who would square the soul to their conception of pairing for offspring, but men and women are not horses nor pigs—that is to say, *all* men and women are not—and marriage of soul has other missions than perpetuating the race or peopling the planet. Its mission is to unite soul with soul, perpetuate love in the world and bring the kingdom of Heaven to Earth. Let love reign.

C. P. HOLT.

"Yes, love indeed, is light from heaven,
A spark of that immortal fire,
With angels shar'd, by Allah given
To lift from earth our low desire."

Byron

Firmness-Will-Power

By LEMUEL J. POTTS.

There seems to be a difference of opinion, among authors, even some of the most noted Phrenologists, when writing on the subject of the Will. I have read a good deal on the subject of Phrenology, and am unable to coincide with the views of even so high authorities as Messrs. Haddock and Holt, when they assign to the organ of Firmness the function of Will power. See "Haddock and Holt's Delineator", a copy of which I have lately received, and which every one interested in the subject of Phrenology ought to possess. L. N. Fowler expressed the same opinion in his Delineator. I have been led to believe that the will is not located in the organ of Firmness, nor in any one organ of the brain, but that the propensities and sentiments, when excited, may exert an influence on the intellectual faculties and incite the mind to a choice or decision, and that decision is the will. Action is but the expression of will. If we but raise an arm or a finger, voluntarily, it is an exercise of will-power. But what has Firmness to do with this? We may will or decide to do a thing to-morrow. Here again is an exercise of the will, and Firmness has not yet been aroused to activity. But when obstacles appear, or opposition confronts us, then Firmness, Combativeness and Destructiveness, are aroused to aid and enforce the will. They furnish the persistence, the spirit, and the energy, and Firmness is no more the seat of will than is Combativeness or Destructiveness. Firmness being one of the feelings, has neither the power nor the intelligence to choose or decide any point, but only to feel.

When a child becomes refractory, and persists in a course contrary to reason, we call it willful or stubborn. In such cases the feelings are allowed to overrule the judgment. It is just as easy to will to do wrong as it is to will to do right, and this is why man is called a "free moral agent."

I quote from Combe and Spurzheim: "The laws of the knowing and reflective faculties are different; these faculties form ideas and perceive relations; they are subject to the will, or rather, constitute will themselves and minister to the gratification of the other faculties

which only feel."—Combe's System of Phrenology, p. 467. "The power of acting or of not acting is dependent on the will, but the power of feeling or not feeling is not so." p. 460.

"Its effects," says Dr. Spurzheim—speaking of Firmness—are mistaken for will, because those in whom it is large are prone to use "I will," with great emphasis, which is the natural language of determination, but this feeling is different from proper volition."—page 268.

In Combe's Lectures on Phrenology, p. 306, I find the following; "Will, we regard as constituted by the intellectual faculties. It is very often confounded with the manifestation of the affective faculties, that desire which overcomes the others receiving this appellation. Firmness gives determination and is frequently called will. It would be just as proper to say that an ass or a mule manifests will strongly when it refuses to move, placing its fore feet forward and its hind feet backward in the attitude of stubbornness, whereas it merely manifests firmness in its highest degree."

Did Combe and Spurzheim err on this point?

Let the truth be known and all errors be eliminated.

WILL POWER— FREE WILL.

The nomenclature of phrenology could with advantage be changed. The organ of Firmness had better be termed Will Power.

Comparison and all the reflective group of brain organs may reason until the last star grows dim with age without producing the least faint effect in *willing* a course of action. We do not *will* to raise our arms or fingers by the action of the reasoning organs of the brain nor of the propensities. Will does not reason, it *commands*.

Reason suggests, and, like "Jack Easy," "argues the case" while blind Firmness stamps his imperious foot and commands obedience. He *will* be obeyed and persists in enforcing his decree.

The doctrine of man's Free Moral Agency is a fallacy. A theological tenet which all the facts of circumstance refute. It applies only to the man who was counseled before his birth as to *where* he would be born, *how* he would be

born or *whether* he would be born.

Where is that man?

We mortals had no choice regarding our birth; whether we would be born with the organism of sage or idiot; with the high moral brain of the philanthropist, or with the low moral brain and organic development of the criminal. Whether we would be born white, black or red; beautiful or hideous, or whether we would be rich or poor; with environments conducive to culture and moral growth or surrounded by conditions suitable to stultify and debase our natures.

We were not asked before birth who should be our parents. Whether civilized or savage; or our birthplace—whether on earth or some older, better developed world where joy, instead of sorrow reigns.

I think it was Oliver Wendell Holmes who said that a man had better choose wisely his grandfather. Ah! if we but had this choice, how different our life lines had run. If choice of birth and pre-natal and post-natal environment had been ours we would all be great, wise, good and beautiful in spirit and body, surrounded by all that would make life worth living.

We are centerstances against circumstances, acting and re-acting but there is nothing *free* in the universe. Every atom of matter acts upon every other atom.

Man is not an agent, moral or otherwise. An agent acts for another. Man acts for himself, and is only free to act in accordance with his organization and environments. Like everything in nature he moves along the line of least resistance, and is wise or foolish, good or bad according to the way he is fashioned and the forces acting upon him. This truth comprehended would render us all more charitable towards our fellow men.

There can be no charity meted out to the evil-doer so long as he is held to be a "Free Moral Agent" and notwithstanding his organization or environments, is capable of doing good or ill as he may choose.

When theologians, jurists and mental philosophers shall clear from their minds the foggy, pernicious doctrine of man's "free will," charity will abound.

"Faith, Hope and Charity; and the greatest of these is Charity."

—C. P. HOLT.

Health Department.

A Grain of Wheat.

A. W. Duncan, in the *Vegetarian Messenger*, says: "A grain of wheat contains everything that is required for nutrition, and these constituents are in the right proportion, so that were it necessary we could live on wheatmeal bread and water alone. The grain of wheat has a beautiful structure, if we look at the white inner part which composes the greater portion of the grain, under the microscope we observe that it is composed of a vast number of cells, each crowding with round masses—called starch granules. On the outer part of the wheat grain, but underlying the husk, is a layer of large cells of a slightly yellow color, these are called the "gluten cells." To please the eye and not the stomach or bowels, millers remove this outer part which contain the greatest amount of nourishment. This brown covering, or inner part is rich in serviceable mineral matters and flesh formers, consequently only brown bread should be eaten. The bran, and that part of the grain of wheat which lies nearest to it, is the richest in compounds of phosphoric acid and other substances which are necessary for the nourishment of the tissues, especially in the nourishment of the brain and nervous system. Americans are looked upon by foreigners as a nation of dyspeptics, is there any wonder? we do not live according to nature, we live on bread stripped of its bran, stripped of all the compounds of phosphoric acid which should go for nourishment of the brain, we live at high pressure exhausting our nervous system, and the consequence is from lack of this brain nourishment on the one hand, and a sickly abomination of physic on the other, a great percentage of our population become mentally affected, and were it not that nature provides abundance of other foods to partly supply our needs, our country would soon be full of mental wrecks. The grain—of which wheat is the most valuable—stands above all other food in their richness of phosphoric acid, and in general high nutritive value, and they are the most satisfying. It is, therefore, important that this, our most trusted food should be of the best quality and

not white, excessively dressed and overfermented."

Advent Flour contains all the life-giving elements necessary to support the body and maintain life. Prepared by the Del Monte Milling Company, San Francisco.

Conscientiousness Requisite in the Lawyer.

BY JOHN F. BERNARD.

Conscientiousness is the very key-note of the legal character, and the faculty which has furnished the legal axioms and fundamental principles, from which the wisdom of ages has derived a splendid array of secondary, tertiary and lesser principles.

The phrenologist looks for Acquisitiveness in a merchant, Constructiveness in a mechanic, Veneration in a minister, Human Nature in a phrenologist, so, too, in a lawyer he looks for Conscientiousness.

The law is the science of right in civil conduct; and it embodies a standard of right to which the lawyer must refer for comparison in all cases, in order to ascertain the fact and the degree of injury. If the conception of the standard is imperfect, the result is obvious; and the lawyer's conception of the legal standard of right is affected by the strength of his Conscientiousness.

This faculty has furnished the fundamentals of the law. An instance of this is the grand American principle that all persons, irrespective of age, sex, color or condition, are absolutely equal before the law; a principle which manifests the high Conscientiousness of "the greatest nation on earth."

This principle asserts the absolute duality of the sexes—equality with difference (the equality is established, and it is the difference that perplexes legislation). And so as to color and condition, the Conscientiousness of the nation, truly represented by a very conscientious President, emancipated the negroes.

The lawyer's Conscientiousness should hold all his other faculties to the line of rectitude and normal action. His logic should be pure and unsophisticated. His statements well-founded, and he himself honest even in his thoughts. He would then estimate persons and

things justly. He should be politic, yet be honest in his policy—like Washington. He may be bluff, and talk around and evade a hazardous point, and otherwise indulge in strategy, and yet maintain his integrity, equally as well as Washington did when he crossed the Delaware. He should defend the poor against the oppression of the rich. He should estimate himself accurately. If he can do a thing, he should say so, if he can not, he should honestly say he can not. He should not submit to underestimation. The Conscientious lawyer cannot be bribed or bought. In love or war he will not be unfair. He is honest in his mirth. To him sarcasm is an effective weapon for defense; and its wanton use and parade is as reprehensible as the conduct of the cow-boys who went up the main street making the night hideous with their pistols and yelling—till the Sheriff shot the leader (for which the community applauded him).

Without Conscientiousness, no man, however well qualified he may otherwise be, should be called to the law by the phrenologist; for he is not adapted to it, can never attain eminence or happiness in it, and is better fitted for something else. Without it, a fine intellect may indeed learn and practice law; but so may it also learn and practice music without Tune, or religion without Veneration, or phrenology without Human Nature. Brilliant but unconscientious lawyers have never attained laudable eminence—as lawyers. Lord Bacon, an unconscientious man of wonderful intellect, is better known to posterity as a great philosopher; yet he was also a lawyer and Lord Chancellor of England. He himself left it to posterity to pronounce whether he or his great contemporary, Lord Coke, was the better lawyer; and posterity has pronounced in favor of Lord Coke, and that as unqualifiedly as would no doubt be the case were a similar comparison to be raised between Daniel Webster and Aaron Burr. Lord Coke is not only known as "that leviathan of the law," and mentioned by Blackstone as "a man of infinite learning in his profession," but Blackstone also conveys to his readers an exalted impression of his integrity. Bacon was learned in the law; but his conscience did not propitiate the gentle goddess of legal fame.

Fuget Sound Department

The Key Notes of the Soul.

CONJUGALITY.

By PROF. D. C. SEYMOUR.

The desire for matehood companionship is largely inherent in all civilized life, also among savages and barbarians to a degree. Also with many animals and fowls, they mate for life and dwell together. Perhaps this conjugal union has given the world more happiness and contentment than all other social customs combined. Neither sex were made to dwell alone. To do so is suicidal to many of the soul's loftier aspirations. All nature is sexed and should dwell together, in pairs, yet many human beings dwell alone, because wrong education, or bad economic conditions prevent a happy union. There are, of course, a great number who are born from *inharmonious* marriages, who are, in their phrenological make-up, so unbalanced that they are cranky, crusty and had better dwell *alone*, for they could never make one of the other sex happy, or find happiness with them and their offspring, (if any), had better "never been born." Two-thirds of the misery and trouble of the world comes from this same source; and this is the fountain from which springs so much crime and brutality, and all that blots the historic page of the family of man. Social custom and civil law should prevent such marriages as this. The world will continue to grow worse instead of better, until they do prevent such unions.

This is the reason why crime, disease, lunacy, idiocy and vice generally, is greatly advancing notwithstanding the vast moral work of law and religion. None but those that can be reasonable, harmonious and happy should be allowed to marry. The entrance to wedded life, instead of being open to *all* who may wish to struggle in, should be doubly guarded—that they alone who are fit, or worthy, may enter. If this could be done, mankind would soon evolute to the grand possibilities intended by Infinite Wisdom. This way and this way only, will man ever reach the long expected heaven. He must build it *himself*, not with gold-paved streets, with harp and crown for himself, but

here on earth.

To build a heaven on earth, men and women must learn how to marry right, then offspring will come into the world happily organized. This way and this way only, can humanity *ever* be redeemed and saved from the "Hells" of this earth, say nothing about the "Hades" of the next world. Every child has a right to be well born, with a well-balanced organization, physically and mentally. The time *will yet come*, when unhappy, unbalanced or deformed people or those that are very coarse and sickly, fretful and cranky, natural born criminals, drunkards, inbeciles, lunatics, all weakly children, or those that suffer a life of misery will rise up and curse their progenitors for giving them existence. We have *no right* whatever, to entail upon our progeny, conditions that will make their lives a partial or entire failure—fitting them for the prison or gallows, the asylum or hospital, or a premature grave, this is the *greatest wrong* and sin that can be perpetrated. A higher education, a phrenological understanding of the nature and destiny of the race, will yet prove our salvation.

"Truth wears no mask, bows at no human shrine, seeks neither place nor applause, she only asks a hearing." Phrenology will yet enable man to work out his own salvation, at least so far as this world is concerned. If a man is born right, he will do right and do right because it is right, and because he will be happier to do right than to do wrong.

Fewer and Better Marriages.

This means fewer and better children. The world will soon be over-populated. Labor-saving machinery is turning out of employment millions of good men and women; millions of marriages, are contracted and entered into that should never be thought of, yet the following clipping from the *Seattle Times* explains how one woman would force marriage upon unwilling bachelors.

"BACHELORS MUST MARRY."

"The words contained in the caption of this article were promulgated a few days ago by Mrs. Charlotte Smith, President of the Woman's Rescue League of Boston, Washington and New York. Mrs.

Smith has submitted the following rules which she would have materialized into law by the Congress of the United States, and has formulated the attached petition addressed to the President and Congress to those rules. Read them.

First—That every man and woman of marriageable age be compelled to marry by law.

Second—That a national matrimonial bureau be established to aid in enforcing the law.

Third—That the office of the United States Commissioner of Matrimony be created, and that Mrs. Smith be appointed to that office.

Fourth—That a national matrimonial fund be appropriated for dowries of from \$300 to \$500 for poor girls to provide a trousseau and furnish a modest home.

Fifth—That rich bachelors who refuse to marry shall annually pay a fine which will be equivalent to the support of a family.

Sixth—That poor men who refuse to obey the matrimonial law shall be punished, as for any other infraction of the law, by imprisonment.

Seventh—That women who refuse to marry shall be punished in the same way as men.

To the President and Congress of the United States, Greeting:

We, your humble petitioners, beg for immediate relief from your honorable body for the following good and sufficient reasons:

As industrial women and wealth producers, we are entitled to the benefits of the products of our labor. We were promised protection by the present administration, which, up to the present time, has been an empty promise, nothing more. There has been but little done by manufacturers and corporations to better the condition of the wage-women who create 84 per cent of the wealth produced in all the light manufacturing industries in these United States.

This deplorable state of affairs makes it an utter impossibility for 1,000,000 women to obtain husbands, or remunerative employment, so that they may be provided for in their declining years. The manufacturers see to it that their machinery is kept in good repair and properly oiled and cared for, but the human machinery is not as tenderly looked after. What are we to do with this standing army of marriageable and unemployed wo-

men, who can neither marry nor go to service?

Statistics prove that 60 per cent of the marriageable men in New York and Massachusetts do not marry. We want this vexed question settled at once by legislation making marriage compulsory.

The problem of what we shall do with our surplus female population must be solved, either by such a compulsory law or the establishing of state and national matrimonial bureaus, and in the appointing of committees of investigation by Congress."

This would be putting Marriage on a business and financial basis, with a vengeance.

D. C. S.

MEN ARE WANTED.

Two defenders of the present system—the system of things as they are and not as they ought to be—one a small capitalist and the other the holder of a good salaried position in a large wholesale grocery house, this week gave us that tired feeling by the perennial charge that the poverty of the masses is to be laid at their own door, is in fact the result of their dissolute habits of drinking and gambling, etc. We were too lenient to describe the sensation as "that tired feeling," for instead it was the feeling of intense indignation when we remembered that thousands upon thousands of men, women and children never get enough in wages to supply themselves with food up to the standard of bread and butter, meat and potatoes, in sufficient quantities to satisfy hunger, and raiment up to the standard of the cheapest jean and cotton. These smug defenders of the robber, who themselves are pensioners thereof, do and say these things because they're bid and hold the good opinions of the rich by doing so, and thusly hold their soft positions. A million honest men are needed to jump with vigor upon these heartless beings whenever they hide behind these defamatory statements. Tell them of the armies of people in cities who for hours and hours of wearying labor get a pittance that when spent the very dogs of the rich would turn up their noses at and refuse to touch. Millions of worthy and industrious poor are cut off from seeing loved ones far away because their every

effort is needed to keep body and soul together and the wolf of want from entering the cramped and dismal quarters poverty compels them to linger in.

The world has indeed made great material progress, but in morals it is still behind the time of Jacob and Esau—for the robber in that case did give a mess of pottage to a hungry man for the birthright he took foul means to get. Now they add insult to injury by taunting the disinherited for being robbed, and charge that their want and nakedness is the result of their own improvidence and neglect, by quoting instances of depravity—themselves the effect of poverty and not the cause of it. To sane and humane beings there is nothing strange in the degeneration of a man when he become a slave—who lives in more or less miserable fashion if fortune favors him above his neighbor! The wages of wage slavery is a degenerate and degraded race. Help us to prevent the coming catastrophe.—*Penny Press, Exeter, Cal.*

How to Doctor.

BY EMMET DENSMORE, M. D.

Medical practitioners of the present day are very able, very learned and very scientific. The science of surgery has made tremendous strides in the last score of years, and surgical practice is doing a great deal of good. Our physicians are skilled in the science of diagnosis to a wonderful degree. At the same time there is probably no greater delusion at the present day than the universal superstition that forces nearly every person to send for a doctor as soon as any member of the family is taken ill. It is a veritable fetish. The simple fact is that in case of illness, if you can persuade the head of the family to obey a few simple, plain, easily understood rules, the most astonishingly satisfying results are sure to follow.

One of the most important things to learn is the fact that a person taken seriously ill ought to abstain from all food for forty-eight hours; after that abstain from food until there is a natural appetite.

Dr. Abernethy, who began a most brilliant and remarkable career in London one hundred years ago, and is one of the most successful physicians known to history, ex-

plained to his patients that in case of illness there are three things to do: Keep the head cool, keep the feet warm, and induce a movement of the bowels. These are golden rules, and every one of them is of the greatest importance. It is not enough to ask patients if their feet are warm; nine times out of ten they still think they are when in fact their feet are cold. And if to the three rules of Dr. Abernethy, there will be added a fourth—take no food whatever during an acute attack of illness for forty-eight hours, and then not until there is an appetite—you have all the skill that is necessary to successfully practice the healing art. Bear in mind that it is nature and the powers of the system that are to cure the patient, and only these can do so. The doctors not only have no monopoly of the power of healing, but have no control over it, and generally have no influence in favor of it. The hygienic conditions that our best physicians now insist upon are all the doctor that is needed, providing the three rules of Dr. Abernethy and the fourth on fasting—and which is of equal if not greater importance—be followed.

STICK TO YOUR BUSINESS.

"To depart from regular business is to lose money."

"No maxim in life is more strictly true than the above quotation," says Prof. Haines. "How often do we see men who' in the pursuit of their regular business, were daily gaining in respect and credit, embark in speculations and enterprise of which they know nothing. They continue on until serious embarrassment, and oftentimes positive ruin open their eyes to the fact that in all descriptions of trades or commercial pursuits toll must be paid either by apprenticeship or money.

There is nothing which should be more frequently impressed upon the minds of young men than the importance of steadily pursuing some ONE business. The frequent changing from one employment to another is one of the most common errors committed; and to it may be traced more than half the failures in business, and much of the discontent and disappointment that render life uncomfortable.

San Francisco, Cal., January, 1898

Human Nature

A MONTHLY JOURNAL DEVOTED TO
Phrenology, Physiognomy, Health,
Medical and Social Reform

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ALLEN HADDOCK,

EDITOR AND PROPRIETOR.

C. P. HOLT,

Associate Editor

D. C. SBYMOUR,

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.

MONEY ORDERS.

We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at San Francisco, Cal., or through an Express Company and made payable to Allen Haddock at 1016 Market Street. Bank checks not accepted. If money orders are inconvenient, send 2-cent U. S. stamps.

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Some publishers continue to send papers and magazines to subscribers after their subscriptions have expired, then complain, because their patrons fail to pay for what they never ordered.

This is all wrong, being unjust to patron and annoying to publisher.

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If they send us the price of renewal, their names are re-entered on our books and they sail on with us for the term of their subscription.

How's Your Health?

Poor is he whose health is poor; riches and honors count but little in comparison, yet few guard their health with that jealous care they bestow on wealth; fewer still know its value until lost.

The majority of the people in the civilized world make the mistake that when health is lost they try to regain it by the use of drug medicative. The only sure cure lies in removing the cause and helping nature to throw off disease by hygienic treatment; nature alone cures, drugs only impede and clog the system. If there were no profit in the sale of drugs and their prescriptions they would be discarded by the medical fraternity and despised by the world.

Dr. Burke's "Health" is a monthly magazine in which is given information regarding health and the way to get and retain that priceless boon without the use of drugs. It is published at Dr. Burke's Sanitarium, Altruria, Sonoma Co., Cal. Send to us for sample copies

The price is one dollar per year. Send this amount to us and we will send both "Health" and "Human Nature" for one year, or we will extend the time of our subscribers one year or their friends can be supplied with both magazines at the same price. This is a liberal offer, \$1.50 for \$1.00 and "Health" and "Human Nature." Only think of it and act upon it.

Phrenological Journal and "Human Nature" for 1898 is now \$1.25 for the two magazines.

Above price takes effect from January 1st, 1898. The December offer expired with the month.

Prof. F. M. Reynolds, having met with excellent success in the phrenological field, spends the holidays with friends in the city.

Manual of Mental Science.

We have in stock a good supply of this latest work on character reading, by Jessie Fowler, the talented daughter of that eminent pioneer phrenologist, Prof. L. N. Fowler, and can supply all orders promptly. The book is meeting

with a ready sale and is highly spoken of by the press. The S. F. Bulletin in speaking of the book, says; "The changes that are taking place call for a new work on the organs of the brain and the faculties of the mind and we hail the new factor in literature as a boon to the thousands of teachers who are in need of the information contained in its pages. The work is delicate in treatment, direct and forcible in statement and graphic in style."

It is finely illustrated and as entertaining as it is instructive. A new feature is introduced in giving a physiognomical sign for every organ of the brain. Its price is only \$1.00.

Order of Human Nature Office.

For the eighth time "Human Nature" wishes its readers A Happy New Year.

The great interest which all classes of people are taking in Phrenology is manifest in the fact that during the year now closing we have had as students (besides many others) five School Teachers, one Clergyman, three Medical men, three Commercial men, two Lawyers and several of no especial vocation, who design to enter the field as professional phrenologists.

Correspondents who desire manuscripts returned must send stamps for postage.

We Receive Subscriptions

For the Following Monthlies.

Phrenological Journal, New York	\$1.00
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Health, Altruria, Calif.,	\$1.00
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Popular Phrenologist, London,	.50
Food, Home and Garden, Phila.,	.50
Chicago Vegetarian,	.50
Health Culture, Quarterly, New York,	.50
Intelligence, New York,	\$1.00

For 25 cents additional to above prices we will also furnish HUMAN NATURE for one year.

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.

TEMPERAMENTS.

By PROF. A. ZIMMERMAN.

The word "temperament" seems to have its derivation from the Latin "tempo,"—to cut or carve; or, as others would interpret it, it means a mixture of qualities or parts. Probably we may as well accept the latter interpretation, for at present it is certainly a "mixture,"—surely so far as a system of temperaments is concerned. It seems that every author on this subject has tried to invent new terms or names for the various bodily dispositions, hence, the word "temperament" is very appropriate in this respect. However, whether we mean by temperament a predominance of one or all of the several elements,—anatomical, physiological, pathological, chemical; and, possibly, mental,—it may be well to see what some of the noted authors say.

Dr. Trall says, "It is a disproportionate development of some organs, structure, or system of organs;" while Prof. Sizer says that "temperament, as applied to man, has reference to the mingling or combination of the physical elements." Dr. Trall is very denunciatory of such terms as "balanced" or "harmonious," "mental-motive," "vital-mental," or "mental-motive vital" temperament (for he says "no person can have more than one temperament"); and "a balanced temperament is simply no temperament at all, because there is no disproportionate development, and therefore should be called 'balanced structural development, or harmonious organization'; and if such other terms are used as are above enumerated, they simply indicate the comparative developments of the several organs of the body"), on the other hand, Prof. Sizer uses all these terms very freely, as explanatory of temperament.

So, while the word "temperament", has been used since the time of Galen, in 1660, we are still without a true solution of the problem. A correct system can only exist in theory, because we will never be able to correctly analyze all the anatomical, physiological, pathological, and chemical elements of the human organization, however much that is to be regretted, because it embraces all there is to ordinary phrenology.

The shape of every head, the complexion of each person, and shape in general, correspond to the temperament.

In the order of creation I think the vital is first. Its relative faculties or organs in the head and its self-preservative tendency indicates that. And when that is said, you have a valuable point for future use in delineating character. It is primarily the temperament of business or commerce. There is therefore to be observed a strong development of the selfish propensities, a plump, well-nourished body, roundness of features, and light complexion. Further description of it is unnecessary when we keep in mind that every mental operation affects its physical counter-part,—that is, the psychic or sensory brain cell affects the motor cell, and vice versa. So that if you have any thought that involves a propensity or sentiment, there will be a corresponding excitation of muscle or muscles over which the relative motor center presides. Thus, excite alimentiveness, and "the tongue waters;" excite cautiousness, and instantly a tension of some other muscles is created. In each case the movements of the body are the natural language of the faculties. It follows, then, that in the vital temperament you may expect to find a comparatively strong development of the organs of Alimentiveness, Acquisitiveness, Secretiveness, Vitativeness, Amativeness; Combativeness, Constructiveness, and usually Cautiousness and Calculation. And surely the ruling characteristics need no further comment. The motor-center of this temperament mainly govern the muscles of the arms and body proper.

The mental temperament, I consider next in the natural order, because there are sentient beings in which there are no skeletons or vertebræ. It has the brain and nervous system for its basis, and is the instrumentality through which life is made manifest. Its distinctive organs cluster around causality and comparison, is abstract (when purely mental) in its operations, and has no motor cells to govern any muscles. Thus you can easily see a reason for the common physical weakness of a distinctively mental temperament. It is the temperament of thought or mentality. Color of hair is medium, and face pyriform.

The motive temperament is the third in the order of creation of anatomical temperaments. Its function is locomotion, and for that reason nature provides it with large perceptive, to notice the various objects in its travels, and a crown usually remarkable for developments of Firmness, Hope, Conscientiousness and Self-Respect, that being also the area within which are located the brain centres that control the muscles of the legs. It seems therefore not unreasonable to say that there is merit in the statement of Dr. Dana, of New York, that bicycle riders are developing their crowns,—the posterior-superior regions of their brains. The prominent features of this temperament are a bony system, angularity of form, dark hair, and the mental qualities of the faculties named above.

The other temperaments necessary to be considered in phrenology are the pathological temperaments. They have their basis in diseased conditions of the anatomical system. They are the nervous, bilious, sanguine and lymphatic. The nervous is a diseased condition of the mental, and the causes may be many. Tue bilious is another name for the motive with a disordered condition of the liver, a more sallow complexion, and usually more depressed spirits. The sanguine should probably not be classed as a pathological temperament, because it is usually the same as the vital, with a quicker and more irregular circulation, a high degree of temperature, and enthusiasm written all over the person. The lymphatic is a diseased state of the vital. Its general sluggish, watery condition of the blood, usually poor quality, and almost unbearable corpulency, make the person who is so unfortunate as to have it good for hardly anything but to eat and sleep.

The anatomical and pathological classifications are the only ones I consider essential in delineating character.

Another revised edition of Haddock's & Holt's Delineator has just been issued from the press and being the nearest to a written chart possible to be printed,—besides being a text-book on phrenology—it is in demand by all classes, professionals and laymen. See advertisement on page 13 and order while the supply lasts.

A NEW YEAR'S WEDDING.

Aunt Esther lived alone in a little three-room house painted red, perched on a knoll by the hill road which led to my grandfather's home in the little New England town where I lived in childhood. Aunt Esther was a typical Yankee maiden lady—an old maid—she was sixty when I was ten. She was the perfection of neatness and the personification of industry.

Her wardrobe was homespun, spun and wove on her own spinning wheel and loom in her cottage which looked down upon the Nashua river, a ribbon of silver flowing at the foot of the hill through "Beaman's Entervale," down to a rocky gorge where it was dammed in a rocky dell and made to turn a ponderous water-wheel which turned a thousand spindles and forty looms in the old red cotton factory.

Aunt Esther had a contempt for "boughten stuff" except her blue cotton umbrella, which was her constant companion rain or shine, whenever she went to meeting on Sunday or to the village to "swap" eggs for sugar and nick-nacks.

Aunt Esther was a capital nurse and always kept a stock of "yarbs" in her house in case of sickness, which she administered with such effectual skill that her services were always in demand when the neighbors or their children were ailing.

So prim and precise and so "particular" was Aunt Esther—she had no kith nor kin alive, so she was aunt to everybody—that children and dogs kept their distance from her door and broomstick.

All except myself,—I was her favorite among the children, probably because I was naturally romantic, and so was Aunt Esther. Strange enough nobody suspected it but there was a free masonry between that old gray-haired maiden lady and the flaxen haired little yankee boy. She often invited me to her house to spend a long winter evening when I was treated to red apples and chestnuts and hickory nuts to my stomach's content. The old time New England yankee had a horror of anything which smattered of Popery and so there was no observance of Christmas in their homes but Thanksgiving, Fourth of July and New Years

day were celebrated with due solemnity, hilarity and festivity.

One frosty New Year's eve in the early fifties I received permission from my mother to visit Aunt Esther and stay until the prim maiden should tell me to go home, because this was the night when the old year died, and was an exception to "early to bed and early to rise." I met my usual welcome at the little red house on the hill top. It required considerable engineering to open the cottage door for there was a big blanket fastened over the cracks to keep out Jack Frost and the great dresser had been pulled in front of it to keep out "the pesky men" of whom aunt Esther had a wholesome dread, although during the twenty years of her residence in the cottage but two of the sterner sex had ever had the temerity to visit her domicile—once a pack-peddler whom she drove away with her broomstick, and once the minister who came to change pulpits with Mr. Kross and who did not know aunt Esther's fear of the male biped.

That New Year's Eve lingers in my memory as a dream or tale of elf-land.

The old-fashioned fire-place was aglow with a crackling fire, which sent light and warmth all about the cosy room, which did duty as kitchen, parlor and weaving-room.

Apples, russet, red and greenings, nuts from the woods, and, best of all, a pumpkin pie made and served by Aunt Esther's own deft hands were served and amply discoursed. As our hilarity increased, aunt's confidence warmed. She unlocked a drawer in the old dresser, and after swearing me to eternal secrecy, (this is no betrayal), she showed me a water-color miniature of a fine-looking young man, evidently about twenty-two years of age, strong of intellect and firm in will. Then she unfolded a paper and revealed a lock of brown hair tied with a faded blue ribbon. There were five letters, yellow with age and broken papers. "His name was Ephraim Heminway," explained Aunt Esther. "Yes, I loved him, O, so dearly." Here her voice was choked by sobs, the dear, old, wrinkled face was in an instant deluged with tears. "We were engaged to be married. He went to sea, his ship was wrecked in the South Seas and all on board were drowned." Here another burst of sobs, and the cold north wind swept around the corner of the house like

a dirge.

A knock at the door. After much hard work and a flittering of fingers as the keepsakes were replaced, the door was opened, and an elderly man, sun-burned and stalwart, appeared. An explanation:

It was Ephraim returned after forty years, rich from the gold fields of California. The next day was New Year's, and that was the wedding day of aunt Esther and Ephraim Heminway.

There is a little plot in the cemetery on the hill where their mortal bodies repose, but somehow, every New Year's day I seem to feel the memory deepen of the romance of aunt Esther.

C. P. HOLT.

No Cross, No Crown.

I sometimes think when life seems drear,
When gloom and darkness gather here,
When Hope's bright star forsakes my skies,
And sorrow o'er my pathway lies,
It would be sweet, it would be best,
To fold my tired hands to rest;
But then, God sends an angel down,
Who whispers oft, "No Cross, no Crown!"

Last night I heard the river moan
With sad and melancholy tone;
I saw its waters glancing frep
And dancing onward to the sea.
I would have plunged beneath its tide,
And on its friendly bosom died,
But then, God sent the angel down
Who whispered still, "No Cross, no crown!"

Then turned I from the river shore,
To see the lonely world once more,
With aching heart and burning head,
To battle for a crust of bread:
But Hunger came who knew me well,
And fainting by the way I fell,
But still the Angel fluttered down,
And, weeping, said, "No Cross, no Crown!"

"No Cross, no Crown!" as standing there
The cross to heavy seemed to bear;
And for the crown—I could not see
That it was ever meant for me!
The words I could not understand,
Even while I clasped the angel's hand,
But still he looked with pity down,
And still he said, "No Cross, no Crown!"

Back to the world I turned again,
To count life's joys, to bear its pain!
But all the sweetness that it gave,
I followed, weeping, to the grave!
And from the cold and quiet sod
I lifted my pale hands to God,
And saw the angel coming down,
And in his hands a golden crown!

Then did I laugh at earthly loss,
And, kneeling, lifted up the cross,
Though all at once made life seem sweet,
Slept 'neath the lilies at my feet!
A radiance from the realms of light
Flashed for a moment on my sight,
"A still, small voice" came fluttering down,
The cross had then become the crown!

F. L. SCANTON.

The Literary Grotto.

REVIEWS BY C. P. HOLT.

THE TRUE SCIENCE OF LIVING—THE NEW GOSPEL OF HEALTH.

BY EDWARD HOOKER DEWEY, M.D.
Price, \$2.25. For sale at HUMAN NATURE Office.

This is a work at once fascinating and instructive. Dr. Dewey has the happy faculty of keeping his reader's attention, in dealing with health as though he were writing a romance. He begins with a startling proposition in the "True Science of Living," and fortifies his position by incontrovertible facts. He sometimes takes us with him on visits to patients, even into the sick-room, but there is nothing of the atmosphere of sickness about the apartment. His patients all recover and become missionaries in spreading "The New Gospel of Health." In this large book of 323 pages there is not a line of bigotry. Let me quote—"Is anybody going into print to deny that Nature is unable to make out her bill of fare, that she does not, cannot, know what food is wanted to balance an unsettled account? *Keen hunger, HUNGER ONLY, makes known the individual needs.*"

"The sense of taste, then, as you have not quite realized before, exists for a two-fold purpose: (1) To indicate the precise food needed to restore the wastes of muscle energy, and (2) that there shall be no mistakes made, the needed food is to be the most keenly relished." * * * "I never presume to make out bills of fare for my patients. It is my business to so educate, that Nature may speak with power." * * * "No human stomach was ever made for a lunch-pail, to carry food in before needed." In this happy vein the author leads us up to his central idea which observed, brings health. Again, the doctor says:—"The irritable are always physically sick, and sickness always demoralizes moral no less than physical and mental force."

And again:—"No food is wholesome for all alike; no food is ever to be eaten because, as a matter of theory, it ought to be wholesome. The old saying that "one man's food is another man's poison," is based upon a phrenological fact

and one of exceeding importance." Despite the emphatic adjectives and the superlative degree with which the doctor emphasizes this statement, there is little doubt about its truth. Dr. Emmet Densmore, who wrote "How Nature Cures," became a disciple of Dr. Dewey upon first reading this book and said if it had preceded his own work, the latter had never seen the light.

Those who read the book and follow its suggestions will be "happy ever after."

THE OSPREY

For December is delightful. No more perfect typographical or excellent artistic work comes to the office of HUMAN NATURE than this pretty magazine. In this number the picture illustrating the Osprey's Vigil is a dream of beauty, \$1.00 per year. The Osprey Company, 141 East St., Chicago, Ill.

INTELLIGENCE

For December comes to us enlarged to proportions convenient with its merits. Its frontispiece is a portrait of Alexander Wilder, who knows all about Occultism, and who tells the western world of its mysteries. There is an illustrated article in the number entitled "Origin of Symbolism" which is interesting and instructive \$2.00 per year. Metaphysical Publishing Company, 503 6th Ave, New York.

THE HESPERIAN

For January—March is perfection in a literary way. "The Character of Socrates" is the title of an article which defends that greatest of ancient philosophers against the aspersions of scribblers and small minds. Other articles are "on New Year's Gifts;" "The Lost Classic Authors" and much besides delightful to read. 50 cents a year. Hesperian, 7th and Pine Sts., St. Louis, Mo.

HEALTH.

The December number of this most excellent magazine is fairly scintillating with thought. The genial and thoroughly scientific editor, Dr. Burke, seems to have an inexhaustible fountain of medical wisdom from which to draw and shower refreshing truths through HEALTH every month upon a thirsting humanity.

His article on "Digestion" in the current issue is worth the whole Klondyke to suffering dyspeptics.

Then what he says about apoplexy will cause us all to look well that our arteries are kept clean with pure fruit juice and distilled water.

"The Art of Rearing Children," by Prof. Elmer Gates, completely disproves the old metaphysical ideas on mentality. He quotes experiments on "brain building" which are truly wonderful. Psychologists had better read this article and like Captain Cuttle, "overhaul their reckoning." \$1.00 a year or clubbing with HUMAN NATURE, both magazines one year \$1.00. Human Nature office, 1016 Market St., San Francisco.

HEALTH IS WEALTH.

"When the devil was sick,
The devil a saint would be;
But when the devil got well,
The devil a saint was he."

A sick saint would be a very uncomfortable person to have about the house or in heaven. By the way—I wonder if there are any sick folk in heaven? If not, where will the drug doctors go? There are only two places "over there." We have no use for the drug profession on earth. People are getting sense, and "throwing physic to dogs,"—poor dogs.

C. P. HOLT.

Two Women-Society's Verdict.

I know two women, and one is chaste
And cold as the snow on a winter waste;
Stainless ever in act and thought,
[As a man born dumb in speech errs not |
But she has malice toward her kind,—
A cruel tongue and a jealous mind;
Void of pity and full of greed.
She judges the world by her narrow creed;
A brewer of quarrels, a breeder of hate,
Yet she holds the key to "Society's" gate
The other woman, with heart of flame,
Went mad for a love that marred her name,
And out of the grave of her murdered faith
She rose like a soul that had passed through
death.
Her aim is noble, her pity is broad,
It covers the world like the mercy of God.
A healer of discord, a soother of woes,
Peace follows her footsteps wherever she
goes.
The worthier life of the two, no doubt,
And yet "Society" shuts her out.

ELLA WHEELER WILCOX.

Our Course of Lessons.

We give private lessons in Phrenology and Physiognomy daily at the office.

Students received at any time.

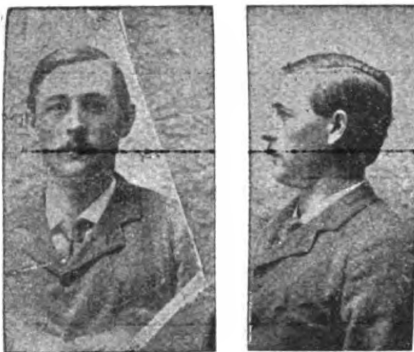
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State height, weight of body, size of head, in inches, measuring by tape a little above the ears, and height overcrown from opening of ear to ear. Color of hair, eyes and complexion; age, single or married; education and present occupation; give name and address and enclose \$1 for a marked chart, or \$2.50 for a type-written delineation describing character, disposition, what to cultivate and restrain, occupation best adopted to follow by nature, adaptation in marriage, etc.

For \$6 we give all above with a more elaborate description and with best advice on health, etc. In all health matters we are assisted by an experienced Hygienic physician. All photo's returned.

Lessons By Mail.

You are anxious to learn how to read character as revealed by the twin sciences, Phrenology and Physiognomy, but too far away to attend a college where the art is successfully taught or you cannot spare the time away from home during instruction.

We have prepared a course of Type-Written Lessons by Mail that will teach you how to read character at sight and in detail. We have also made a

GREAT REDUCTION

In our mail course of lessons. We have decided to send our entire course of mail lessons for \$12.50 in advance, which is one-half the former price. These lessons will be sent at the rate of one per day, or one or three per week, as desired.

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\$2.00

All above sent postage paid for one dollar and YOUR MONEY RETURNED IF NOT SATISFIED. Address Human Nature Office.

MILL VALLEY & MT. TAMALPAIS SCENIC RY

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Week Days

Leave SAN FRANCISCO via Sausalito Ferry— 9:30 a. m. 1:45 p. m.

Leave TAVERN of TAMALPAIS— 1:25, 4:20 p. m.

Sundays

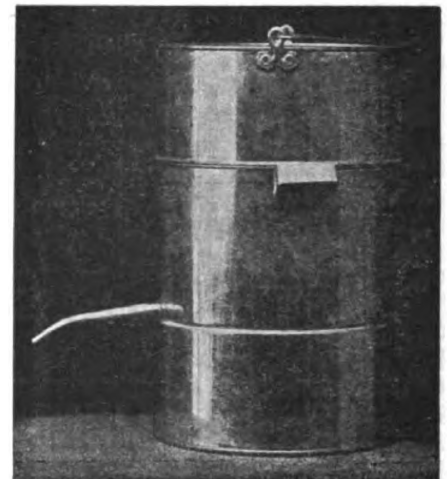
Leave SAN FRANCISCO— 8, 10, 11:30 a. m. 1:15 p. m.

Leave TAVERN of TAMALPAIS— 11:10 a. m. 12:33 p. m. (Mill Valley only) 2:10, 4:00 p. m.

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Those who receive sample copies of HUMAN NATURE are invited to subscribe. That is why the sample copy is sent.

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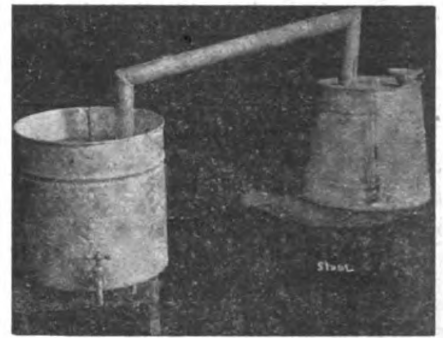
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