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# HUMAN NATURE.

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## NORMAL AND ABNORMAL CHARACTER

The normal or even development and activity of each and every organ of brain and body indicate a normal and harmonious character and disposition, with no tendency to run to excess in any direction.

An abnormal development and excessive activity of any brain organ means not only an abnormality of that faculty, but also the abnormal development or activity of such organs of the body as are in rapport with that brain organ.

There is no bad organs in the human organism, it is only the ab-

The original lives almost entirely in the base of his brain and is the embodiment of selfishness. He is a human sponge, absorbing all the material wealth within his reach, and in order to satisfy his greed for gain he will cheat and lie and misrepresent the goods he has for sale, but he is possessed with intellect enough to keep out of the clutches of the law, for he is a cautious man.

See how Cautiousness has turned down the tip of his nose, how Secretiveness has closed his mouth and lent a cunning look to the eyes by drawing down the extremities of the upper eye lids, while greedy Acquisitiveness has given a hard expression to the whole face, and over-active Alimentiveness made him into a veritable glutton. Such characters can be seen on the race course, in gambling hells and pawnshops. They are dangerous even in society and their shadows cast a gloom wherever they fall.

Portrait No. 2 represents a very unfortunate abnormal condition.

It will be seen that the base brain is weak and top heavy. The man is weak in body and impractical in his life—full of wild theories and schemes because of the abnormal development of Causality, Ideality and Constructiveness, while his Perceptive intellect is small.

He is full of new plans, but none of them materialize. His perceptive faculties being weak, he does not see the true relation

of things, he is too imaginative. He is weak in all the faculties where No. 1 is strong. He neglects his meals, is irregular in his habits, has no realizing sense of the value of money, yet thinks himself a great financier and has impracticable reformatory ideas, but really needs to be reformed and improved himself.

He is a greatly disappointed man. His "melancholy nose" and "down-at-the-mouth" expression, tells the story of "castles in the air" that have fallen and theories that are wild and impractical.

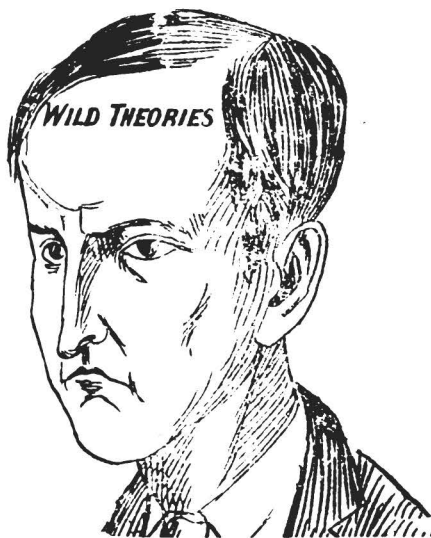
Men with the organization of No. 2 are no more competent to



No. 1.

normal or excessive activity of certain organs that work evil and cause sin, disease and death.

Abnormal Alimentiveness, for instance, leads to gluttony, excessive Acquisitiveness to greed and unbridled Amativeness to licentiousness, and if large licentiousness be added to small Conscientiousness, a wicked man is the result, as portrait No. 1 shows.



No. 2.

advise others in practical matters belonging to finance than No. 1 is to preach temperance, charity or spiritual grace.

If you have dealings with such a man as No. 1, you will always get the worst of a bargain, and if you take the advice of No. 2 you will surely be misled.

## EUROPEAN TRIP.

No. V.



HUDDERSFIELD—A MODEL TOWN. OLD MARKET PLACE.

It was on a beautiful summer's day in August that we visited Huddersfield, one of the neatest and cleanest manufacturing towns in the North of England, with a population estimated at 120,000. Its chief industry is the manufacture of high-grade woolen cloth.

The town owns and operates its water works, gas works and an extensive street railroad system, the profits of which go where they rightfully belong, into the public treasury, instead of into the pockets of private owners, with the happy result of easing if not entirely freeing the public from taxes.

Having succeeded in reducing the rates in street lighting, water supply and street railway fares, the city fathers are moving still further in economic reform by building and controlling for the people public abattoirs, owning and regulating large model lodging houses and grappling with and successfully solving all the local sanitary difficulties.

Reformers in other English towns are looking to Huddersfield as an example of what collective ownership can do in city government.

Glasgow is another example of what local self governing bodies

can do for the people. There passengers ride on the street cars many miles for one or two cents with a large profit to the city, which goes to pay the taxes and lighten the burdens of the people. They manufacture gas at about 60 cents per 1,000 feet and make a profit for the citizens. In San Francisco the gas works are owned by private companies, who charge \$1.75 per 1,000 feet and grow rich at the expense of the consumer.

### THE CURSE OF LANDLORDISM.

The whole of the land in Great Britain is owned by 658 families. It was not bought in the open market, but stolen from the people during the Norman Conquest. The English monarch made land grants to the barons, in return for which the barons agreed to furnish men for the protection of the king and crown. The present lords, descendants of those "knights of the shire," do not hold as great power over the lives and actions of the citizens of their shire as were held by their ancestors, but they hold the land in perpetuity, knowing, as Adam Smith puts it in his "Wealth of Nations," that "the soil is the source of all wealth."

An illustration of this is seen in Batley, a town near by, with its

compact population of 30,000 and its narrow, cramped thoroughfares, with houses built closely face to face, where an American feels he can hardly breathe for want of room. The land, or nearly the whole of it, on which Batley is built is owned by Lord Wilton, who never in his life set foot in the town, nor has he moved a finger towards helping the people, but he draws a rent roll of \$70,000 annually for ground rent alone and obtains a royalty on every load of coal brought to the surface of the mines, besides claiming all the minerals under the sod, and when the people have, by their industry, increased the value of the land, the lord raises the ground rent beyond all endurance, thus crippling industry and robbing the people of the fruits of their toil.

### ANOTHER ILLUSTRATION.

The late Samuel Senior, Esqr., a wealthy manufacturer, built a mansion on this lord's ground costing £15,000. The ground rent is £62 per year. The Senior family is dead. The house has been "to let" or "for sale" several years; but nobody will hire or buy it because of the exorbitant rent charged for the ground. The executors of the estate have offered to sell it for £500, one-thirtieth of its cost, if some one will buy it and pay the lord his ground rent, or they will give the buildings to any public institution without charge on the same terms, providing the receiver will continue to pay the ground rent during the lease, which is, we believe, fifty years.

This is only one instance of the evils resulting from private and sole ownership of the land, which never gets into the open market. No country can thrive as it should with such an incubus. No wonder the people are poor and the centers of population are so congested, or that the streets are so narrow and tenements and houses so close together and overcrowded

where land is held so tightly in the grasp of landlordism.

The surprising part of this serio-comedy is that some of the very men who are oppressed look askance at reformers who speak of these evils; however, Britishers are getting very much enlightened and the great army of land reformers is strengthening rapidly.

#### THEE AND ME, JOHN.

Huddersfield is owned by Sir John Ramsden; that is to say he owns the ground upon which Huddersfield is built, except a small gore near the parish church, which belongs to a Quaker.

It is related that one day Sir John went to the Quaker and offered to purchase this small strip of land, so that he could say all of Huddersfield was his own, but the Quaker would not sell below an exorbitant price.

At last Sir John Ramsden offered to cover the gore lot with gold sovereigns flat on their face in purchase of the Quaker lot, but the owner remained obdurate. Finally, with a bright idea, the Quaker replied:

"I'll tell thee what I will do, John; if thee will lay the sovereigns up *edgeway* the land is thine!"

Sir John positively declined to put the gold sovereigns up *edgeway*, upon which the Quaker said:

"Then, John, Huddersfield belongs to thee and me."

And so it does to this day.

#### A TRIP INTO THE COUNTRY.

By courtesy of our cousin, Mr. John Beever, probably the largest hearth rug manufacturer in England, we had the pleasure of carriage drives into the country, one drive being through Holme Valley to Holmfirth, our birthplace. A terrible disaster befel this town on the night of February 5th, 1852, through the bursting of "Bilberry Reservoir."

It had rained for weeks until that memorable night, when the

storm reached its height and the mad waters rushed down the valley, carrying death and desolation in their track; it was a veritable "Johnstown flood." Traces of the disaster remain unto this day in the form of tall mill chimneys and walls of factories, not yet rebuilt. It was terrible to hear the cries, the agonizing cries of those in distress that fearful night, or the tramp of feet rushing to help loved ones caught in the mad waters. The morning revealed a terrible scene of desolation and death, and although but a child at the time, the awful picture of that tragic scene is still vivid in our memory.

From Holmfirth we drove over the backbone of England, Stand-edge, on to the Appenine Hills, where three counties meet, and there traced the great river Mersey to its source. Here at the extreme end of a valley the waters come in drops and driblets. In a mile or so it is a little stream; further down it is joined by other little streams, and 70 miles below, at Liverpool, it bears on its bosom ships loaded with freight and burdened with human souls from all parts of the world.

At Stanhope Arms, Dunford Bridge, our coachman drew his carriage to the inn for rest and refreshments and there we dined sumptuously.

In the dining room we found printed on a neat card, framed and hung on the wall, the following interesting puzzle, which should interest our readers:

#### THE LANDLORD'S INVITATION.

"Here's to Pa; NDS. Pen Das Oc. I. A. LHouri. N. H. A. R."

"M. les Smirt Ha N. D. F. Unle T. fr. I. ends; H. I. P. R. Eign. Beju Stand Kin Dan Devil's Peak. O. F. NO. N. E."

The puzzle has its moral; who can solve it?

ALLEN HADDOCK.

Phrenology is the science of the mind; the only true mental science there is.

#### THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,

That stirred our hearts in youth,  
The impulse to wordless prayer,  
The dreams of love and truth;  
The longings after something lost,  
The spirit's yearning cry,  
The striving after better hopes—  
These things can never die.

A timid hand stretched forth to aid  
A brother in his need;  
A kindly word in grief's dark hour  
That proves a friend indeed;  
The plea for mercy softly breathed  
When justice threatens high;  
The sorrow of a contrite heart—  
These things shall never die.

The memory of a clasping hand,  
The pressure of a kiss,  
And all the trifles sweet and frail,  
That make up love's first bliss;  
If with a firm, unchanging faith,  
And holy trust and high,  
Those hands have clasped, those  
lips have met,  
These things shall never die.

The cruel and the bitter word,  
That wounded as it fell;  
The chilling want of sympathy  
Who feel but never tell;  
The hard repulse that chills the  
heart,  
Whose hopes were bounding  
high,  
In an unfolding record kept—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do;  
Lose not a chance to waken love,  
Be firm, and just, and true;  
So shall a light that cannot fade  
Beam on thee from on high,  
And angel voices say to thee,  
These things shall never die.  
—Charles Dickens.

#### Evening Classes.

Our next evening class will commence Thursday evening, January 10th, at 8:15 p. m. sharp.

Terms for the season, only \$5 in advance. Intending members will please send in their name and address or call at HUMAN NATURE office before meeting.

'Pocket San Francisco' is a guide and map of the city and contains some very useful information for both resident and stranger. 5 cts mailed from this office.



## THINGS TO BE REMEMBERED

### About the Stove and Cooking Utensils.

BY MRS. W. T. GREENUP.  
 Examiner to the South Kensington  
 School of Cookery, England.

1. A dirty stove spoils a clean kitchen and makes dinner late.
2. Clean out the flues well several times a week, or they will become clogged so as to prevent the oven and boiler from heating.
3. A little hot water with soda should be used to wash out the oven and take the grease off the stove occasionally.
4. When boiling greens or onions, open the top of a closed stove a little way to allow the smell to escape up the chimney instead of through the house.
5. Clean the saucepans all over, inside and outside, lids, handles and rims.
6. It takes much longer to boil anything in an ill-cleaned saucepan because the heat cannot get to it so soon.
7. Wash the dripping-pans well in hot water and soda, wipe them very dry and keep them in a dry place.
8. The paste-board and rolling-pin should be scrubbed with a very clean brush and hot water, in which there is a little soda but no soap. They must be well dried and kept in a very dry, clean place.
9. All things used in cooking should be kept very bright and dry.
10. Keep a separate knife for peeling onions.
11. A separate saucepan should also be kept for boiling onions, and it should be exposed to the fresh air for some time after using and cleaning.
12. No saucepans should be put away with the lids on; but each should be left so that the air can get all over it.

## THE NECESSITY FOR FOOD.

BY DR. T. R. ALLINSON.

Man can live without taking food or drink for about five days, but if water be allowed he can live up to ten days or even more. He can do this because he has stored up in his system a reserve of nutriment which is consumed when no food is eaten.

We see examples of this in sickness; before a person is taken ill he may be stout and well-proportioned, but after an illness he is thin and emaciated. In most cases of disease wasting occurs because the stomach cannot digest or absorb the food taken, and so life is kept going by the system using the reserve nutriment. When the disease has run its course, the body stores up more reserve food and so retains its plumpness and fat. Man may be said to be merely a machine, kept going by the food it takes; if he eats too little he cannot work at full speed, while if he eats too much he clogs up his machinery and so comes to grief. Every thought, word or action means a using of force, i. e., of food.

To many it may seem strange, but it is nevertheless true, that our greatest thoughts, our passions, our everything, are merely the result of the food we eat. The brain is a structure that changes food into thought, or to put it more plainly, by means of the brain a piece of brown bread may be changed into a poem that lasts as long as man does. Hence the necessity for food and it being proper in quality and quantity. A simpler illustration of why we need food is seen in the case of a man who gets up in the morning, eats his breakfast and lies on the couch until dinner time, then he eats his dinner and lies down again until tea time, has his tea and rests again until he goes to bed. Next morning he is ready for his breakfast, and so this may go on from day to day, and yet the

person be always ready for his meals. If you had to ask him what he had done, he would reply that he had done nothing, yet we know he was ready for his meals and ate them with relish. The reason why he was ready for food and needed it was because he really had done a lot of work while lying on the couch, although he was unconscious of it himself. Thus his heart beat at the rate of about 72 times a minute, and in 24 hours used up enough force to raise 200 tons one foot high. Then he was breathing about 16 times a minute; he was digesting his food; tissues required repairing; saliva, tears, urine, etc., were being constantly secreted; all of these required food to keep his organs in full activity.

Another great cause of food being constantly required was the fact that his body was always kept at one heat. The temperature of the human body is  $99\frac{1}{4}$  Faht.; no matter how cold the weather our bodies are always the same. To keep this heat up a large amount of carbonaceous food is necessary, for we are constantly losing heat by radiation from our bodies; every breath we exhale carries off a lot of heat, while our excretions carry off heat as well. Food which is eaten cold must be raised to the temperature of the body, and so extracts heat from it. If the body could be cooled down to 90 Faht. we could not live.

Then, again, every thought we think, everything we hear, see, touch or smell, causes a usage of force to allow us to be conscious of these things.

Thus I come to my original assertion that man is simply a machine which consumes food and gives out work in consequence. On the structure of the machine will depend the work done. One man may eat a slice of brown bread, and the result may be a poem; another man may procure a picture from it; another a great

mechanical invention; while a man who has large muscles will exhibit a grand athletic feat in consequence of his piece of bread. We may then take food to be the basis of all our actions, and on the structure of the man will depend into what it is turned. From a piece of steel many things can be made, such as a compass, a tuning fork or a gun; but it is still steel, the particular form or shape depending upon the mechanic who uses it.

So in a great measure are we dependent on our food.

### LONGEVITY.

#### The Mental Elements That Are Favorable to Longevity.

BY ALBERT TURNER.

Our friend Albert Turner of New York has favored us with a paper he read at the monthly meeting of The Hundred Year Club recently held at the Hotel Majestic.

It is a rather long paper, but we publish it in its entirety for it is worth reading:

In considering the elements that make for longevity it is usual to recognize merely the physical, the build, as indicating breathing and digestive power, capacity for endurance, etc., the amount of sickness that has been, the present aspects of health, the favorable or unfavorable surroundings, as occupation, habits of life, etc., the condition of the heart, lungs, liver, kidneys and digestive functions, with the inherited tendencies as to diseased conditions, longevity, taints of insanity, etc.

The work of medical examiners for life insurance companies (that are so greatly interested in the probable length of life of the applicants for policies) are in this line, we might say, exclusively, and of course all this has a most important bearing on the subject and cannot be ignored.

But is this all? Is it enough? What about the frail people without physical stamina—small and almost puny in build, lacking the physical conditions considered essential, unable to pass successfully the medical examinations for life insurance, suffering from many ills; in fact always ailing and living, as it were, lives of convalescence, and still holding out beyond the average of human life, often reaching a ripe old age, outliving nearly all their strong relatives and associates born at about the same time? We can all recall these historical cases as well as those among our own acquaintance and kin.

Astonishment is often expressed at the outcome. Even acute diseases do not result fatally, accidents do not kill. On the other hand, we hardly need to call attention to the short lives of many who promise well for longevity, who are robust, with good breathing power, good circulation and digestion; who are rarely sick, who are the pictures of health. But when the unexpected happens, a little undue exposure, caught by an epidemic, accident or overwork, they succumb, and life goes out like a candle in the breeze, even in early manhood or womanhood.

Now, considering the facts of the case, may we not look for differences not found in the physical conditions? And where shall we look for them except in the mental makeup? By this is not meant simply great intellectual power, for it is easy to observe that many bright minds succumb all too early to the call that every one must hear at some time; and still we believe that the man who is intellectually well equipped, possessing a well balanced mind, with quick perception and good judgment, stands a better chance in the race for longevity, other things being equal, than the dullard, who is slow to know.

And this is reasonable, for in-

telligence is called for and applicable to the problems of life, affecting health and longevity, as it is to other affairs.

There is a condition known as temperamental that must be taken into account. Without at the present time going into a discussion of this, it may be said that there should be a well balanced endowment in this respect, not too much of the nervous, which tends to wear out too quickly; nor too much of the phlegmatic, inviting many forms of disease.

There should be an equilibrium producing an even tenor of life, in which the thermometer will run neither high nor low, but tend to a physical, mental and moral balance.

To be somewhat specific concerning the subject, the man who would live long should be conscientious, desiring to do that which his judgment tells him is right, so leading him to observe the laws of health and avoid the excesses in many ways that others may be led into it from a lack of this element of character.

Without this, intelligence and knowledge will not avail much in this direction, for it matters not what a man may know of the laws of life and health, but what he is impelled to do in the observing of them; and still no man should be a slave of his conscience, living in a constant state of remorse for fear a wrong may have been done to himself or another; a fear that he may have committed the unpardonable sin. This is one of the frequent, but perhaps unrecognized, causes of that arch enemy to health and longevity, "worry." And please note that conscientiousness never makes us right in our actions or opinions; we must know the right or we can never do it.

Another element affecting the length of life is that of Caution, and this in its excessive manifestation is another stepping stone to worry, but its normal action scents

dangers, recognizes the possibilities as well as probabilities; keeps us in out of the wet. avoids dangerous places, crowds with riots in them, and fears the violation of the laws of health on account of the results, and so avoids excesses of many kinds, and makes a little knowledge of much account, learning by experience.

But, as already suggested, in excess it leads to undue anxiety for the avoidance of undue results and so tends to a state of nervousness that is not conducive to a normal state of health. All who are so endowed should cultivate hope—hope, the anchor of the soul, leading us to look on the bright side of all things, expecting only the best; never giving up; feeling while there is life there is a chance.

The man who lies down and says, "It is no use; I don't believe I shall ever get up," will be likely to stay there. Physicians often consider a case as hopeless simply because the patient has lost hope, recognizing fully that there is no organic trouble that need lead to a fatal result, but simply the dependency of the patient is all that is to be contended with. And here is where the power of suggestion should be taken advantage of.

Barrie in "The Window in Thrums," recognizes this when he makes Jess object to the doctor being called, as she did not want to hear his verdict, as many of us may have done in our own experience.

Once have the patient accept the suggestion or thought that all would be well in the end, that a turn in the case would come soon, and oftentimes half the battle is fought and there is indeed victory over death.

Few things break the health and shorten life like a broken spirit.

Firmness that asserts itself, that makes the man of stability of character, that holds fast and is the

strong factor in what we call will power, also keeps us from letting go when discouragements come, and will often hold its possessor together when otherwise he might go to pieces and be a wreck in the river of life.

Force in character gives pluck, determination, resistance, and the spirit of combativeness, which will fight for rights and will fight against disease and death with all available weapons.

A man with a proper estimate of his own worth and importance, be it ever so humble, will be much more likely to remain there than the man who thinks of himself as no account.

Ambition which places a goal before one to attain to will hold the man to a purpose to live, when without it he might falter and fall out, while the pride which makes a man ashamed to be sick and to die may prove a key to longevity. Perhaps above all of these is that element of which our friends the Christian Scientists are made up—faith; an abiding faith in that in which we believe; the power which gives us faith in overruling providence; faith in prayer; faith in the arm which is to save; faith in the doctor when sick; faith in the medicine which is to cure; faith in the nurse; faith in friends, enabling one to lay hold of the benefits which come from or with suggestion as a curative agency.

I firmly believe that this faith without medicine or even with the wrong medicine, will often do more than the best of treatment without it. You doctors know of its importance. One of the first things you want is (after you have a patient) the confidence of the patient, a belief in you and your methods. Without it you expect to do but little. A physician who cannot win this should withdraw from the case and make way for one who can.

A mirthful, rollicking spirit that seeks to avoid the solemnities of life, always ready for a hearty

laugh, saying, "Well, it is no laughing matter, and no matter if you laugh," and so laughs will keep away much that shortens life. I believe there is authority that some will not question for saying "that a merry heart doeth good like a medicine." A rousing good hearty laugh will stir up and stimulate the nervous system most helpfully, promoting digestion, respiration and all of the vital functions.

The man who will laugh heartily every day will add to his length of days. Far better a smile than a sigh, which is said to be a nail in our coffin.

A number of years ago a physician whom I knew in Western New York—Dr. Burdick—was known as the "laughing doctor," because of his merry, laughing, sparkling manner and countenance, and he gave to his patients that of which he had and was very successful, giving but little medicine, and in many cases none at all, simply driving away the blues and the disease brought with them, or that brought them at the same time.

It is recorded of patients that the visit of a genial friend who has brought sunshine and a story with a laugh in it has turned the tide toward recovery.

As important as all these elements are, there is another which in its influence is affecting longevity more far-reaching than all else combined. I refer now to that innate faculty that gives love of life.

This is that which gives what may be called natural longevity, because it is inherent and not produced by environment. The result of its manifestation is a toughness of constitution and great tenacity of life and an involuntary resistance of disease and premature death by force of will and a strong mental effort to overcome all that has a tendency to shorten life.

It spurs the conscience into ac-

tivity, and stimulates the will power to assert itself for the promotion of this end. It never yields to sickness or disease as long as the breath of life remains. Of course this is found in all animal life and even manifests itself in the vegetable kingdom, as is shown in the effort made by the plant when its environment is changed, and it is in danger of perishing, new rootlets and tendrils are put forth that new conditions for life may be created. But it is not alike in all, as some plants will not bear removal, while others are affected but little by it, and this want of uniformity is shown in the animal creation, as in the cat with its proverbial nine lives; the turtle being very hard to kill, while the rabbit, sheep and some other animals seem to have no resistance whatever and a slight blow, even fright, is enough to render life extinct.

### PROF. HADDOCK'S LECTURE IN BATLEY, ENGLAND

#### On "Folks I Have Met."

Batley Temperance Hall was well filled last night to hear a lecture by Professor Allen Haddock on "People I Have Met." Alderman J. Blackburn, J. P., presided, and was supported by the Professor and Alderman J. Auty.

The chairman said he was sure he could say he was glad to be there to preside over that meeting, and he believed he would be speaking the minds of his hearers when he said that every one was glad to see their friend Mr. Haddock. (Applause.)

He (the speaker) had known him for a long time, and he could say that when he went out of Batley he left no enemies behind. Nobody ever saw him other than in a nice temper. (Hear, hear.) He (the speaker) could claim to have met Mr. Haddock in many a debate, it formed a part of their schooling (hear, hear), and he had

always felt thankful that he had met such men as Mr. Haddock. Their friend had been a long way from Batley, but he had been very near to those who had written to him and had read his articles on "Down by the Golden Gate (hear, hear.) They were all glad to see him in good health, and he asked the audience to give their friend as warm a reception as possible. (Applause.)

Professor Haddock, who was heartily received, prefaced his lecture by giving a brief history of his career since he left the 'Old World,' and then proceeded to describe the heads of some of the men and women whom he had met and of those he also had *not* met, but from their counterfeit presentments as painted, he said, by an artist who was formerly a printer, but whom he advised to become an artist, which he had become and met with great success. Describing the head of Mr. Gladstone, he said, he had many faults. His foreign policy was weak. That was because he had such a high moral character himself that he did not suspect people would be so false to their promises as they had been.

General Roberts, he said, was described as "Fighting Bobs," but that was not exactly a true appellation. He was a planner and a general and a soldier every inch of him, but he was not a fighter compared with General Buller. The time would come when the latter would have better credit and more fame than he has today. He did not like Cecil Rhodes. He was too selfish and too cunning. His selfish propensities preponderated over the moral, and his character was not comparable with that of a Tennyson or a Gladstone. Kruger's head, he said, showed that he was selfish, shrewd and cunning to a degree. A man with a head like his was always selfish, and they could not grumble if he had taken some gold with him. Mr. Haddock expressed the opin-

ion that if preachers knew human nature as well as phrenologists did they would not cast pearls before swine and they would know how to preach better.

Mr. Haddock then gave delineations of the character of three gentlemen present in the room, Messrs. Crowther, Haigh and W. Barraclough. The latter was described as a man of mental ability above the average. He was also a man of great determination, and had great ambitions and a desire to get into public life. His faith was not strong, and what he possessed had first to pass the crucible test of reason, which was strongly developed. He was a speculator but not a gambler, and was a man who would never turn his back on a friend. He was a man of high moral character (applause.)

Mr. P. D. McGowan said the delineation of Mr. Barraclough's character was remarkably true. They all knew he had a desire for public life and had stood on several occasions, and unfortunately many of them thought had been left standing. But he had served in public life, and had, he believed, been useful. He had always found him as true as steel through evil and good report (hear, hear.)

Alderman J. Auty proposed a vote of thanks to Mr. Blackburn, the Mayor-elect of Batley (applause) for the admirable manner in which he had filled his duties that evening. Mr. Auty also remarked that the delineation of the character of Mr. Haigh, who was one of his employees, was a correct one.

Councilor Yates (Dewsbury) seconded, and expressed his pleasure at the address given by Mr. Haddock. He had been acquainted with him for many years, and it was his pleasure and privilege to introduce him to the local papers. He considered his delineation of Mr. Barraclough most admirable. He cordially congratulated Batley on the gentleman

### Prof. Haddock's Lecture.

they were going to have as Chief Magistrate. He was a gentleman of great rectitude of character and a broad-minded and sagacious man, who would be an honor to the Chief Magistracy of Batley, and also an excellent chairman of the Town Council. He wished him every success during his year of office, and hoped the relations which existed between the two towns would be, if possible, more cordial than they were at present. He was sure Mr. Blackburn would endeavor to make it so (applause.) The motion was carried amid applause.

The chairman briefly returned thanks, and moved a vote of thanks to Mr. Haddock for his address. This was seconded, and Mr. Haddock was accorded quite an ovation. His brief reply concluded the meeting.—*Batley News.*

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### Time's Changes.

Going back to Old England after an absence of nearly sixteen years was like awakening from a long Rip Van Winkle sleep.

Some of our old-time friends had grown wrinkled and gray, their children had grown into men and women and become the progenitors of a new generation. Others had gone to lands far distant, and others still had crossed the silent river and joined the immortals. It was pleasant to meet with those who with patient industry, through a proper application of talents and high ambition had acquired fame and fortune. The present Mayor and an ex-Mayor of Batley are both old-time friends of ours, while other acquaintances in "days of auld lang syne" had passed through the saloon door to the city of destruction.

What will happen during the next sixteen years?



## THE LITERARY GROTTTO.

REVIEWS, BY C. P. HOLT.

"A Child of Light." By N. N. Riddell.

This is a book on Heredity, and Pre-natal culture. It is an exhaustive treatise on beginning with the great-grandfather and great-grandmother to gather material for a well-made baby. Dr. O. W. Holmes suggested such a method long ago, and Prof. Riddell has emphasised the thought by giving the world 341 pages of testimony from scores of authors on physiology, psychology and embryology, to prove that if the same means were used, and the same pains taken to improve the human race that is expended in obtaining speedy race horses, bountiful milch cows and fat swine, there would soon be such an improvement in men and women, that everybody would be good, wise and handsome.

It took the author fifteen years of travel and research to gather facts for this excellent psychological work, and now that it is published, it should be read by every man and woman in America, and its pure and valuable teachings practiced. Its style is clear, untechnical, and as entertaining as it is instructive. The book is a model of the printer's art and the binder's handiwork, thus rendering it an ornament for the library or center-table. Price \$2. For sale at "Human Nature" office.

"The Theory and Practice of Human Magnetism." Translated from the French of M. Durville.

This is the best and most concise treatise upon Human Magnetism that I have ever read, It gets down to bottom principles and facts. It is condensed into 111 pages, and illustrated. There are new ideas in the book, well fortified with proof. It gives instruction how magnetism should be applied in disease. It is worth more than the price, \$1. For sale at "Human Nature" office.

"Tolstoi; A Man of Peace." By Alice B. Stockham, M. D.: also "The New Spirit." By Have-

lock Ellis. Alice Stockham & Co., Chicago.

This is a book of 140 pages. Its theme is Tolstoi, the Russian nobleman, writer and philanthropist. The incidents related in the book are intensely interesting and pleasantly told.

Dr. Stockham visited Russia and was a guest at Count Tolstoi's house. The picture she draws of that genial household and of Russian peasant life is graphic indeed. Those in America who have known Tolstoi only through his "Kreutzer Sonata" can form but a crude idea of the greatness of the man. He is a reformer upon nearly every line of human progress. He is a pronounced socialist in despotic Russia. He is a strict vegetarian for ethical as well as economical and physiological reasons. He inherited rich estates and a title; he has given his substance to the poor, and devoted his life to their cause, working for them with plow and pen. Countess Tolstoi (his wife) is his constant aid and support. His children have inherited and absorbed their father's spirit of philanthropy, and all work together for the upbuilding of humanity and the peace of the world. Tolstoi is a man of peace, though in early life he was a soldier. To know of Tolstoi, read this readable book. For sale at "Human Nature" office. Price, \$1.

"The Ten Commandments," an Interpretation of the Constitution of the Spiritual Universe. By Rev. George Chainey. Stockham Publishing Company, Chicago.

This is a very pretty book, 6 inches long, 3½ inches wide and half an inch thick. It is bound in lovely green cloth, has a picture of the stone tablets of the Ten Commandments on the outside cover, and a life-like portrait of somebody, I suppose to be Moses, the "law-giver," for frontispiece, and for the rest—it is as dry as dust. For sale at "Human Nature" office. Price, \$1.

"The Key to Magnetic Healing."

By Prof. J. H. Strasser, assisted by Dr. Emilie Strasser Webb Publishing Company. St. Paul, Minn.

Books upon magnetism are plen-

tiful this year, but no more exhaustive treatise upon the application of magnetism in curing disease than the book in question has come to my table. It is probably intended as a text book for students, questions upon the subject treated in its pages being placed in the back part of the book. A brief history of magnetism as a therapeutic agent from B. C. to A. D. 1900 is given, all of which goes to show that magnetism is no new fad, but an ancient and respectable remedy for the ills which afflict mortals. The author is evidently a German, which must be his excuse for twisting the Queen's English into odd and often grotesque shapes. Nevertheless he has written a book of value to the would be magnetic healer. For sale at "Human Nature" office. Price, \$5

"How to Wake The Solar Plexus." By Elizabeth Towne. Holyoke, Mass. Price 25 cents.

It is difficult to realize that any sane woman could be guilty of writing the coarse expressions printed in this pamphlet of 19 pages, such as the following: "I am the Sun of God." "I discovered that Jesus of Nazareth had a level head." "As long as a map prefers to let his solar plexus float around like a weathercock on a squally day, registering all the silly thoughts or malicious things that his neighbor may say, why let him flop, etc., etc., to the bottom of page 19, ad nauseum.

"Evolution of Immortality." By Roscrucie. Eulien Publishing Company, Salem, Mass.

The writer of this book is obscure, and it is difficult for the worldly man to understand his exact meaning. However, if the worldly man reads on he will find a moral principle here and there hiding beneath expressions to which he is unaccustomed. The principle thought inculcated is that "Love is the great equalizer, the universal solvent, a reservoir which is never full, a fire which devours all lesser forces, passions and desires. He who is capable of evolving love from himself need fear no evil, for he is involved in good, which is the germinating

principle of immortality." There are thoughts too upon that much discussed subject reincarnation, etc. The book is in blue and gold. 145 pages, and pretty. For sale at "Human Nature" office. Price, \$1,

"The Book-Lover." Autumn Number, 1900. Price, 25c. W. E. Price editor and publisher, 1203 Market street, San Francisco.

The charming portrait in color of F. Frognall Dibdin, which is introduced as a frontispiece in this number of *The Book-Lover*, is worth the price of the magazine. There are ninety-six subjects treated in these pages, every one of which is a gem. There is something about Goldsmith, and Kipling, and Hugo, and about many other famous writers. Intensely interesting is Hamlin Garland's brief biography of the brilliant Crane. I have no space in which to quote, but if one wishes to be entertained twenty minutes, let him read "The Manuscript Thief," in the Autumn number of *The Book-Lover*.

"The Occult and Biological Journal" (monthly). The Esoteric Publishing Company, Apple-gate, Calif. \$1.50 per year.

This is the Phenix that has arisen from the ashes of the now defunct *Esoteric Magazine*. The contents for November are, "Mental Science," "The Soul," "Trusting Jesus" (poem), "Useful Instruction," "The Suicide" (poem), "Phillips Brooks," "James G. Clark" (poem), "Delineation of Character."

#### Ship Snap-Shot.

An amateur photographer took a snap-shot of the cabin passengers on the steamship Parisian when entering St. Lawrence river from Liverpool to Montreal, recently. He promised to favor us with a copy for publication in this number, but it had not "materialized" on going to press. Will our ship friends kindly remind him when they see this? We have something to say about the voyage, etc., when we receive the photograph.

## HAPPENINGS AND COMMENTS THEREON.

BY C. P. HOLT.

Until recently Dr. Ross was Professor of Economics in Stanford University. The reason he is not now a teacher in that university is because he had ciphered out that if the United States Government kept open doors and continued to let into America the hordes flocking hither from the Orient there would come a day when the white man would have to "step down and out," and later on, provided the same people who now starve in the far East should populate this fair land, just so sure as effect follows cause, there would on that day be as terrible a famine in California as famine stricken India ever knew. All this Prof. Ross told the public in a hall in San Francisco, and for thus explaining the voice of science he was compelled to resign his position as teacher in Stanford University.

Why? Because the great corporations that grow richer on cheap labor, and whose policy it is to get that cheap labor from the Orient, demanded that Dr. Ross be silenced, and silenced he was. Then came protest from pulpit and press and a demand for free speech, but free speech is old fashioned and inimical to monopoly. A scholar may discern a truth, but if it obstructs the red path of capitalism he must not speak it, under penalty of expulsion. Finance is king of the world—a hydra-headed despot.

\* \* \*

A negro in Colorado the other day outraged and murdered a white girl. It was a terrible crime, committed by a savage, but a more terrible crime followed. The negro was caught and confessed his crime; whereupon a whole county

of white men (and women too) banded together, wrenched the wretched black man from the officers of the law and burned him alive; they did more, they watched with fiendish delight the writhing of their victim and jeered at him in his agony, and to gain souvenirs of the scene they clamored for bits of the rope that bound the sufferer's limbs.

These white savages were citizens of America, living in the 20th century. They avenged the negro's crime; who shall avenge theirs? Two wrongs never made one right. We are told the burning of the black murderer was done as a warning to other negroes who might give way to their animal passions, but the death penalty fails to stop murders. The world has been beheading, hanging, burning and otherwise visiting the death penalty upon murderers many thousands of years, and still murderers are as plentiful as ever they were. It is natural for ducks to swim; they have web feet. It is natural for murderers to kill; they have heavy base brains, weak moral brains, and coarse organizations. They are built for murder just as ducks are fashioned for swimming. Diet, too, and environment are factors in either virtue or crime.

I venture to say there were no vegetarians in that concourse of lynchers who burned that hapless negro. Men and women who skin eels alive, and boil lobsters alive to make the flesh finely, flavored and who daily devour the flesh of their fellow animals, the ox, the sheep and the deer, are not shocked at the burning alive of a negro.

\* \* \*

The papers of recent date tell of a man who was an honest, upright citizen until a little while ago, when, meeting with an accident to his head, his entire nature changed from a moral man to a criminal.

Trephining was resorted to, with the result that the shattered bones were removed from irritating the brain, the inflammation subsided, and the man became his normal self, with no longer a tendency toward crime.

All of which is corroborative of the claim made by phrenologists, that the brain is the organ of the mind, and that as the brain is exercised, so is character manifested. Men and women do not make themselves; they are forced into life on this planet and occupy such bodies as are given them. If consulted before birth, no man would be born with a tendency toward crime, nor to ignorance, nor to poverty, and if women were asked before birth what bodies they would prefer, they would all engage to have beautiful faces and forms. It is well to be charitable toward the erring; if we had their bodies we would act as they.

John Baxter upon seeing a prisoner led by an officer of the law to prison, exclaimed, "But for the grace of God, there goes John Baxter." In other words, if John Baxter had been born with such an organization as the culprit, he too would be a criminal.

"O, 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 need to be forgiven,  
Sinners and those who judge them,  
All need the grace of heaven."

Prof. Riddell's new book "A Child of Light," is a large, well-bound volume of 350 pages, and for \$2 is the best value for the money of any book on heredity and prenatal culture in the market. For sale here.

## OBJECTIONS TO PHRENOLOGY

Raised By a Man Hiding Under The Nom de Plume "Seeking the Truth." Reproduced From the October Number of "Human Nature" and Answered.

BY PROF. C. P. HOLT.

Objection No. 1—"Brain Fibre: Every book written upon the subject of Phrenology that pretends to give any illustrations, never fails to put in that old-time cut showing the brain fibres as radiating from the center to the cortex in direct lines, and you instruct to judge the character by the length of these lines in any direction or in many directions. Now all anatomists bear witness to the fact that brain fibres are not so placed, nor do they radiate from a center, but are found in a netted mass, apparently without design or method. They appear as a tangled mass of nerves heaped together and packed in a shell hardly large enough to contain it. If this be true, then why do you say that we must measure character by the length of a fibre or bunch of fibres that have no existence?"

Answer: The prelude to this series of objections to Phrenology indulged in by this captious critic is here omitted, because of its coarseness and spirit of insult. Vituperation is not argument.

In the prelude the objector styles Phrenology a "so-called science." Webster says that "Science is knowledge. Truth ascertained," and this definition exactly fits Phrenology, which is not "a so-called science," but a *real* science, quite as much a science as is the science of geology, of chemistry, or astronomy, and being a knowledge of man, is the most useful of sciences.

This objector sets up several men of straw, which I now proceed to demolish.

In the matter of brain fibre, he says: "They do not radiate from a center, but are found in a netted mass, apparently without design

or method. They appear as a tangled mass of nerves heaped together and packed in a shell hardly large enough to contain it."

This may be the case with the fibre in our critic's cranium (shell) because there are freaks in nature, but that it is not the rule with human brains in general, the following facts bear testimony. Probably the best authority on this subject is Gray's Anatomy, (pages 785, 786, 787), from which I quote:

"The fibres of the crusta are derived from the pyramid of the medulla; which fibres are continued upward through the pons to form the crusta; they are reinforced in their passage around the Sylvian Aqueduct from the nuclei pontis and from the locus niger. Most of the crusta (except the mesial fillet) pass into the hemisphere as part of the integral capsula, which radiate forward, upward and backward, thus constituting the corona radiata," etc., etc.

Dr. C. N. Miller, Professor of Anatomy in the California Medical College, says: "Brain fibres do most certainly radiate from the medula; how else could they communicate with the outer world?"

Professor Nicholas Morgan in his learned treatise upon "The Skull and Brain," says, page 113: "The brain is an aggregate mass of distinguishable parts, each performing its own function, but all being necessary for the complex manifestation of mind, for which purpose they are all united; and the medulla oblongata is the grand junction between the cerebro-spinal centers. Bundles of nerve fibres (diverging fibres) arise from the pyramidal and olivary bodies, which pass through the cerebral crura, the pons varolii, the optic thalamus, and the corpora striata, diverging and increasing greatly in bulk in their passage through each, so as ultimately to form the cerebral hemispheres. Those arising from the corpora pyramidalia constitute the frontal lobe; the

other lobes and cerebellum are formed of the fibres which are sent off by the corpora restiformia. Another order of fibres (converging) issue at the peripheral terminations of the diverging ones, and proceed to the median line, thence passing from one hemisphere to the other, thus bringing them into relation and forming the commissures of the brain. The sympathetic or ganglionic system is composed of ganglions, united to a cord which is situated at each side of the spinal column, and gives off fibres that run into it, and also sends branches to the viscera, by which these parts are brought into union with the medulla oblongata, so as to establish a sympathetic relation between the different visceral organs."

Surely here is testimony enough to cause even the "tangled mass of nerves heaped together and packed in the shell," set upon the shoulders of Mr. Seeking the Truth to realize that anatomists *do recognize and teach the radiation of brain fibre from the medulla oblongata*. Thus do we settle the radiation of brain fibre objection.

"Objection No. 2—Organs are located where brain matter cannot be found. Alimentiveness is located in front of the ear, immediately under the zygoma, and is thus prevented from showing effect of activity or non-activity of that organ upon the surface.

¶ Individuality and Size are located over the frontal sinuses, a hollow portion of the skull that prevents the brain from coming near enough to the surface to affect the external appearance. The sinuses may be very large or entirely absent, so that the external expression of the locality of Individuality and Size is at best not a sure sign of the condition of the organ and certainly should not be trusted in for the purpose of reading character."

Answer: The trouble with this objection is that it lacks fact, and the objector does not know the location of phrenological organs. The organ of Alimentiveness is *not* located "immediately under the

zygoma," but lies *above* that arch. Scientific phrenologists are not ignorant of anatomy, and have in no case located brain organs below the supra-orbital plate. Drs. Gall and Spurtzheim were the best anatomists in Europe.

As for the frontal sinuses preventing an estimate of Individuality and Size, the sinuses never appear in children under twelve years, and a knowledge of temperament will always enable the examiner to judge of the size of the sinuses. Following on this line our objector mentions "Amativeness, Secretiveness, Tune and Calculation as being difficult to estimate because of heavy muscles which might be mistaken for brain."

Phrenology, while a positive and demonstrable science, is not mathematical; neither is geology, but both sciences are deductive, and results are based upon estimation. In judging of character the scientific phrenologist takes into consideration the entire man, from head to foot. If the temperament be fine, and the skull thin, and the bones small, the muscles mentioned by our critic as covering Tune, etc., will also be thin, and *vice versa*, so it becomes the easiest thing in the world for the skilled phrenologist to estimate the size of brain organs lying beneath muscles, thick or thin.

The objections to phrenology raised by Mr. Seeking the Truth are ancient and feeble. They are straw men. I have demolished them.

C. P. HOLT.

Phrenology is the only true science of the mind, and the world's thinkers are recognizing its claims.

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The Tories of England have long complained that the Liberals and Radicals were "Americanizing British Institutions." In some respects this is true. The "Rads" are certainly progressive. During our stay in England we saw very few men wearing "stove-pipe hats"—not even in London. The Lord Dundreary whiskers have also gone out of fashion, which were so "English, you know." Democratic billy hats and imperial whiskers are now in fashion, and what is yet more surprising, the American drug store with its soda fountains and best display of toilet furnishings are in vogue. This latter institution will certainly not improve, but destroy the health of the British maidens.

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The greatest enemies to America are those so-called Americans who preach and practice a policy of hate—racial and class hatred. As American citizens the Irish need not hate the English or the English hate the Irish.

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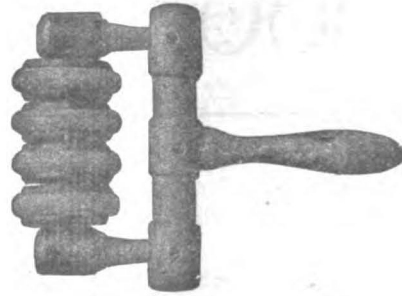
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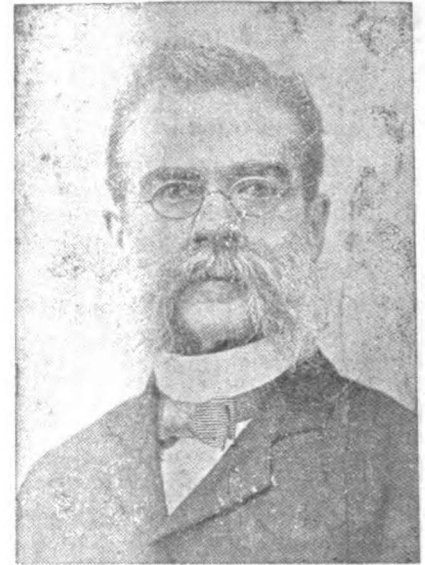
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