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## Can Organic Quality Be Improved?



B. J. IN 1886,  
A Common Laborer.



B. J. IN 1892,  
As a Student.



B. J. IN 1900,  
As a Lawyer.

### FROM THE SALOON BAR TO THE LEGAL BAR!

The term Organic Quality is applied to the Texture of the organization, or state of the system as to coarseness or fineness of structure.

The Organic Quality is finest in persons of the Mental Temperament.

A full degree of fineness of Quality is essential to sensitiveness, as well as activity and clearness of mind.

The question is can Organic Texture be improved? Yes, most certainly. The process of refinement is slow and so gradual as to be almost unnoticed day by day, but proper habits, ideal food, ideal thoughts and elevat-

ing surroundings, education and culture, together with a love of our fellowman, can work wonders in the process of self refinement.

Mr. B. J. came into our office recently with the above three portraits of himself, taken at three different periods. Viewed at these separate periods the change in him for the better is very remarkable, and dates from a personal examination we made of him in 1886.

He was then a common laborer—a pot-house politician; a hard drinker, living on coarse food, with gross sur-

roundings; his habits were very loose, but we discerned beneath a rough exterior intellectual capacity and a strong mind, although at that time he was a slave to sensualism.

His keen practical intellect, full round eyes, rather characteristic mouth, sharp-pointed nose, round ears; shape of head and features generally indicated a mind of considerable reach and power, which if properly directed, would be able to make himself felt in the world, and that he could improve himself greatly.

We gave it as our opinion that he

was a diamond in the rough; that with his power of speech, with large combativeness and indications of courage, together with his analytical type of brain, and excellent memory of facts and events, he could shine as a lawyer.

But he would have to make a complete change of habit, drop his bar-room acquaintances, forsake the saloons and begin to study; study! study! with a sober brain.

He was then half drunk and asked permission to smoke a cigarette in the office; he had come in, he said, "just for fun," but he got a delineation and entertainment that set him thinking about reform; he would become a man.

He resolved there and then to never touch another drop of liquor or beer or intoxicating drinks. He has not taken one step backward from that day to this.

The second portrait of him shows a great improvement on the first, but the third exhibits a greater advance still in the process of refinement—a grand illustration of the possibilities through proper habits, proper thinking and self culture.

During these years not only has the Quality of Texture been wonderfully refined, but the Temperament from Motive-Mental has been entirely changed to the Mental-Motive. The science of Phrenology is elevating.

### Why a Mixed Diet Is Best.

In the October number we declared our belief in a mixed diet, whereupon our vegetarian friends waxed hot!

Our belief is based on the plan of creation. Man is the fruit of all below him—a microcosm of the Mineral, Vegetable and Animal kingdoms. To be *natural* he must derive his sustenance from these three kingdoms. The Animal feeds on the Vegetable, and the vegetable receives its succor from mother earth, the womb of the Mineral kingdom.

It is *unnatural* for man to live exclusive on flesh-meat to the exclusion of fruit and vegetables, or to deny himself of the the former and exist

exclusively on the latter. The faculties in the base brain need the nourishment to be derived from the animal kingdom, that cannot be found in the vegetable, notwithstanding arguments to the contrary.

On "The Question of Flesh Eating" we find the following in *The Flaming Sword*:

"If we eat to live, we make eating serve its legitimate purpose. The very demands of life make it necessary for man to appropriate the life of the kingdoms which are below the kingdom of man. That which sustains him is found in the flesh of animals and the products of the vegetable kingdom. He is able to make food perform a use to himself; and he is so far superior to his food as to make its substance his own. There is nothing in the healthy and pure state of that which is appropriated as legitimate food, that is able to harm him or interfere with his mental or spiritual progress.

"It is not a crime to kill and eat animals, any more than it is a crime to take the life of vegetables. By appropriation we transform the substance of food to human flesh, endowed with human life. In this way the life of the vegetable and the animal rises into a higher place; it is in the order of progress from the lower to the higher."

If flesh-eating is unnatural then is it unnatural for a whale to live on herring, a hawk on sparrows, or a hound on rabbits. It seems cruel, but if it is cruel then nature is cruel even unto death.

In "New Hygiene" Wilson says: "A glance at the nations of the earth, both past and present, with a knowledge of the character of the food consumed by them, shows that those races living on a *mixed diet*—especially the wheat, beef and mutton eating races are always and have been the dominant races; the strongest physically, morally and intellectually.

"Those which live almost exclusively upon flesh are savage and untamable like the carnivorous beasts,

"a prominent example of which will be found in the American Indian, while those whose diet consists of vegetable foods are docile, morally weak and easily enslaved, of which the African and Hindu are examples.

"If the 300,000,000 Hindus could be fed for a generation or two on John Bull's roast beef and bread the rule of 40,000 Englishmen in India would soon terminate."

A dog fed on meat exclusively—especially *rare* meat, becomes irritable and savage, while the same animal fed upon vegetable foods become tractable. This is well understood by menagerie keepers.

But some men, like some monkeys are bad, eat what they may. The same articles of food appropriated by two men—one naturally *good*, the other *bad*, will become transformed to good substance in one and bad substance in the other; at the same time we admit the influence of food to its full extent, we would draw the line at the hog, and other "unclean beasts" as food.

The Jewish race is a notable example of the value of a mixed diet. While other races have flourished, decayed and been blotted out of existence, the Jew still retains his vitality, holding his own—and holding others' *own*, too, against all comers.

### The Phrenological Annual

Is now ready. Among its contents are "Phrenology and its Bearing on the Church" by one of our old students, the Rev. Alfred Ramey of Arizona; "Temperaments of McKinley and Roosevelt" contrasted by Jesse Fowler; "Phrenology and Education" by E. Bellows; "Phrenology and Adaptability in Marriage" by Wm. E. Youngquist; "Why Should Phrenologists Study Hygiene" by C. S. Wales and other excellent articles by the best writers in America and England.

An article on "The Brain" by ourselves is republished in HUMAN NATURE this month. We will forward *The Annual* to any address in the world for 25 cents. It is a gem. Address this office.

*The following article is a reprint from the Phrenological Annual, 1902.*

## The Brain — Its Dual Function.

### SOMETHING MEDICAL, MEN SHOULD KNOW.

BY PROF. ALLEN HADDOCK,

Editor of HUMAN NATURE, San Francisco, California.

There are some things concerning brain, body and mind, of which the majority of medical men seem to know very little about, and most of them appear content to remain in the dark.

The Psychic or mental functions of the brain, as understood by phrenologists, is still held as a superstition by all but advanced medical practitioners.

Surgeons as a rule are unwilling to believe anything not revealed by the knife or scalpel; they are blind materialists!

To them the brain is an unexplored continent dark as darkest Africa—they are evidently restricted in their vision by the dogmas of their school, and do not believe the wonderful stories told of it by Phrenological pilgrims who have crossed it a thousand times.

But what of the Physical functions of the brain? Ferrier and others have clearly demonstrated the motor centres, but much more than this is known to Phrenologists that would prove of great utility to physicians who are called upon to treat the sick, the insane, or those who are unbalanced in brain, mind and body.

Wonderful knowledge in this regard has been revealed to Phrenologists who study the *living* more than the dead.

What can a Cadaver reveal? What are nerves, bones, muscles and tendons but so much dead matter when the spirit that moved them has fled?

Man has a dual nature, a corporate body and spiritual body; the two are co-related. The chief organ through which the spirit or mind manifests itself is the brain.

Each convolution or definite centre in the Cortex presides over some dis-

tinct part or corresponding portion of the body akin to itself, for instance:

Alimentiveness is the centre or faculty for sense-hunger. Is it unreasonable to conclude that that part of the brain is connected with the stomach? If it is, would it not be useful knowledge to the physician to know how to treat one scientifically who is troubled by an abnormal activity of that organ physically and mentally?

Mr. F. T. is so afflicted in this way that he has an abnormal appetite; his stomach continues to respond to the desire for eating that the whole digestive tract becomes inflamed, the tongue furred, the eyes bleared, the mind muddled; he develops into a gourmand, at last he is a chronic dyspeptic.

Mr. C. B. L. is so small in the faculty he never *thinks* of eating until he feels faint or weak from want of nourishment; whereas, if the faculty was cultivated to normal size and activity he would come to his meals on time, and the result would be health and comfort to the body and peace to the mind.

An over-active Alimentiveness inflames the face to an unnatural redness, but Veneration has an opposite effect on the body.

Active Veneration depresses the circulation, drives the blood to the heart, gives an exalted state to the mind, and impresses the face with a soft, mellow tint, as seen in the countenance of all truly, good Christian men and women who live more in the upper than the lower regions of the brain.

Vitateness gives a desire to live, to cling to life on and on, defying sickness and grim death itself. Its effect is compactness of bodily tissues, enabling one to resist disease, whilst those in whom the organ is small have flabby tissue; muscle and tendon as well as the flesh is soft and flabby; when attacked with disease they soon fall away, give up all hope and are ready to lay down and die.

Unfortunately the medical text

books fail to point out these vital differences in men, and very few medical men are sufficiently original enough to investigate for themselves; at least, they fail to study man's nature, but turn to drugs for a remedy, believing as they do that there is a specific for all disease; so they abide by the text book, give so much of a dose for "an adult" without reference to his constitution.

The "dose" will perhaps whip the liver into a frenzy, if the patient has sufficient hold on life, if his Vitateness be large he may pull through and live, but if the "dose" be an opiate and the organ of Vitateness be small he will be likely to succumb; especially if the chin is weak—a weak chin denotes a weak heart—then he may die from syncope.

The doctor's testimony at the inquest will be that his patient died from "heart failure," which is about as foolish and as unscientific a statement as if he stated his patient died from want of breath.

But the Jury and Coroner are satisfied, the medical man has the law on his side, and that settles it.

For years it has been my practice to visit the Morgue and the undertaking parlors in San Francisco to note these cases, when a person has died from the administration of an opiate, or by gas in the dental chair, and in every instance I have found either a weak Vitateness or a weak chin; but when I have pointed out this weakness to the medical men or the dentist, they have repudiated it. They seemed afraid to be made aware of the truth; but the fact is, were this knowledge acted upon no lives need be lost; and not to know and act upon it is a crime—a great crime—against society.

A girl—a sweet, delicate young girl—near my office, died from the effects of a strong opiate. She had run a rusty nail into her foot, and within twenty-four hours lockjaw supervened. A young medical man was called in; he administered an opiate that sent her to sleep—it was the sleep of death.

The girl's father was enraged and

had the doctor arrested for murder. Of course, the charge did not stick, for other medical experts (?) testified they had given larger doses to children without any fatal effects, and that no one could explain why this beautiful maiden had succumbed.

I saw the case; she had small, base brain, weak Vitativeness and also weak chin, denoting a weak heart; but these signs are no criterions at all—have no meaning—to medical men, who still go on slaughtering their victims, and do not know the reasons why.

I think I have made it plain that Phrenologists are in possession of some little knowledge that medical men ought to know and act upon, but probably they never will until some great doctor (?) or an eminent authority (?) of their own school makes the discovery that that portion of the cortex situate near the mastoid process has something to do with the vital processes.

Sixty years ago that eminent Scotch Phrenologist and philosopher, Geo. Coombe, declared that Firmness stiffened the spine as if an iron rod ran up the back, but it stiffens and strengthens every muscle of the body for that matter, and gives strength to the bones as well as strength and stability to the mind.

Continuity controls the circulation of the blood. Phrenologists know that when the faculty is small there is a spasmodic circulation as well as spasmodic mental action, and so it is with every organ of the brain, the physical and mental action possess the same or similar characteristics.

We know that Secretiveness gives a tendency to conceal or keep back the thoughts and emotions of the mind, and in its physical action it secretes the solids and fluids of the body.

A sluggish liver causes despondency and gloomy forebodings. Biliousness gives one the "blues," for Hope is depressed. The faculty of Hope has a mental effect on the liver and engenders activity of that organ, giving buoyancy of spirits, but if the

liver remains congested from overloading, its effects are depressing to the mental state.

The brain is a dynamo with 42 keys, with 42 distinct notes; if any of the keys are out of order, sickness and disease or discord and unharmony is the result; disease, crime or insanity is the final outcome; drugs are no remedy; the remedy lies in restoring normal action to the brain and the normal functions of the body will follow, but if this procedure were acted upon and lived up to, the occupation of the drug doctor would be gone.

But there is no other real or royal road that leads to health and happiness. Man must act upon the advice of the ancient Greek philosopher: "Know thyself." And he can never know himself thoroughly until he makes himself acquainted with that greatest and grandest of all mental philosophies — Phrenology, as first discovered and laid down by the immortal Gall, and explicated by his devoted disciples and followers.

### Phrenology Progressive.

Phrenology is making wonderful progress in the world to-day, because it is a progressive science, based in nature.

Physiologists and old time anatomists, physicians and surgeons have not helped it any, but have hindered it greatly, for this reason:

All the while they have been studying the brain with the knife and the microscope. They have not studied *Function*; a dead brain has no function.

A scientist may study a corpse a lifetime, he will never by such a method learn anything about *function*; dead tissues reveal nothing but dead structures.

The doctors who dissected Czolgosz's brain say they discovered nothing to indicate murder or degeneracy.

Did they ever discover anything to indicate character in a dead man's brain? Never; and never will. They are on the wrong track.

They may discover brain lesion and injuries, congestion or inflama-

tion in certain convolutions or in the cortex, but such signs are indications of *diseased* conditions. They cannot account for character in a healthy brain, and never will be able to give a reason why Czolgosz murdered the President by dissecting the assassin's brain.

Jessie Fowler in The Phrenological Journal gave a scientific and accurate description of Czolgosz, because she studied the *Form and Shape* of his head, and conclusively proved him to be a degenerate.

Let dissectors take the Phrenological view, study the *Function* of the Brain, study the *Living Man*, not a corpse, when their own eyes may be opened.

We charge them with keeping the world so long in darkness regarding Mental Functions of the Brain; they have not studied *Function* but dead tissue.

### A Challenge to Vegetarians.

I challenge vegetarians to name five vegetarians, of any age and country, renowned in the world of action. I ask them to name six members of the Stock Exchange or six prominent journalists, generals, statesmen, politicians, inventors, actors, lawyers, or other professional men, who are vegetarians. I desire to be informed how vegetarians would have fed the British or American armies in the present war. I desire to know how vegetarians would have equipped Nansen for his Polar expedition. Vegetarianism may do for Oriental peoples, prostrating themselves before more vigorous and less vegetarian races, but for men and women engaged in the real battle of life, in our climate, it will never do; life is not a battle in climates where vegetarianism is extensively followed.

BASIL BARNHILL,  
7 Imperial Arcade, Ludgate Circus,  
London, England.

A school teacher asked a small boy "If your father gave your mother \$5 to-day and \$10 to-morrow, what would she have?" The boy replied "My mother would have a fit."

## HUMBUG.

BY C. P. HOLT.

It was P. T. Barnum, the great showman, who said, "The majority of people like to be humbugged." It was to gratify this hunger for humbug, residing in human nature, that this prince of humbuggers contrived the "wooly horse," the "wooden elephant," "Joyce Heath," the "sea serpent," the "what is it?" and a host of other fictitious attractions to beguile the nimble sixpence from the verdant rustic.

Human curiosity did not wane with the discovery of the deception. People only laughed, and were all the more eager to witness the next humbug. "What fools we mortals be."

There was never yet a doctrine, or theory, advanced by charlatan or zealot, too absurd to obtain followers and adherents. History is replete with delusions, from the myths of Greece, and the Northland, to Mahomet, and thence to the witches of Salem, who rode broomsticks in the sky; the Millerites arrayed in their ascension robes; Joe Smith with his exhumed Book of Mormon, down to "Koresh" and his "hollow globe;" the astrologers and their horrible-scopes; the Christian Scientists; the Mental Scientists; *Et hoc genus omne*.

It is to the two last named that the title of this article has especial reference, though the phrase will apply to all the others.

The Christian Scientists are building churches in America. That is where the Christian part of their name is manifest. As for science, there is a church already built for scientists. It is built of grass, and trees, and stones, and bones, of stars, and moons, of beasts and of men, of everything that whirls, or breathes, or is. Nature built that church. Christian Science is the antithesis of Mental Science; and there is not enough science in either of them to be visible to the naked eye. They both make pretensions to healing the sick. There is no dearth of sick folk in this land of butcher shops and whiskey saloons.

The Christian Scientist administers to his patient allopathic doses of prayer, ignores the disease and pretends there is nothing the matter with the sufferer; it is all in his imagination. Sometimes the patient recovers; then the drug doctors become jealous and lobby laws for the suppression of all healers who are unable to show a "stiff-cat" from the "bored."

Emperor William threatens to stamp Christian Scientists out of Germany. That is a good way to strengthen them. "Persecution is the seed of the church." Let his Majesty address himself to the squelching of that greater humbug, and more dangerous foe to human weal—the drug doctor, with his potions and pus.

The Mental Scientist says: "All is mind;" but that is no matter. What is the matter with mind? Mind you; mind is all right, provided you have a mind of your own, but if you give the Mental Scientist a piece of your mind she (she, whether in pants or petticoat) prefers that you give her dollars, for which she, like the Christian Scientist, engages to heal your bodily infirmities. This is often done at a distance from the patient, and is called "absent treatment." Sometimes the mental doctress will be a thousand miles away from the patient, who sometimes recovers, provided it is not his last sickness. Up to date the Mental Scientists have found it difficult to cure the last sickness.

However, many patients who receive "absent treatment" do recover. The reason for this is that nature has a chance to get in her work. There is no dreadful drug doctor to dose the patient with drastic drugs, nor to fill his veins with filthy pus from a putrid sore on a sick horse or calf. It would be for the health of the people if "absent treatment" would become fashionable with drug doctors; the greater the distance they can get from the patient the better for the sick one. Propinquity has proved disastrous to the drug doctors' patients. By all means let the drug doctors absent themselves. Let them go to the moon.

It would be bad for the man in the moon, but it would be the salvation of earth's inhabitants.

These Mental Scientists also essay to cure poverty (that is to say, their own poverty) charging round fees for absent treatment. The competitive system under which we groan does not admit of the cure of poverty, except the poverty of schemers. While this system prevails, poverty for the masses is certain. It is not in the nature of things for all men to be rich, or comfortable, while it is possible for one man to gobble millions. There are not millions enough to go around. Let the Mental Scientists address their absent, or present treatment to assisting in changing the competitive, wage-slave system to the co-operative commonwealth, and thus with one stroke cure universal poverty.

But by far the silliest claim made by these mental people is that they are going to live forever in their earthly, physical bodies. Such bodies too, as they possess!—oh my! I think I see them living forever! What for? If all mankind were to get into that fashion, pretty soon there would not be standing room on the planet. A rush coming in, and none going out. Somebody would get pushed into the sea. What about their loved ones who shuffled off this mortal coil before Mental Science came into sight? Are these mental people going to turn their backs upon the babies they have buried with many wails and burning tears; will they turn their faces from their mothers who stand beckoning to them from the star-gemmed shore beyond the green graves? It is evident these mentalists do not intend taking any chances. They are sure of *this* world, and have doubts about any other; else why do they want to stay in this vale of tears and pester the postoffice department, and in return get persecuted?

They call their vagaries "New Thought." There is precious little sensible thought about their cogitations, and as for being new—well, Methuselah tried the live forever scheme for the space of nine hundred

and ninety-nine years, and then lost his grip and had to "give up the ghost, and become a ghost. It is safe to say that long before these Mental Scientists(?) reach the age of that patriarch, they will all be as dead as Pharaoh.

### Health a Matter of Diet.

643 MARKET ST., SAN FRANCISCO }  
1, 29, 1902. }

PROFESSOR HADDOCK—*Dear Sir:*

I notice in HUMAN NATURE for January that you have a line from Fraulien Leppel of London, and I am pleased to see that some of her pamphlets may be had by addressing your office.

For several years I have been a reader of Fraulein Leppel's contributions on diet, and have put into practice a number of her suggestions which I have found beneficial, but it was not until last July, when I made a call upon the lady in London, and received from her a personal prescription outlining a dietary, that I realized what a reformer she was in the matter of foods. There is really no way or "hap-hazard" about it, and, in my opinion, the dietary she prescribes is not only the best, but the only suitable one for the individual. She combines in certain proportions, fruit, vegetables, fish and meat, and from the start one experiences immediate relief and the benefit is permanent.

I am very glad to speak in a personal way about Fraulein Leppel. She is a lady of about fifty years of age, though not appearing, say, more than thirty-five. I would say she was of the mental-motive temperament, with clear, bright, blue eyes, light hair and an unmistakable youthful buoyancy and elasticity. She certainly is a good exponent of her own ideas and theories which she has wrought into practice.

I have been a student of various systems of dietetics and tried the two-meals-a-day plan for a number of years, later followed suggestions of Dr. Densmore of London, and tried the vegetarian system for a time, but I must say, from my point of view,

the Leppel Dietary comes nearer the correct thing than any other I know of. By following Fraulein's advice, one is enabled to eliminate at one stroke some things which dietarians have so much trouble with, one of which is the "fluid" portion of a meal—tea, coffee, milk, water, beer, wine or spirits—all these are at once cut out, "drinking" being prohibited, not because of respect to the total abstainers' convictions, but because drinking is a harmful practice for the dyspeptic. The necessary fluid is obtained from the fruit or vegetables prescribed. This restriction, you will see, limits the fluid conveyed to the stomach and permits the gastric juice full play. Bread, mushes and pulses are also excluded. Fluid taken into the system deposits lime and other poisonous matter, and a liberal eating of cereals does a similar thing. The proper kind of acid fruits, with fish, vegetables and flesh meat make an alimentation which the system easily assimilates, and nourishment and health results.

I do not think you can speak too highly of the Leppel Dietary, and Fraulein Leppel is entitled to a high place as a reformer. Yours faithfully,

L. F. COCKROFT

[Mr. Cockroft is an old subscriber and student of ours, hence we speak from knowledge in stating that before adopting the Leppel Dietary he was pale and delicate. Now he enjoys good health; in fact, he is now plump and well nourished, and stronger in body and mind than ever.—EDITOR HUMAN NATURE.]

### Not in Dispute.

In his new work, "The Twentieth Century Phrenology," Prof. J. W. Taylor says: "When Dr Gall first made known his doctrine many of the leading metaphysicians of the day, including Sir Wm. Hunter, Drs. Barclay and Gordon. Lords Jeffres and Broughton and others zealously endeavored to ridicule and overthrow the new doctrine which is now generally accepted. \* \* \* Modern physiologists have accepted Phrenology and are now teaching it, therefore, it may be considered as no longer in dispute.

### Absurd.

Why do European countries speak in derision of our law courts? The answer is plain and simple.

American judges are not elected for their moral character by the government, but by the voters, among whom are criminals, saloon keepers and political bosses, with the result that if an upright judge convicts any of these he loses their votes, and through the manipulations of the bosses he is turned out of his office next election.

In order to hold his job he must "stoop to conquer," and nine judges out of every ten are compelled to stoop for a living. Thus the fountain of justice becomes corrupt.

It is not the judges but the system that is at fault. How can we expect fair and independent action of a judge when we place him at the mercy of a mob? The thing is absurd.

### Plan of Creation.

Is an essay upon Creation, just issued from the press. In this work you are made to see the why and wherefore of creation, and pointed to both ends of the span of time. The doubter is silenced, and the believer is left dumb. Price, 25 cents. Address the author,

FRANK REED,  
Eureka, Cal., Box 543.

I am proud of HUMAN NATURE, and I believe all governments will eventually utilize the noble science of Phrenology. Promotion will then be made on merit and fitness. I believe there is no limit to its possibilities in public and private life. Its popular introduction into the home and school would completely revolutionize the old order of things and build up a better race of people.

E. P. MCKINNON,  
Loveloek, Nevada.

We have received a novel, useful ornamental souvenir in celluloid. Write to Schilling's, San Francisco, for one. Mention this paper and you will get one free.



## Why the Temperaments Should Be Better Understood.

### THIRD ARTICLE.

The case cited in the previous article is but one of a great number such that have come under my personal observation, all illustrating the aid to prognosis or prediction in disease given by a knowledge of the temperaments. This is simply another way of saying that it is a better knowledge of the diseased condition, its history tendency and nature. I shall in this article give a few cases out of many, illustrating the value of such knowledge as an aid in treatment of disease.

Miss A— is of the Vital Mental temperament with Motive temperament so poorly developed as to be almost unable to attend to the daily needs. The Vital is in such excess that she is almost as broad as she is long, and it is absolutely impossible to feel any muscle at all. The fat is not flabby, but firm. The Mental element is very prominent. She suffered from albuminuria, which was but a result of her unbalanced temperament. She was treated by rest in bed for three weeks. During this time she was well fed, so that she kept constantly gaining in weight. She improved somewhat. Why? Because she was not required to use any muscle, and the little she had was able to do its work better, and the pressure being thereby rendered more nearly normal, the albumen disappeared from the urine and all hands were happy, but the grease still piles up and the muscle grows constantly weaker. What was the matter to begin with? Too little muscular force to balance the other two temperaments. What will be the outcome of such a course? Death. Nothing else can possibly result. What would have been rational treatment? Deny as far as possible all fattening foods, teach deep breathing and encourage exercise. Adapt a system of exercises to her condition and see that they were taken regularly, and in-

crease the amount taken as rapidly as the strength would permit.

By this means you would balance the temperaments as far as possible, and the diseased condition would disappear and stay away. Now it will return with renewed vigor and persistency, and finally she will yield to this or some other result of her unbalanced condition.

I have seen dozens of just such cases. The only possible remedy for such mistakes is a better knowledge of the human machine and its elements. All parents as well as all physicians should possess such knowledge as the time to commence to balance such condition of temperament when we know the tendency is in early childhood. Later in life some good can be done, but no such perfect results can be secured as by early training.

I would also like to call attention to a growing fad and its ignorant application to all temperaments alike. I mean the two meal-a day fad.

Miss A— consulted me for nervous trouble, the type of which is of no interest to us now save to say that she was of a decided nervous temperament, with Vital temperament just as imperfect as could be and sustain life at all. She was nothing but a carcase sufficiently animated to prevent burial. She had been recommended to eat two meals a day. She was at first benefited, but got worse and became so weak that she could scarcely walk, and was on the point of still further lessening the amount of food taken, under the impression that her prime trouble was indigestion. Her stomach would not hold one quart, I am confident, and I feel safe in saying that she had never eaten good meals for three consecutive days in her whole life. She was a writer. She kept all the nerve energy possible above the ears, allowing only a measly amount to reach the stomach; hence her fancied stomach trouble. Of course, when she ate less the little force supplied the stomach was enabled to digest what she ate, and she felt better notwithstanding the fact

she was growing weaker all the time.

What should be done was to teach her to use less force in the head, and thus allow more energy for digesting food. She could thus have become better nourished and enabled to eat and properly digest more food, and finally would have been in good condition.

I did not treat her so; do not know what she did, as she lived at a distance. This, again, is typical of dozens of cases I have seen and am daily seeing.

Take one of a Vital temperament where it is in great excess, and they will sometimes eat enough at one meal to do all day. Such cases are truly benefited by the two meal a-day scheme. They really eat too much. One can readily see that in this case, and all others for that matter, there is a soul of truth, and we need only know how to apply it properly when the good can be selected and utilized.

Exercise is another case. The indiscriminate use of exercise is like the indiscriminate use of anything else—it cannot result in the most good.

The fact is that a knowledge of the temperaments touches medicine, disease and health at every point. The home, even, is not as complete without that knowledge as it could be with it. The knowledge derived from a proper study of this subject touches our lives at their very initiation and follows as far as life may go, for it is really a question of life and its mode of action and the physical results of such action.

These are a few hints only, yet I hope some one may be induced to investigate further.

S. F. MEACHAM, M. D.

St. Ann's building, 6 Eddy street, San Francisco.

"Man is what he eats."

*German Proverb.*

If he eats mutton will he be a mutton head?" Should he swallow a cabbage will he grow a "cabbage head?" or sappy vegetables a "sap head?" or should he eat nuts would he get "nutty?"

# Human Nature

A MONTHLY JOURNAL

—DEVOTED TO—

Phrenology, Physlognomy, Health,  
Medical and Social Reform.

ALLEN HADDOCK, Editor and Prop.

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Professor Haddock is the author of and accepts responsibility for all unsigned articles and paragraphs. The moral responsibility for signed articles devolves upon the writer whose name is attached.

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## The Crimes of Vegetarianism.

In reply to Prof. C. P. Holt I beg to say, the history of the world shows that its masters have accepted always all of God's gifts and have eaten meat, cereals, vegetables and fruits, and that the slave races have been for the most part vegetarian races. It is so to-day. The masses of India are a subject race, their masters are meat-eaters. A Brahmin priest of highest degree said to a friend of mine: "If we give the lower orders the best foods, meat, etc., they will soon rise and become masters themselves."

The great modern scientists mentioned by Prof. Holt were all meat-eaters. Space forbids that I should give Prof. Huxley's opinion on this subject.

We all have knowledge of several pale ghosts who, robbed of their vitality and beauty, utterly impoverished by their ethereal diet, constitute an unanswerable indictment to the folly and inhumanity of vegetarianism. Parents have literally starved their children to death, and husbands their wives, by preventing them taking the foods they craved and forcing them to "subsist" on exclusively vegetable diet. One such missionary of the "higher" or "golden-stair" life declared to me, that he could not eat an egg—"it seemed so cruel to the hen." If the crimes of vegetarianism were limited to such absurdities, they might be condoned. But when we see some of our greatest intellects — writers such as Herbert Spencer, Shelly, Tolstoi, "John Oliver Hobbes," etc., etc. — deceived by its specious reasoning and false ethics, and by it deprived of their usual capacity for work, it is high time to say to the intolerable fad—"In robbing us of the fruits of genius, you have committed a high crime against humanity."

Vegetarians delight to point to their acrobatic and athletic prize-takers with the motive, I presume, of calling attention to the fact that vegetarianism starves the brain. The world requires intellect and gymnastic tri-

umphs. I know of no reformers who, as a rule, treat their opponents so discourteously as do vegetarians. It is a pleasure that I can exempt Prof. Holt from this charge. But this discourtesy is another proof that vegetarianism ruins the judgment. Instead of that sweet reasonableness which charms even if it does not convert, the average vegetarian is more likely to shout in the ear of the offending meat-eater: "You are a human jackal, hyena, vulture." No wonder such discourteous zealots make so few converts!

The oft-remarked crankiness and irritability of vegetarians and fruitarians are due to their systematic avoidance of digestible brain or nerve foods.

I have made a special study of the foods necessary to preserve mental balance, even temper, moral courage and foresight; also of foods which produce irritability, ill temper and immorality. These will be found in No. 3 of my Vitalism Series, *Diet vs. Drugs*.

My reasons for preferring a meat diet, combined in right proportions with suitable quantities of cereals, vegetables and fruits, are given at length in the nine essays of my Vitalism Series and in my magazine *Life and Beauty*. SOPHIE LEPPLE, Consulting Editor of *Life and Beauty*. 26 Clovelly Mansion, Holborn, London, W. C., England.

## DIET VS. DRUGS.

[This pamphlet by Sophie Leppel gives nineteen lists of classified foods in daily use. Foods that generate healthy animal life and animal magnetism, rejuvenating and fattening foods, thinning foods, constipating foods; foods that act beneficially on the bowels; foods that make one nervous, shy, low-spirited and ill-tempered; foods to conquer sex troubles, etc. Price 10 cents; *Life and Beauty*, 5 cents; at HUMAN NATURE office.]

"A little knowledge is a dangerous thing." This is an old adage but comes with great force to those who attempt to practice Phrenology with only a little knowledge of the science.



### Some Modern Delusions and Some Other Things.

The modern idea that seems just now to be taking strong possession of the minds of a few men and women, that eternal life in the flesh is possible, was doubtless inspired from a wrong reading of the Bible. In my opinion, backed up by certain proven facts, eternal life is not possible in the flesh, and it is my candid opinion that it is not even hinted at in the Scriptures. With few exceptions, those who lived in the earlier ages of this earth passed into the death state at the time of or shortly after physical death. They are said to sleep in their graves, which we know is not so in a literal sense; it is so spoken to convey the idea of unconsciousness. It was to overcome this form of death, and this is really the only kind that it is desirable to overcome, that Christ came to earth. "I came to give life, and to give it more abundantly."

There is only one way in which this can be done, and that is by waking those faculties of the mind that are now lying dormant. Christ strived to stimulate the higher faculties, the spiritual faculties, and what He could do others would and could do. For a fuller understanding of this question of life and death, read Henry Drummond's "Natural Law in the Spiritual World." A man is surely dead to all he is not in correspondence with, just as surely as he would be were he annihilated. Nor is it necessary, as some persuade themselves, for the same persons to reign with Christ a thousand years. As the children of Israel still live, though Jacob has been dead for thousands of years, so can the "elect of Israel" reign with Christ a thousand years, even if they only live as individuals one hundred years or less.

In October number of the *Weltmer Magazine*, we hear the voice of one crying in the wilderness, "I am going to live here on earth in the flesh forever, or as long as I want to." But over in November a picture of

the caving in of a railroad tunnel forms in her mind; she acknowledges that the tons and tons of rock would crush the life out of her, and that she is not proof against butcher knives, tidal waves and rough on rats. But there are other things this woman with large self esteem did not take into consideration when she declared that she could live forever in the flesh. But it is certainly a sign of returning sanity when she begins to recognize even a very few of the many impassable barriers to be met with in her course down a stream that begins nowhere and ends in the circumference of a circle.

The greatest drawback to eternal life in the flesh is that one would finally find himself or herself in a house that had lost all its nerve and brain matter. This would suit some persons very well, seeing that they do not use their minds to any great purpose any way. It is known that the whole of the brain is simply a net work of cells; these cells are the wombs of unborn thoughts, but when exploded by the act of thinking they are born for the final and last time. They now join the soul of memories and past records, while the cell-wombs that held them imprisoned are cast out of the organism as ashes or waste matter. These cells are never reproduced, and no discovery can ever find a way to reproduce them. It is the using up of these thought-cells in the brain that plows the little furrows known as convolutions. Great thinkers have deep furrows plowed in their brains, and if they live long enough finally all the thought-cells will have been used up, when the soul—the immortal body—will have no more use for the flesh body than it would have for a sheet iron cook stove, or the chick for the shell out of which it has just laboriously worked its way.

The chick has its birth only when it comes from the shell. The change we call death is man's true birth, for now he has cast off that which requires constant patching and renewing to keep together. A thought

once born is as truly individualistic as is the individual that gave it birth, and, like the individual, it is not re-born. The soul of man is the product of thought and mental impressions. To call up a past impression or thought is simply to re-member—put member to member—and when the soul quits this house of clay, if the mind has done its duty and lived its allotted time on the earth plane, it carries with it the raw material out of which all truth, beauty and power can be worked. It no longer has any use for a brain, no more than the picture that is perfectly painted has use for the painter's brush, but can reproduce and turn over and over the impressions gained in the flesh, until finally perfection and complete happiness have been gained. To live forever in the flesh one would not only need to have full control over every part of their own organism, but would have to be God over every other organism and every other power and force in nature, asleep or awake. Thus do we see that immortality in the flesh is impossible. Only one person could have such power to live forever in the flesh, and this one would have to have full and complete control over the movements, loves, hatreds and actions of every other organism.

*Frank Reed*

Eureka, Cal.

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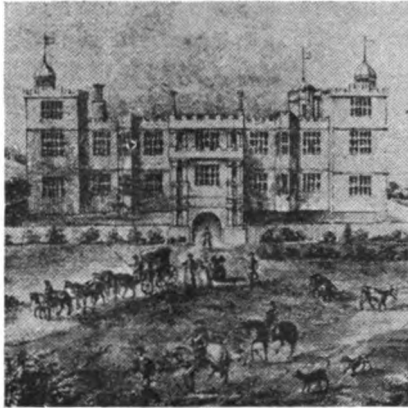
### Telepathy.

We are still experimenting with our friends in Yorkshire and in London. If patience, perseverance and faith are the three essentials we shall win, but there is something behind the finer forces of nature that no man has yet unravelled.

# OUR EUROPEAN TRIP

## CHAPTER XVII.

### Batley, Our Old Homestead No. 2



HOWLEY HALL IN ITS ANCIENT GLORY.

This magnificent baronial castle at Batley was built by Sir John Saville, at a cost of £100,000, and finished in the year 1590.

Money in those days had ten times greater value than now, so that if this structure had to be erected to-day it would cost £1,000,000 or \$5,000,000.

In the days of Sir John, lords and barons flourished, but the common people were little better than serfs of the soil, poor and illiterate.

Lords, knights and barons ruled as petty kings, exercising the prerogatives of a monarch in a small way, and the half-starved people fought their battles, much as people to-day fight each other for emperors, kings and money *magnates*, or for religion—then they fight *not as Christ fought* but like devils!

To the credit of Lord Saville it should be said that he was a man of the people. A Puritan of the Presbyterian type, he was conscientious and a man of liberal principles.

He faithfully represented Yorkshire, for which he was elected to the House of Commons six times.

He enjoyed Howley Hall for forty years amid regal splendor. The great painter Rubeens visited him here.

It was an age of great men—of men who will live as long as the English

language is printed and spoken.

William Shakespeare, the greatest dramatic genius that ever lived, was in his prime of manhood then.

It is stated by a writer, whose name we forgot, that for every instance of human experience an apt quotation can be found in Shakespeare's writings.

It was in Howley Hall that the celebrated Archbishop Usher condescended to assume the disguise of a Jesuit, in order to test the controversial talents of the learned Vicar of Leeds.

Lord Saville of Howley was an illegitimate son of the Saville family, and probably did not belong to the "exclusive set," as our American codfish aristocracy would say; at any rate it appears he was not loved by the "Loyalists" for his liberal principles.

False charges were trumped up against him; he was disgraced in a reign that condemned Lord Bacon, one of the most illustrious philosophers of any age.

He was condemned by such scandalous men as Clarendon, whom the government banished later on from the country; and he was judged by Stafford, whose principles and spirit conducted him to the scaffold.

The censure cast upon Lord Saville of Howley Hall came with bad grace from people of the cast of Clarendon and Stafford, who blind to their own misdeeds, can only see the misdeeds in a political opponent, but this seems to be a trait inherent in human nature to-day.

Right here in San Francisco men are standing at the street corners soliciting signatures to "Stop the Boer War in Africa," when at the same time we Americans are waging a most merciless war against an inoffensive people in the Phillipines without protest.

In the Phillipine Islands we are butchering Fillipinos, and their poor wives and children are crying to heaven for protection against us, the invaders.

"War is hell let loose;" it is inhuman, it is wholesale murder, and

whilst we are engaged in the bloody business of murdering in other lands, it is a piece of rank hypocrisy to ask Congress to stop a war in any other country. Let us first take the mote out of our own eye.

It was this same canting, hypocritical, envious spirit that persecuted Sir John Saville of Howley Hall. He had by his own genius, great talents and deep learning risen to be the leader of the House of Commons, certainly not by the favor of the court of King James.

His aristocratic enemies drove him from London into the country, a despised old man, where he died a few years later.

Our next chapter will give an account of the blowing up of Howley Hall by shot and shell, and a picture of the present ruins.

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I wonder if you got "left" like I was on Dr. Hollander's new book, "The Mental Functions of the Brain." I ordered a copy of it from England, for which I paid \$5 and 75 cents for duty.

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**Wanted--Opportunity**

BY JOSEPH H. ALFONSO.

It is very easy for the practical and experienced Phrenologist to offer advice, to point out the defects of character hampering the march of our young friends who come to have the mental functions of their minds analyzed, as reflected in temperament, texture; their physiognomy and craniums, as well as in the general physical appearance of the person. But how comes it that there are so many persons possessing unquestioned genius, undisputed talent, pronounced ability in embryo, who fail to make the most of themselves after having the road leading to success pointed out to them, failing to be crowned with the laurel wreaths of victory? Because the economic environment, the manner in which we make our living, blights them, nips their genius in the bud. To illustrate: Into the office of my friend, Prof. Haddock, there steps a promising lad of say seventeen summers; a careful examination reveals good reasoning, keen powers of analysis, excellent language, a taste for the beautiful, an appreciation of the majestic, the massive pillars of granite, the deafening roar of crystalline waterfalls, an appreciation of those snow-capped sentinels of Time, that seem to pierce the blue-vaulted dome of heaven, uniting strength with unspeakable grandeur, whose colors blend with the rainbow, those embellishments which drape the sister of eternity. Beauty, secretiveness is well rounded, constructiveness up to the standard; and presiding over them all sits that stern, inflexible judge—conscientiousness. We have described the born lawyer.

The examination concluded we are told that he is engaged in an occupation repugnant to his taste, and lacking the proverbial golden spoon at birth, is obliged to be a jack-of-all-trades, accepting employment when obtainable of any description.

Another victim of capitalism is examined, whom we find excellently

qualified for an artist, with a sigh he states that he is clerking long hours for a mere pittance, discouraged and disheartened; a round peg in a square hole, a poor misfit. Still another steps in with a good physique, a predominance of muscular energy, strongly pronounced perceptive and unusually large form and constructiveness. We have before us the typical mechanic, but being obliged to rely on his own resources, the small apprentices' wage, not providing the necessaries of life; he is a laborer.

They all instinctively feel there is a void, an ungratified desire, a tantalizing yearning; they feel that they are misfits, condemned to the tedious, monotonous grind of irksome tasks by that ghastly, gaunt wolf—want—drifting, drifting; no wonder they become pessimistic; no wonder the deep lines of disappointment leave their indelible impress upon the drooping corners of the mouth, for the flavor and spice have departed for unknown shores from their lives, and the glimmering twilight finds them stooped and bent beneath the galling weight of failures blighting touch, prematurely aged, they can hear the welcome footsteps of that veiled and solemn messenger of death singing their requiem accompanied by the pathetic music of their sighs.

Many fail because they listen to the voice of conscience, refuse to bend the knee, refuse to worship false idols, refuse to pay tribute to mammon's high priest.

Present conditions demand beasts, hyenas, not men.

If we wish these human bulbs to blossom forth into refined, god-like men and women, we must establish proper economic conditions.

When we cultivate flowers and other sensitive forms of plant life we fertilize the soil, we drain it, weed out all rank vegetation. If perchance the sun's rays are too intense we provide conservatories, palaces of glass, carefully watch over their growth and needs, keep away intruding parasites. Under our fostering care the lilies,

violets, daises, geraniums and pansies, together with their myriad other relatives, respond to our love, and we are uplifted with their perfume, enraptured with their beneficent smiles, inspired by the gorgeous tints of their harmonious colors; for these are the enchanting melodies, the sublime sacred music of the soul divine.

Likewise with mankind. We must go into the resplendent fields and green valleys, and from that great and wonderful volume of mother earth and the visible universe, we must learn the lessons that will guide us, as individuals, and as a nation. We must realize the unity and sacredness of all life, the absolute necessity of a change in our methods. Equality of opportunity is the cry everywhere, everywhere, pointing to the lessons of the past, each fossil, each extinct form in the crust of our planet, preaching a warning sermon full of eloquence and power, which the very canyons and ravines reaches and reverberate in crashing tones.

By these lessons of the past, by the monuments of those mighty empires that have joined that "silent caravan" that perpetually glides into the realm of shade, remember "The making of men is greater than the building of empires."

Mr. T. J. Brooks of Atwood, Tenn., whose very interesting and brainy articles appear month to month in Human Nature, dubs himself in this issue a "crank." It takes a crank to move the world. It takes a crank to be a genius. Mr. Brooks is a genius. He is a leader in the world of thought, of progress and reform. His aim is a worthy one—the improvement of the race. The columns of Human Nature are always open for the truth and for the publication of anything for the world's betterment.

Phrenology is the only Psychology—the only true Mental Science there is, yet there are many dubbing themselves Mental Scientists who are entirely unacquainted with the fundamental principles of Mental Science, as revealed by the mental function of the brain.

## Progress.

BY T. J. BROOKS.

Progress is the phenomena of success and results from man's efforts to accomplish whatsoever he wills. All progress is of thought; all thought of mind, all mind of brain, all brain of heredity and development. You are a part of all the endowments of your progenitors, coupled with the effects of their environments and yours.

Phrenology mating is a science, which should be applied in courtship. If there is anything in stirpiculture scientific propagation is possible and should be practiced. Right here at the very fountain head source of all progress is a field practically untouched.

Perhaps you are not aware that the question has received the attention of other "cranks" than I.

"The selectionist ideal is gaining ground in recent years, especially in medical and scientific circles; advocated in various forms by such writers as Spurzheim, Galton, Lapouge, Dugdale, McCulloch, Stanley, Bradley and Haycraft; it has been sanctioned by men of great influence in active life."—*C. C. Closson in the Journal of Political Economy, December, 1900.*

In a personal letter from Mr. Closson he says: "My studies are in somewhat the same direction as yours, namely, race improvement through the increase of the most capable."

I received a letter from Prof. F. H. Giddings of Columbia University in the city of New York, in which he says: "If you can persuade mankind to adopt your ideas you will be remembered as long as Joseph and Patiphar's wife." Prof. Giddings is the author of "The Ethics of Social Progress."

I have a letter from Prof. Woodford D. Anderson, formerly of University of South Dakota, in which he writes: "I heartily approve your ideas on the subject of marriage."

Dr. Ella A. Jennings, Medical Director of Health, Specialty county,

New York, says: "*My Dear Brother:* Your 'School of Scientific Courtship' is so akin to mine of 'Scientific Marriage and Parentage' that we should be able to join hands.'" Dr. Jennings has received the written indorsements of Henry Ward Beecher, Bishop Newman, Rev. Edward McGlynn, D.D., Right Rev. Robert Collier, Rev. Dr. R. S. Storrer, Benson J. Lassing (historian), Bishop Henry C. Potter, Lucretia Mott, (descendant of Benj. Franklin), and many other celebrities.

Sidney Flower, editor Psychic Research Company's publications, Chicago, writes me: "I think your plan a good one." Dr. Frederick Tindes, London, England, writes: "I am greatly interested in the plan." He states that my articles have received notice from London journals.

I could add many more to this list, but these will suffice to show the subject is worth your while if your purpose in life is onward.

The biological standard of success is so far above the pecuniary as life is above matter. And it brings its own reward. The establishment of temperamental adaptation as the guide in marriage would be a greater scientific achievement than any or all the wonderful advances made in the nineteenth century.

It is possible to so train the young that they can take an inventory of every one with whom they have to deal. One's worth is on his head and face; everyone should know how to read it. Our manner, gait, our conversation, the glance of the eye, the carriage of the body, the garments he wears, are telling life stories to the world. Our poverty of mind or wealth of thought, of discipline, of training, of mellowness of heart and sweetness of disposition, of cheerfulness, of helpness, of inspiration will be plainly apparent to all who attend the university of courtship and human nature.

Mankind admires the beautiful, the good, the pure, the noble, the grand, but have an aversion for the ugly, the bad, the impure, the vicious, the pusillanimous. Therefore, man normal

likes and dislikes makes for righteousness, improvement, development and progress.

If you know anything against it say so. I touch your shield with the point of my spear as a challenge!

## He Loves Phrenology.

The Rev. Leon Green, Eugene, Or., writes: "HUMAN NATURE brings me back to the pleasant time I had when taking my professional course with you in San Francisco. When I read of your students' visit to San Quentin Prison it made me think of our pleasant Sunday outing to see Zip, the idiot at the Almshouse. Phrenology is a grand and noble science. I love it, it has helped me in the pulpit and in all the functions of life."

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*Dear Prof. Haddock.*—You will remember my calling upon you last Monday, the 21st inst. for a Phrenological examination. Really, professor, I can't find words in which to express my complete satisfaction at your accurate delineation of my character. Phrenology is indeed a grand science, the knowledge of it a keynote to true happiness and a true knowledge of one's self. I feel myself especially favored of God, who has led me to a correct view of nature and life, and how thankful I ought to be that I was led to know through you what a grand truth Phrenology is.

Sincerely yours,

F. S. FLEMING,  
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**WEEK DAYS**

Leave SAN FRANCISCO via Sausalito Ferry—  
9:30 A. M. 1:45 P. M. 4:15 P. M.  
Arrive Mt. Tamalpais—  
11:30 A. M. 3:43 P. M. 5:15 P. M.  
(Remaining over night at the Tavern.)  
Leave TAVERN of TAMALPAIS—  
7:50 A. M. 1:35 P. M., 4:10 P. M.  
Arrive San Francisco—  
9:45 a. m. 3:40 p. m. 5:55 p. m.

**SUNDAYS AND LEGAL HOLIDAYS.**

Leave SAN FRANCISCO—  
8:00, 10:00, 11:30 A. M. and 1:15 P. M.  
Arrive Tamalpais—  
10:10 a. m. 1:00 p. m. 2:20 p. m. 4:00 a. m.  
Leave TAVERN of TAMALPAIS—  
11:50 A. M. 1:10, 2:20, and 4:00 P. M.  
Arrive San Francisco—  
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