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WHAT IS COURAGE ?

Courage, says Noah Webster, is "Bravery, intrepidity; that quality of mind which enables men to encounter danger and difficulties with firmness, or without fear or depression of spirits; valor, boldness, resolution."

The San Francisco *Examiner* asks, "What is courage? * * * Is courage, a mental or physical quality? Is it a combination of both qualities? If a combination, which quality dominates — the Mental or the physical?"

strong and vigorous constitution will display Physical, but not Moral courage. The foregoing cut illustrates

This man would unflinchingly face the cannon's mouth, or in an encounter fight to the death.

He has the Animal courage of the bulldog, but he would not so much as lift his finger to reform society. In Moral reform or in any movement requiring Moral courage, he is a coward.

The next portait illustrates unmistakable

hypocrites." Neither could he desist from his labor of reform though the fearful cross loomed before him.

What sublime courage was that while in the agonising hour of death uttered the prayer, "Father forgive them, they know not what they do." Such courage, such greatness of soul is worthy of emulation.



PHYSICAL OR ANIMAL COURAGE.

These are questions easily answered if the nature of animals and men are studied by the aid of Phrenology.

A person whose head shows great deficiency in development of the Moral region while the base brain is heavy, and who possess a



MORAL COURAGE.

Whether accurate or ideal as a likeness of the gentle Nazarene, the phrenological development in the moral region of brain is immense. The high top head, the firm set lip and clear expression of eye, combine to emphasize Moral principle which would not flinch in the battle between truth and error. Such a character would not hesitate to anathematize the evildoer and exclaim, "Woe unto you



A COMBINATION OF PHYSICAL AND MORAL COURAGE.

Our third portrait is that of Hobson. He certainly possesses both Physical and Moral courage to attempt the daring deed of sinking the Merrimac, in the straits of Santiago, with a hundred guns on either side of the river pointed at

his head and that of his comrades.

Regarding the next question of the *Examiner*, "Which dominates, the Mental or the Physical?"

As to which dominates depends entirely how a man is organized. We see in some it is Physical, in others Mental, while others have the two combined.

The higher the development and activity of the Mental and Moral faculties the higher the Mental courage of the individual and vice versa.

The lower we go in the scale of creation the less the Moral, but greater the physical courage.

Perhaps the writer in the *Examiner* had a glimmering of these Phrenological truths when he says: "There is no man as brave Physically as a bulldog." "No gamecock is as desperate a fighter as the mole in his fighting season. There are insects smaller than your finger nail—ants for instance—whose courage exceeds that of the mole." "Some of the tiny animals in your mucus membrane and in your blood, fight with a desperate energy surpassing that of all other animals combined."

This writer asks, "What is the highest form of courage?"

The foregoing illustrations answer the question. The highest form of courage is Moral courage. The courage of Jesus, of a Roger, of a Lincoln, of a John Brown.

Knowledge of Phrenology will help the *Examiner* writer to solve the next question.

"The bravest deeds in history are usually performed before an audience. Almost any man will jump off a moving ship to save a child if hundreds are looking on. How many men will do the same if no one is looking on?"

This depends upon the Mental and Physical constitution of the rescuer. When brave deeds are done for the sake of popular applause, the act is neither brave nor heroic, but Selfish and proceeds from Morbid Approbativeness.

Some men, having high Moral

brains and little selfish sentiment, do brave deeds and do not want them known: They are modest and seek not the applause of men. This is the highest form of courage.

Phrenology is the Key that unlocks many Mysteries of Man's nature. Would it not be well for those who are inclined to speculate upon metaphysical subjects to try this Key? It is a marvelous revealer.

IS PHRENOLOGY A PSYCHOLOGY OR IS IT A SCIENCE?

BY VICTOR G. LUNDQUIST, PH. D.,
DENVER.

Phrenology is the science of the mind. Psychology has been called the science of the mind also which, however, it is not. We might call Psychology the science of guessing at the mind and come very nearly to the truth of it.

Psychology consists of three schools. 1st. mental physiologists, cerebralists and psychophycicists. These men endeavor to study the mind more from an objective and anatomical point of view. They study the mind by cruel vivisections, by their scalpels and scales, by their electrical experimentations, and by their running red hot irons into the quivering tissues of living animals, and occasionally of human beings, and then sit by a desk afterward and philosophize over the results. The second consists of transcendental psychologists, who base their assumptions on a priory. The third school is composed of inductive psychologists, who study what they call consciousness. This comes about this way: A very dreamy and abstract man places himself by a desk, formulates a theory which is without a beginning and without an end; a hypothesis without a circumference, or a center; a philosophy based on mental moonshine, a science (?) without a single element of the mind. If phrenology is this kind of a science then let us leave it forever

to float as sea-foam on the troubled sea of opinion! If phrenology cannot prove itself to be a better 'ology than psychology, then good-by with it forever! If it does not rest on nature herself, if it is not instituted by her, if it is not the science of humanity itself, then let it die, let it be buried without any ceremonies whatever, and let no one ever repeat its name anymore! The word psychology is very euphonious in the ears of some antiquated fossils who are entirely moss-grown, and fit specimens for the museum of the bryologists. They, therefore give phrenology that fossilological appellation—psychology. phrenology can, however, not gain anything in public favor by being called psychology, nor is it psychology, for this 'ology is manufactured by man, while phrenology is founded in nature, instituted by her, supported and demonstrated by her and discovered by Dr. Gall. It is not formulated by some Lord, theorist, but by Lord nature, and DISCOVERED—DISCOVERED by Dr. Gall. He did not make it, he only discovered it. He did not prove it, it proved itself to him, and, it will prove itself to any honest, observing and thinking man or woman who desires to know the truth, as revealed by nature. Man cannot prove anything, but, a truth, a fact, an actuality, an axiom. A law and a principle prove themselves. All a man can do is to point out, to observe, to think and to be truthful.

We said that phrenology is a science. Let us now see whether it is so or not. What is a Science? Science has been defined to be classified facts. And, what is a fact? A fact is a material reality, an actuality, a real existence, an act, a deed, a real concrete condition. A fact is not a fact before it has been observed to be a reality before it is only an assertion, a theory or an assertion. When existing facts have been observed,

recorded, named, arranged and classified, then we have what we call science, and if our science can not stand this test, then, we deal in intellectual moonshine or abstract dreams. We will now see whether phrenology can properly be called a science or not.

We will begin by asking if mind is a reality, if so, then we have one fact.

Again, does this mind manifest itself through the brain? If so, then we have another fact. Is this mind plural? It is, and if not, why is monomania a reality? Why can the mind be multiplex? Why can we dream, why can we sleep and still live, and why can we perform a multiplicity of physical and mental functions? We score a third fact. Does this mind actually have a cerebral center in the brain by which it functionates its mind faculty? Nature says yes. Injuries of the brain, monomania and pathology prove it, here, therefore, we have a fourth fact and a fact governed by immutable laws and leading to a principle, namely that, "the brain is the organ of the mind." Many functions require many organs and faculties. This is a fact everywhere in nature, and the human brain is no exception to this law. We cannot see, hear, smell and think with our noses. We require special organs for seeing, other certain organs for hearing, and the same with smelling and thinking. These are incontrovertible facts in nature, and their number is "legion. That a special faculty has a special center in the brain is a reality in nature. If not, why do all carnivorous animals have wide heads? Why do all raving, ferocious, fierce, cruel, high-tempered, forcible and energetic men have wide heads? Why is it a law, that proportional width of head (brain) gives to its possessor the above named disposition? Dr. Gall, a gentleman in Germany discovered these, and millions of other approximately similar facts

regarding brain formation, its associated character and disposition all of which have been noticed and confirmed millions of times, subsequently, by a great number of highly educated men and women. Besides, nature can verify these facts to any honest truth-seeker, who is capable of observation and induction. The mental faculties are known, their organs have been discovered, localized, confirmed, named, recorded and classified. The laws which govern these facts have been studied and applied, and the principles of these laws and facts have been reduced to a practical philosophy for the progress and advancement of the human race. Phrenology deals with facts, laws and principles. Facts as we have said, are concrete in themselves, generally speaking, being actualities of the phenomena of nature. Laws are the internal actuating forces in bodies which cause them to act, uniformly, the same way under the same conditions. Principles are tenets, reasoned truths or statements, being interpretations of laws and facts. The arranged classification of facts, the studying of laws, and the logical interpretation of the same make a philosophy or a science. Phrenology does deal with facts, laws and principles; it has such facts, laws and principles arranged, confirmed, classified, interpreted and reduced to practicalities, and it has nature behind it all to demonstrate, verify and prove the truth of it, therefore a mental science, not in the same sense as psychology, for this 'ology is only a speculative philosophy, invented by metaphysical day-dreamers, while phrenology is a genuine science, and as far separated and different from psychology, as chemistry is different from alchemy, or astronomy from astrology.

Some may possibly say that phrenology is not classified in the same sense as other sciences are. This may be true, relatively, when

we consider such other sciences as botany and zoology, but, if it depends altogether upon classification whether knowledge can be called a science or not, then our sciences are very limited, indeed. Chemistry is a science. Yet it is not classified in the same sense as botany or zoology. It cannot be similarly classified. It deals with the elements of matter and describes elementary compounds, exactly as phrenology deals with the elements of mind; describes mentally, elementary compounds. Phrenology has been classified as far as it can be classified according to its nature, and our incomplete knowledge of it. It may be objected that phrenology is not complete yet. This is true, and this is also true of chemistry, astronomy, physics, etc., yet, none would condemn those sciences on account of their incompleteness. No one would deny ten truths because there are not more than ten. Phrenology may not be complete yet, but it can confer benefits on us in thousands of ways as it is, and in proportion as it is known, propagated and practiced.

The last article written by our late friend, Prof. Seymour, appeared in January number, entitled "The Efficacy of Prayer."

Prof. Seymour was opposed to the liquor traffic, but his K illamazo "Saloon Keeper" was a humourist. His prayer was caustic to a degree and took down the people of Mrs. Nation's stamp.

By our permission the article is being reprinted by a French Society at North Beach, this city, and selling like "hot cakes." We hear it is being printed in several languages.

By the aid of Phrenology you can trace back from effect to cause, or cause to effect, in all mental manifestation — moods or actions of people; you can discover a reason why men are thus and so, Digitized by Google

A STUDY OF WORDS.

BY FRANK REED.

There are some words in the English language, when arranged in certain order, that are supremely charming. How delightful it is to arrange these words in the mind, and repeat them over and over, look at them and study them for days and weeks at a time. Here are five words that seem to possess an extra degree of charm for the mind: "God is all and in all." How our souls jump, when we begin to repeat these beautiful words! The delightful sensation is so great we are not sure but we should at once begin our journey through space, since every particle of our form is God, and there is no reason why he should be confined to this little earth. * * * * * In the universe of matter and form, there is one universal force substance. This is called the spirit of God in the Bible, while in our own age we call it by the modern term—electricity. There is only one electric fluid in the universe, while there are about 72 distinct elements of matter. Electricity is a blind force outside of human or divine organism. Where there is no mind and intelligence, there is no responsibility, for we do not think of blaming the force of gravity for the many frightful deaths it has been the direct cause. Neither do we hold the lower animals morally responsible for their acts. We do not hold the lower animal responsible (morally) because we are conscious of the fact that its brain is not shaped for giving expression to higher thoughts. We do not expect the steam engine to speak to us, because we recognize the indisputable fact that the engine is not such an organism as will permit the keynotes of intelligence to be sounded through, and the further fact that it has no speech organs. We do not expect the piano to commune with us, only in tones of music, and not

this except the human mind is back of human fingers. The inherent nature of matter the electric force is acting through will determine upon what shape it will take. The various degrees of expressions come. A piano will give off musical notes while the brain of a Huxley will give off thoughts. Ideas are mental images—magnetic images, and thoughts are made up of a chain of these images. They are as real as our bodies are real. The cells of the brain are filled with these little life sparks, and when released in an effort to uncover the secrets of nature, they become "a voice in the ear, a light in the eye and a guide to the feet." So say the Scriptures, and so it is. What is it that guides us through life, if it is not our past thoughts, or those that have already been released from their prison cells?

Without the aid of the Bible we could come to a clear understanding of the cause of sin, sickness and death, but when we can point to some of its passages to help us out in the matter, there can be no objection to our quoting them. Some of our good brothers and sisters, while claiming to believe in the teachings of that much misunderstood and abused book, ignore some of its fundamental claims. We are told in as plain language as could well be used, that the flesh or the vessel containing the spirit of man, is the cause of his sinning. "The spirit is willing, but the flesh is weak." That this flesh-body of man and all tangible matter, is treated as something distinct from the spirit or life and intelligence, is shown by the following passage:

"The smoke of their sins shall ascend upward forever and ever."

What is smoke but the broken and deatomised particles of matter? Spirit is one single substance, while matter in its original state exists in the form of atoms. When the works of creation are finished, matter is dissolved, it is

thrown back into its original state—"melted with fervent heat," and then dashed out of the universe of form, to rise on the wings of momentum forever and ever.

As light is a mode of motion, so is intelligence a mode of expression. We could not point to a Huxley and say of him he is intelligence, for intelligence holds the same relation to the mind, or more properly speaking, the organism, that sunlight does to the sun. We cannot put our fingers on a substance and say of it—this is light, for light is produced by a certain form of rapid vibration. Intelligence as a form of expression is impossible without motion. The earth and all we see on its surface, hold the same relation to man, that his feet, legs and other bodily organs do to the complete organism. It is the office of the looking glass to reflect the images of all that is passed before it, so is it the office of the mind, to reflect everything, the animate and the inanimate, the dead and the living, the silent and the sounding, the motionless and the moving.

We are not unmindful of the fact that there are some people in this world who claim that all things are endowed with intelligence; that even the great huge body of the earth is perfectly conscious of its movements, and that it could come to a standstill any time it felt like it. Some people think, but never reflect; they fix their eyes upon a certain point and watch it steadily until an idea is born; when this idea is born they pronounce it good, no matter how unreasonable it may be. This class of minds never weigh one thing against another, but look steadily at the one little focal point until an idea is hatched, and then they declare this idea a wonderful truth. If those who declare that all is mind or all is God, would stop and think a little—weigh one thing against another, they would soon discover that

such notions are worse than dreams and the mind is only that which reflects things, and not the things themselves. God is that principle in man that enables him to see nature and all her works, but the works are not God. God is a spirit. But a spirit is not conscious of anything, only as it can give expression to itself through organs constructed for this purpose. While we sleep, we are as unconscious as are the stones under our feet. This proves to us that there is no conscious existence outside of mind expression. We are conscious when the mind is awake, and are conscious only of what passes before the mental eye. Inanimate nature is not conscious of its existence, but becomes conscious in the mind centers that have been created for this purpose.

At least one astronomer in this world, tells us that God is a being of form and shape; that he has a shape like we, his creatures, and that he has his home in some great central sun. In other words, the life and light and force agent of the universe is electricity, and this is governed by the same laws throughout the universe that governs it here; the God-head is the dynamo that generates the current that goes out on its circuit to all the great worlds. Electricity must complete a circuit, otherwise it will not move at all. The brain of man is a machine that turns out thoughts. Trees cannot give birth to thoughts. Only organs shaped for this purpose, can give birth to thoughts.

Mr. Morton contributes an excellent article on The Diet Question this month, and promises to continue the subject.

He quotes from Dr. Hall's Physiology, whose language is technical, but "Carbo hydrates," "Salts" and "Proteids," whilst technical and Scientific, are both Latin and Greek to the masses.

The Literary Grotto.

REVIEWS BY C. P. HOLT.

"Nequa." By Jack Adams. Equity Publishing Co., Topeka, Kans. Cloth, \$1; paper, 50 cents.

Bulwer, in his "Coming Race," describes a jumping-off place, where his adventurous characters step into the bowels of the earth and discover a new and different race of people from those on the outside of the earth. Bellamy, in "Looking Backward," gives us a glimpse of the possibilities of a social system vastly superior to the present competitive system.

"Nequa, or the Problem of the Ages," is a tale with a moral similar to those mentioned. It is the first of a series which are promised by the author, and is interesting enough to cause the reader to earnestly wish for more, for it is evident that in this book the half has not been told.

The plot is well laid, and though the characters are not as real as we might wish them, yet they do some good work.

There are loves and disappointments, and villians and adventures in plenty, but the interesting part is where the heroine, in disguise, accompanies her lover on an exploring expedition to the North Pole, and after many vicissitudes the ship in which they embark is carried by a strong sea current over the open polar sea into the center of the earth, where they meet a superior race of people, who have in their history been through all this competitive tragedy which we of the outside crust of the earth are now enduring.

After knocking the props from under the competitive system, these hollow-globe people got on finely and had, every man, woman and child, all they wanted of the good things of the earth's interior with not a nabob among them.

The heroine comes back as far as Alaska, alone, in an air ship,

gives her MSS. to a man standing on a cliff, telling him to give it to the publisher, and back she goes in her air ship to again confer with the "Altrurians" of the hollow globe. "Nequa" is good.

"Twentieth Century Physiognomy." By Frank Ellis, Blackford, England. Price, 1s. (25c).

There are only 64 pages in this book, but it contains about all that is positively known of the science of Physiognomy. There is nothing original in the book, neither is there any nonsense. The style is that of questions and answers well boiled down.

The reader is not mystified by supposable cases which have no existence except in imagination. The author deals in straight goods—pithy facts.

Before me lies the address of W. R. Davis and that of Gen. N. P. Chipman, delivered at the first meeting of the University of California Revenue Association, Dec. 22, 1900. The addresses are strong appeals for further State aid for the University of California.

There should be no lack of funds in support of this, the people's university. Professors and students in the California University are free men and women and have unfettered tongues. Let us keep this university free and supplied with funds. It should not languish. California is rich. Let its people receive a liberal education.

The Phrenic World, Brownwood, Texas. \$1 per year; 10 cents per copy. This is a new 16-page magazine devoted to Phrenology, Meteorology and kindred subjects. The editor says that he has something to say. Let him proceed to explain. There are waiting eyes and listening ears.

The Philosophical Journal, edited and published by T. G. Newman at 1429 Market street, San Francisco, every week, is filled with

Surprising tales and real philosophy, all along occult lines.

The Star, which James H. Barry edits and publishes at 429 Montgomery street, San Francisco, costs only \$1.50 a year, and every weekly issue bristles with truths which are instructive to read and good to contemplate. Wrongdoers, public or private, get pale in the light of *The Star*.

COGITATIONS.

BY C. P. HOLT.

Think of It.

It was a sermon in a few words that the physician to Queen Victoria preached when he said on leaving her bedside:

"All majesty is gone, and we have here only an old woman dying."

The spectacle should give us pause. The queen is dead. She left a crown and fifty million dollars. She left them.

A few months ago C. P. Huntington died. He was possessed of eighty millions of dollars. Yet he died. He left the dollars behind.

Last week at the county hospital John Cohn died a pauper. To-day John Cohn has as many dollars and as bright a crown as has Queen Victoria or C. P. Huntington.

Not Yet.

A government is always suited to the people who are governed. A stream never rises above its source.

If England, Germany and Russia are monarchies to day instead of being republics, it is because the people are not yet fitted for any government other than a monarchy. There was some hope that England had reached the period of republicanism, but that hope was dispelled when with pomp and pageant King Edward VII was hailed by millions of English people to the throne. That settled England's destiny for a while.

When William the great "I am" of Germany several years ago told

his soldiers that his word was law and if he should command them to shoot father, mother or sister they must obey, and no indignant protest was raised by the German people (except the Socialists) that settled the fate of Germany several years longer.

When at the last presidential election the people of the United States had the chance offered them to vote the Socialist ticket and by electing its candidates establish in America a government "of the people, for the people and by the people," and by placing the means of production and distribution in the hands of the people bring plenty and happiness into every household in the land and joy into the heart of every American citizen, when the people had this opportunity and failed to embrace it, they only proved themselves not yet fitted for freedom. They must wait a while longer.

It is of No Use.

It is of no use talking Greek to a dray horse. Similarly it is useless preaching reform to men and women who do not understand its meaning and are satisfied in their ignorance.

If you explain to a tobacco user that the weed is poisonous and filthy withal, he only stares at you and puffs away at his ill-smelling pipe or offensive cigar. He does not understand you.

If you assure a wine bibber that alcohol is destructive to health, morals and to life, he laughs you to scorn and goes on drinking and staggering.

When you inform your neighbor that you are a vegetarian he exclaims "what, you don't eat meat? What in the world do you eat?"

After you have explained to him that men and monkeys are not carnivorous by nature, and that fruit, nuts and grains are man's natural food, he yawns his disapproval of your vegetarian fad and goes on eating swine flesh, and groaning with rheumatism.

The underpinning could be

knocked from under this infernal capitalistic system before to-morrow night if the wage-slaves of the world only understood the principles of Socialism and would vote the chains off their limbs instead of hugging them, but they all want to become capitalists themselves and hope to get there some day. So it is that the rich keep on getting richer and the poor grow poorer. It seems useless to talk sense to senseless people.

Consistency.

Andrew Jackson Davis when taken to task by a critic for writing one thing in one book and quite the reverse in another, replied that it was no part of his business to be consistent. Yet consistency is said to be a jewel. Few people possess this jewel.

Dr. J. H. Kellog is at the head of a large Sanitarium in Battle Creek, Mich. He is a talented, educated man who has written many lengthy and able articles in advocacy of Vegetarianism. These articles have been published in "Good Health" and in books. Dr. Kellog is very much opposed to beef or other flesh being used as food by man, and yet this same Dr. Kellog is on record in the February number of Good Health as saying that vaccination is a good thing and is a preventative of smallpox and when an epidemic of this disease breaks out in a neighborhood it is the duty of everybody to get vaccinated. Now, vaccination is the act of injecting pus from a sore on a calf into the veins of a man. Will Dr. Kellog explain the difference between eating a piece of dead calf or cow, and injecting the calf, or cow into a man's blood?

Dr. Kellog talks nonsense. He is inconsistent.

There is another doctor in Battle Creek, whose name is Dr. J. M. Peebles. He too is talented and cultured and has written books galore. One of his latest books is called "Death Defeated," and is largely in advocacy of vegetarianism. It would make you sick to

look at a roast turkey after reading in this book about the iniquity and filthiness of such eating. And yet last Christmas my friend, Peebles, who abhors flesh eating, sent as a Christmas present the price of a turkey to his friend Newman of the Philosophical Journal in San Francisco, telling Mr. Newman to use the money in buying a Christmas turkey. It is as if Mrs. Nation should send a jug of whiskey as a birthday present to her pastor.

Dr. Peebles is a good man, and a great traveler, but he is not in the least consistent; probably that is not his business.

William McKinley is President of the United States. One day some time ago, "befo the wah," he is on record as saying that "force able annexation would-be criminal aggression." He is the man who asked Congress for 100,000 soldiers to forceably annex the Phillipine islands to the United States. Consistency and Wm. McKinley are at outs.

The Christian missionaries in China preach the golden rule and then loot the Chinaman. Fact! A melancholy fact. The missionaries have no business with consistency. Consistency is no part of their business.

A Withered Boy.

There entered our office a boy of tender years, withered as an autumn leaf, shrunk and wrinkled as any old man eighty years of age.

He was in the charge of his mother. She had administered every remedy advertised for debility and had him under the care of several doctors, she said; but none had appeared to understand his case, although all had in turn "doctored" the poor boy.

He had not the appearance of a Cigarette Victim nor one who committed self abuse; all these signs were absent, but his mother stated that he had been charged with both crimes against nature.

After a few moments reflection we remembered having a similar case and inquired if the boy slept with an old person?

"Yes" came the reply "he sleeps with his grandfather and has done so since he was two years of age, he is grandfather's pet."

Pet or no pet we answered, he must have a bed to himself, or he will die. The old gentleman is absorbing the life of the young plant—living on the boy's vitality. Let them sleep apart, grandfather may die but the boy will live providing he gets nourishing food, plenty of sunshine and fresh air.

Let him skip in the fields like a lamb at play and he will live.

That was a year ago; the mother acted on our advice and to day the boy is recovering and thriving like a sturdy Oak.

The consultation cost her one dollar and she has her boy. She was paying out never less than ten dollars per month for medical treatment, and at the end of it she would have laid the bones of her poor boy in the cemetery on Lone Mountain.

PHYSIOGNOMY.

The signs of character in the Face is the result of brain action. The face of a new-born babe is a blank page. Its eyes, nose and mouth are without expression. As it begins to smile the outward corners of the mouth turn upward and its features come to wear an indelible smile.

Where does *this* expression come from? It comes from the brain organ of Mirthfulness. There could be no smile without this faculty. There is no case on record where a man with a low and very narrow forehead ever wore a continual smile.

Humorists are large in Mirthfulness as denoted by a high and wide forehead.

The typical North American Indian has a very narrow forehead; he is not a laugher, but is sullen in

his demeanor. Barbarians do not joke, they do not understand or comprehend a joke. Those with narrow foreheads do not, whether barbarian or civilized.

When Hope is very small and Cautiousness very large, as revealed by form and shape of the head, such persons are apt to become despondent and melancholy. See how this affects the facial expression. The corners of the mouth then turn downward and the nose also turns down at the end in a "melancholy fashion."

The *action* of every brain organ can be seen on the face, so that character can be read by the aid of physiognomy.

Phrenology, however, is a deeper and more reliable science than Physiognomy. Physiognomy is only a record telling us *how* a person has lived. It is a surface science and does not reveal the possibilities of men. Phrenology reveals all the *latent* as well as the active powers of the mind.

The Physiognomy of the earth does not reveal the secrets of the bowels of the earth. For millions of years gold and other precious metals have lain beneath the rocks in California, but neither stone nor fern, or tree or flower told the story to man, that untold treasure lay beneath the sod until Marshall found a nugget at Sutter.

So it is with Physiognomy. By searching the face, signs of character may be traced. But the real and (unknown sometimes) character of the man—his talents, his strength and weakness is only revealed by Phrenology.

The Form and Size of the Head, Texture or Quality of organization, Temperament and other conditions tell the whole story. If you would read character go to headquarters.

Some persons pretend to believe in Physiognomy, but not in Phrenology. We have always found upon investigation that they knew very little of either.

Human Nature.

A MONTHLY JOURNAL DEVOTED TO
Phrenology, Physiognomy, Health, Medi-
cal and Social Reform.

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ALLEN HADDOCK,

EDITOR AND PROPRIETOR.

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C. P. HOLT, EDITOR OF REVIEWS.

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Influence of the Mother.

J. B. Dods, in his lecture on
Electrical Psychology, says, "If
the father should possess the tal-
ents of an angel and the mother
be deficient in intellect, her sons
would never rise above mediocrity.
The best intellect is in favor of the
daughter.

"But reverse it. Let the father
be deficient in intellect and the
mother highly talented, and she
will produce intelligent children
of both sexes, but this intelligence
will be more strongly developed
in the sons than in the daughters.
An instance cannot be found
where an imbecile mother ever
produced a man of sterling quali-
ties, even though the father were
most eminently distinguished. All
talented and great men have had
great mothers who, if uneducated,
still possessed the elements of ori-
ginal greatness.

The organ of continuity is an
outlaw; it has no more to do with
the domestic group than with any
other group of faculties; although
it is located in the social.

OUR EUROPEAN TRIP

No. VII.

London No. 2.

On our visit to London this time
we took the midnight excursion
train at Batley, and arrived at
Kings Cross Station soon after
daybreak.

The excursion party from York-
shire was under a leader, or guide,
and numbered about thirty. We
kept altogether for two days, liv-
ing at the same hotel, riding on
omnibuses, railroad cars above and
underground, or steamers on
old father Thames to points of in-
terest, or walking in small batches
together, yet always within sight
or hearing of the guide, who was
ever ready and willing to give us
all information about the sights of
London.

THE SIGHTS OF LONDON.

Our first object of interest on
reaching London, and before the
hotels were opened was a ram-
ble through the great meat mar-
ket at Smithfield.

What a strange sight! Thous-
ands of cattle cleaned and dressed
hung there ready for London con-
sumers; yet, as the guide told us,
that meat would not give a meal to
a thousand, part of the population
in the great metropolis.

From the meat market we
passed through Bartholomew's
(Hospital) square, noticed the
massive buildings, and at 7 o'clock
went to the hotel to breakfast.

THE GUILD HALL.

At 8:30 we marched to the
Guild Hall, the official palace of
the London corporation, the scene
of its most magnificent festivities
and receptions, the place where
royalty is received by the Lord
Mayor and where members of
Parliament are elected for the
city. This structure dates back
to the early part of the fifteenth
century. It suffered severely in
the great fire in 1666.

Its halls are enriched by mon-

uments of Wellington, Nelson,
Pitt, Beckford and other promi-
nent heroes and statesmen.

Its stained glass windows are
magnificent, its library, reading
rooms and museum contain price-
less treasures.

In the Guild Hall, yard and
busy thoroughfares adjoining, flocks
of pigeons said to be descendants
of birds which settled on the ad-
joining roofs in ancient days,
alighted under the horse's feet
and between the wheels of vehi-
cles in such a manner as to cause
one to wonder why they were not
run over, or sometimes caught by
the passers by. Tame, yet wild,
picking up food in crowded streets
where a blade of glass can have
no chance to grow.

ST. PAUL'S CATHEDRAL.

St. Paul's Cathedral stands on
the site on which the first church
was built when Christianity was
introduced into Great Britain in
the early centuries.

The cathedral has been burned
to the ground and rebuilt on sev-
eral occasions. Sir Christopher
Wren built the present classical
structure.

St. Paul's—beyond all doubt the
most conspicuous object in the
distant view of the British capital,
stands in the very center and on
the most elevated part of the city.

It is built of the finest stone
throughout, on the plan of the
Latin Cross. It is 515 feet long,
180 feet wide, but including the
transept and doors 250 feet, or
2,292 feet in circumference. The
dome is 364 feet high and 149 feet
in diameter and ornamented in-
ternally by eight painted scenes
from the life of St. Paul.

WHISPERING GALLERY.

Mounting the long and tedious
stairway we reached the "Whis-
pering Gallery" at the foot of the

great dome. The guide bid us put our ears to the wall, when further on, with his back toward us, his face also touching the wall, he faintly whispered the Lord's Prayer.

The sound waves traversed the base of the great dome and came to our ears in clear-cut sentences, and apparently in greater volume than when they left his lips.

Space forbids any extended description of St. Paul's. We had a good view of London from the dome, and on our descent we joined the great throng of worshippers below. Services are held daily, and we believe several times per day the beautiful service of the Church of England is gone through, the surpliced priests and choristers chanting to sacred music suggests Rome, for the proceedings are somewhat similar to Roman Catholicism.

THE GRAND DRIVE.

At 10 o'clock we commenced the grand drive by wagonette; passed Old Bailey and its dingy prison walls, so suggestive of unpleasant associations with London. On we drove over Holborn viaduct, which is more than a quarter of a mile long, 80 feet wide and lined with lofty buildings; then through Covent Garden, famous for fruits, flowers and bouquets, and where formerly stood the Convent of St. Paul's. After the Protestant reformation the site became vacant, and stalls were erected for the sale of vegetables. The center of the market is covered with fashionable stores, where California and other tropical fruits are displayed for sale. Bartlett pears which we buy from pedlers in San Francisco in the height of the season at sixteen for 5 cents, and big ones at that, here sell at from 4 to 6 cents each.

TRAFALGAR SQUARE.

We now enter the famous Trafalgar Square. This large open space Sir Robert Peel described as the "Finest Sight in Europe."

In the center of the square stands Nelson's monument. The column is of granite, 177 feet high, surmounted by the statue of the great naval hero.

On the four sides at the base are bronze bas-reliefs representing the battles of the Nile, St. Vincent, Trafalgar and the death of Nelson. The monument cost \$120,000.

Other attractions of the square are statues of Havelock, Napier, Gordon and an exquisite statue of that wilful old Tory, King George IV, who is an interesting character to Americans. According to the portraits we have seen of him he had a very high crown and stiff upper lip, denoting that great stubbornness of character for which he was conspicuous.

PALL MALL.

Now we arrive at Pall Mall. The name is derived from the game played in St. James Park by Charles II and his merry associates.

It is now the abode of the rich and titled aristocracy. In the vicinity is located the fashionable clubs of London. We drove past "The Marlborough," "Carlton," "Athenæum," "Army and Navy," "Oxford," "Cambridge," and other swell club-houses, reaching St. James Palace at 11 o'clock and witnessed one of the greatest sights in London, "Mounting Guard."

What pomp and ceremony to be sure; what self-pride and conceit the Life Guards manifest as they march past like clockwork to the strains of a great military band. Not a crease or a spot on their clothes, and their faces are the picture of health—strong of body and limb, with head erect, and every movement so perfect in action it makes one feel as if the men were machines or puppets pulled by one string.

Of course. Why not? All there is to us is in our heads. Phrenology is the only science in the world that treats of the Functions of the Brain. The Mind is in the Brain. Phrenology therefore is the Science of the Mind.

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HEALTH DEPARTMENT

THE DIET QUESTION.

Just now so much is being said upon this question "that one may find it answered in nearly as many ways as there are respondents to the query."

Great truths are eventually established, whether one man or a million may champion them. Then, too, truth as seen by one man may be seen under a very different guise by another.

I would discourage, if I could, any attempt which seems to place one in the position the church dignitaries formerly held—that of falsifying to carry any good (?) point in favor of the truth (?) There are those who believe in a mixed diet, that is, meat, fruit and vegetables, and there are others who accept as the proper diet for man, fruit and vegetables only, while a few think fruit and nuts alone are nature's food for man.

There are many noble adherents to each of these tenets, many honest and undeceiving souls who believe they are right and the 'ot her fellow' is wrong.

Let us reason together, dear reader. I mean you. Do not let preconceived notions; even if you have lived by them a century, and lispd them from the cradle, stand in our way and hide the light which we are seeking under a bushel of prejudice. I have great respect for any one who stands for an idea if he perceives it to be founded in nature.

First let us present some tables of the relative food values, etc., as they appear in "Hall's Physiology," a very recent work, and we may draw our own conclusions from them:

VEGETABLE FOODS.

		Total Solids..	Salts....	Carbo-hydrates	Fats.....	Proteids..	Waste in Water..	FOOD.
	Sugar.....	98.0	0.2	97.8	.....	.....	2.0	Sugar.....
	Syrup.....	56.3	2.3	55.0	.....	.....	43.7	Syrup.....
	Tapioca.....	.....	.....	.....	.....	.....	.....	Tapioca.....
	Cornstarch..	98.0	0.2	97.8	.....	.....	2.0	Cornstarch..
	Rice.....	87.6	0.4	79.4	0.4	7.4	12.4	Rice.....
	Macaroni....	86.9	0.8	76.8	0.3	9.0	13.1	Macaroni....
	Flour.....	87.5	0.5	74.9	1.0	11.0	12.5	Flour.....
	Cornmeal....	85.0	1.4	70.6	3.8	9.2	15.0	Cornmeal....
	Oatmeal....	82.4	2.0	68.2	7.1	15.1	7.6	Oatmeal....
	Beans or Peas.	87.4	3.1	59.2	2.0	23.1	12.6	Beans or Peas.
	Potatoes....	21.1	1.0	17.9	0.1	2.1	78.9	Potatoes....
	Onions.....	12.0	0.6	10.1	0.3	1.4	87.6	Onions.....
	Cabbage.....	8.3	1.1	5.5	0.6	2.1	92.0	Cabbage.....

This is but a partial list, but it will suffice for our purpose. Now let us turn to a similar list of the animal foods, that is, meats:

		Total Solids..	Salts....	Carbo-hydrates.	Fat.....	Proteids.	Waste in Water..	FOOD.
	Beefsteak.....	25.6	1.6	.....	3.5	20.5	74.4	Beefsteak.....
	Fat Beef.....	49.0	4.4	.....	29.5	14.3	51.0	Fat Beef.....
	Lean Beef.....	28.0	5.1	.....	3.6	19.3	72.0	Lean Beef.....
	Fat Mutton....	47.0	3.5	.....	31.1	12.4	53.0	Fat Mutton....
	Lean Mutton....	28.0	4.8	.....	4.9	18.3	72.0	Lean Mutton....
	Veal.....	37.0	4.7	.....	15.8	16.5	63.0	Veal.....
	Fat Pork.....	61.0	2.9	.....	48.9	9.8	39.0	Fat Pork.....
	Poultry.....	26.0	1.2	.....	3.8	21.0	74.0	Poultry.....
	Canned Salmon.	36.4	1.4	.....	13.4	21.6	63.6	Canned Salmon.

We will not now take the space necessary to give similar tables of green vegetables and fruits, but say in passing that they have a less percentage of solids (food value) and as a rule do not possess much proteids and fats, but are richer in carbohydrates, the starchy and sweet principles.

Now, man needs a certain amount of those elements as food which will replace the waste continually going on within his body. The tables which I have copied are defective from the fact that they do not give the percentage of phosphorus in the several foods. Phosphorus is a very essential food element for the brain, and appears in varying proportions in most all the foods above given. It is found in the greatest percentage in salmon fish, and also largely in whole wheat or graham flour.

The relative amount of the several food elements necessary for perfect nourishment will vary (a) with the individual, and (b) with the nature of the work done by the individual.

Right here is where our quarrel begins, and where, I suppose, it will end—with the individual.

One can hardly help seeing that the food should vary as the nature of the labor demands; containing those substances in greatest proportion which are most rapidly eliminated as waste. It takes more proteids for the man who works with his muscles, and less of the brain sustaining elements; while the brain-worker will require the phosphates and fats, to rebuild the brain tissues which have wasted away.

The question, however, of individuality is not so easily agreed upon as to its settlement; nor should we ever expect it to be. It is particularly the fact that one can get proteids from cheese and cannot digest peas and beans. Another will eat beef and abstract from it those things which he most needs, while to place him upon a

vegetable diet is starvation to him—so he says.

Beside these general broad considerations, there are peculiar fancies, idiosyncracies of people—some being unable to eat and digest what is apparently very easily assimilated by another.

We will have occasion to refer often, no doubt, to the previous considerations, and tables in our discussion of the "diet question," as we intend to take up in our next paper the cost, food value, digestibility, purity and adaptability of the mixed diet and the vegetable and fruit diet to the requirements to which we believe a proper and complete diet should conform.

J. O. Morton.

ABOUT A VARIETY OF THINGS.

From South Kensington School of Cookery.

BY MRS. GREENUP.

39.—Never make up a large fire near bed-time.

40.—Never put wood in the oven to dry, or it will taste whatever is baked in it afterwards.

41.—Rake out the fire before going to bed; the cinders will help to light the fire in the morning, and it is safer to leave it out.

42.—Never leave matches where the children can reach them.

43.—Clear away every thing as soon as used, then the kitchen will always look tidy. Do not leave supper things to be washed next morning.

44.—Be careful to air the linen well. Damp cloths and sheets are enemies to life and health.

45.—Fresh air, let in through the windows every day, will help to keep the doctor from the door.

46.—Take care of pieces of string, sheets of paper, and paper bags that come in with parcels; they are sure to come in useful.

47.—Small pieces of soap from

the bedrooms and elsewhere should be saved for boiling in the copper on washing day.

48.—Remember that everything costs something, therefore nothing should be wasted.

49.—A faithful servant is as careful of her master's goods as if they were her own, and even more so.

50.—Have a place for everything, and keep everything in its place. Remember that there is no place for dirt except the dust-bin, and that it must not stay there too long.

THE SCIENCE OF MATING.

BY T. J. BROOKS, ATWOOD, TENN.

Human science is the greatest thing that mind can conjure with. Superseding every other subject in importance, it has been neglected to the detriment, nay, alarming calamity of the race.

The best thing we can do is to give an inheritance of brains, health, brawn, beauty and character to future generations. What we are largely depends upon what our parents or our ancestors were, and upon the lives they lead. Who one's parents were depended entirely upon those agencies which brought them together in wedlock. These agencies, be they what they may, and the methods used, constitute courtship.

To scientifically regulate courtship would be the sublimest achievement of civilization.

There is such a thing as producing superior offspring by judicious selection and observance to the law of Genius.

Why not have system in society as well as in business? The first right of every soul is to be properly born. This cannot be done by haphazard methods. An inheritance of mind, heart and body free from ills, is worth more than thousands of millions of dollars.

Which would you rather have, a big brain and good appetite without wealth, or Rockfellow's

wealth without this physical heritage?

Happiness is the greatest thing on earth. The way to obtain it is to be born right, marry right and live right. Courtship determines each. People do not understand character and temperaments. Therefore the marriageable should be examined and directed. A school of character interpretations is needed for candidates for matrimony and of generations for the married.

The agencies which brought your parents together at Hymen's altar and the lives they led, determined when you should be born, and who, and what you should be. You, yes you, would never have existed if you parents had not married each other, but each had selected some one else. Your existence and the character of your existence depend upon some very plain facts, conditions and circumstances. There is such a thing as being the product of right conditions and enjoying the results, or of being the product of imperfect conditions and having to endure the consequences. People, men and women, suit or don't suit. They should know beforehand in order that Love may have that blissful reign that makes life worth living and the earth a paradise of perennial joy.

Sin and ignorance can be generated out of the world more permanently by properly preparing the way for the unborn, than by moralizing and sermonizing the living, who have come into the world clogged and loaded with dull, depraved brain and feeble, distorted bodies. Infirmities are the result of disobedience to law. Let us follow the law.

A University of Courtship, properly conducted, would be of far more service to mankind than a hundred universities of Greek and Latin. If life is practical courtship can be reduced to a practical science, which has never been seriously attempted.

Ambition, aspiration, moral stamina, honor, courage, etc., are as much a part of the mind, and inherited, as are love, hope, memory, acquisitiveness, judgment, etc., and when man bestows as much time, talent and means upon ways and means in directing and observing results in the generation of the higher faculties of the mind and purposes of body, as he has devoted to the breeding of stock and the controlling of the elements, he will mount a throne of power that the universe will acknowledge with grateful obedience. Whatever is natural but not always normal.

PLAN.

Secure the use of some suitable building four days in each month. Call it the "College of Courtship." Provide a competent Faculty of Phrenologists and Diagnosticans. Every student to register. The X-ray of science is turned on him or her and a chart filled out giving the physical and mental make up. Another chart is also provided giving the exact character of person suited for a companion. Introductions offered and a jolly good time enjoyed. Many suitable entertainments can be provided. Everything high-toned, systematic, orderly. Institution incorporated. Let HUMAN NATURE be the organ of the school and be used as a medium of expansion.

This would insure the union of the fit only, the survival of the fit and the birthing of the fit. The men and women who inaugurate this institution will mark an epoch in history of far-reaching importance, even greater than the discovery of America by Columbus. It would soon be patronized by the brainiest and worthiest young men and women of the world.

Phrenology must not be confounded with the band of "head feelers" who go swooping and yelling up and down the country as "Professor This" or "Professor That." Every head-feeler is not a Phrenologist any more than every mathematician is an astronomer, every public speaker, an orator, or every politician a statesman.

MORALITY AND RELIGION.

A man may be religious yet not moral, or he may be moral and not (church) religious.

One of the worst and most selfish men we ever knew was very devout. He would pray like steam on Sunday, and on Monday would rob, or try to overreach his neighbor, but we do not condemn creeds on that account. A religion based on morals is uplifting and sustaining.

One of the most faithful men it was our lot to know, did not believe in the existence of God or a Creator, but he loved his fellow-man. For twenty six years he was the Treasurer of a friendly society and was never a penny wrong. He showed us a gold watch and chain that was given to him for "good and faithful services."

We neither censure nor condemn these men for their faith or their acts. Each acted according to his own organization and neither had control over his own birth.

The former was a devout worshipper for his Veneration was large and Spirituality full. He sincerely believed as he worshipped, but Conscientiousness was so small and the selfish propensities so large, he could hardly distinguish right from wrong when his selfish interests were at stake.

The latter had very large Conscientiousness and Benevolence. He was just and kind. His Veneration was full; he respected both the old and young, but the organ of Spirituality in his cranium was so exceedingly small, he could neither comprehend the unseen forces of nature or believe in anything but that which appealed to his natural senses. In his opinion when a man died, he died like a dog and that was all the re was to him.

Who is to be pitied the most, the one who prayed and worshipped yet broke almost every

article in the decalogue, or the other who served his fellow-man faithfully, but did not acknowledge his Creator?

Were not both men acting out their own organization?

But which was the best man? or which stood the best chance of a happy life in the next world?

Who can say?

Neither one had control over his own birth, each had to accept such an organization as his progenitors gave him

Tristram Shandy spoke roughly but philosophically when he said, "Oh that my father and mother had known what they were about when they begat me. I might have made a different figure in the world"

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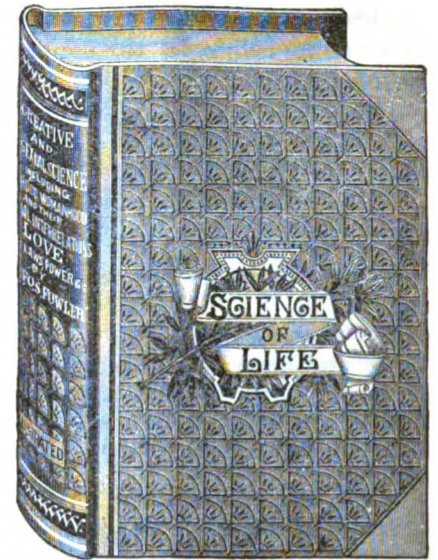
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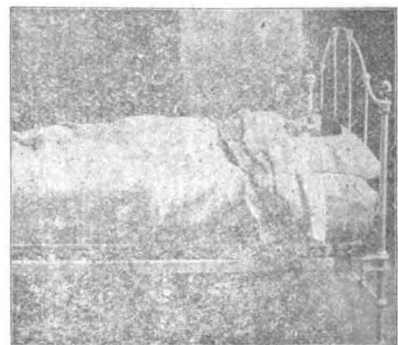
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