

DEC 1 1902

# Human Nature

*Last no. of vol.*  
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**SIZE, OTHER THINGS BEING EQUAL,  
IS A MEASURE OF POWER.**

BUSINESS TYPE.



C. N. CRITTENDEN, (millionaire) wholesale merchant, speculator, miner, organizer and financier.

INTELLECTUAL TYPE.



PROF. E. S. MORSE (Scientist) "ex-president" Amn. Ass. for the advancement of science.

*H*ere is a massive head! Observe its great width and fullness at the sides, and note how heavy it is at the base, denoting great executive and financial ability. This massive brain is supported by a powerful physique, endowing him with wonderful capacity for shouldering great undertakings and carrying them through without exhaustion.

*T*his is a case where the "other conditions" are *not* "equal." Prof. Morse is finely organized mentally, but evidently he has a weak body. His brain runs at high pressure, robbing the body of nourishing blood. Excessive mental labor means dyspepsia, nervous prostration and death! The remedy is not in the domain of drugs, but rest for the brain and a proper diet.

## HUMAN NATURE

Prof. Morse is not the "equal" of Mr. Crittenden. He is very superior mentally but very inferior physically, therefore not a strong man; not a powerful man all through. That size is a measure of power, other things being equal, is a universal law.

Two pieces of wood, same length, width or thickness, from the same tree, will probably have equal strength, but if one be pine the other oak, the latter will be the stronger; a bar of pig iron is not of the same strength as a bar of steel of the same magnitude, because of density and fineness. As a rule large men and animals are stronger than those that are small. This is a natural law, but as Fowler says, "Sometimes smaller men, horses, etc., are stronger, can lift, draw and endure more than those that are larger, because they are better in organic quality, health, etc." But where quality is the same, whatever is larger is proportionally more powerful, and this undisputed law of things is equally true of the brain or body, and of that mental or physical power put forth thereby. Quality and quantity must be considered in relation to each other.

"I called at Dr. Physic's office one day," relates a gentleman and found one of the most noted sexton-undertakers lying on a settee, waiting for the return of the doctor. The easy familiarity of his position led me to say, "Why, Mr. Plume, have you gone into partnership with the doctor?" "Yes," he replied, as he raised himself up, "we've been together some time. I always carry the doctor's work home when it is done."—*Good Health.*

Phrenology reveals the good man and unmask the villain. Bad men, immoral men, scorn the science and lie about it and its founder, Dr. Gall. There are other men who esteem themselves moral and intellectual, who lie about phrenology. It will be found they have never examined the science and misrepresent it unintentionally perhaps, but they are liars all the same.

### Sulphonal.

Sulphonal is a coal tar product and is chiefly used by drug doctors as a soporific or a hypnotic, for it is a drug that causes unconsciousness. It is a whitish powder without taste or smell, and will not readily dissolve in cold water. It is usually given as a powder, but may be ordered to be taken in hot tea, hot coffee, hot soup, hot water, or even it may be sprinkled between bread and butter, or on a sandwich. The unconsciousness which it usually gives rise to does not come on for three or four hours after it has been taken, and this usually lasts six or eight hours. Its use is now so common that many persons go to their chemist and order a dose if they are incapable of sleeping well.

#### ITS USES.

In small doses, it is said to check the night sweats of consumptives. But its chief use is to produce an unconsciousness, which is very different from sleep. It is largely prescribed for insane patients, since it can be given so easily. But drug doctors give it to all who cannot sleep. Instead of finding out what is the cause of sleeplessness, they prescribe a dose of sulphonal. The result may be six or eight hours' unconsciousness, and some of the symptoms prescribed below.

#### ITS DANGERS.

The use of sulphonal may be followed by some of the following symptoms: Its action on the stomach may cause discomfort, vomiting, and upset of the intestines. When it is absorbed into the blood it may cause restlessness instead of sleep. Or, its use may be followed by headache, giddiness, delusions, confused thought, noises in the ears, staggering like a drunken person, general debility, puffiness of the eyelids, and a falling of them, so that the eyes appear only half open. Great nervous depression may follow its use. In some, the drowsiness it causes may last most of the next day. It inflames the kidneys and may cause blood-red urine. In some its use is followed by a fine

pimple and irritating rash. Occasionally its prolonged use has been followed by sudden death.

N. B.—Stop taking this drug if you would be healthy. If sleepless, find out the cause, remove that, then natural sleep will result. Tea, coffee, tobacco, suppers, and mental work late at night, are the chief causes of sleeplessness. Stop these and natural sleep will follow. Some need exercise before they can go to sleep. A hot bottle in bed will warm the feet of those who cannot rest from cold feet. But in most cases it is preferable to lie awake than to court unconsciousness by such a deadly drug as this now described. Those who are taking it should stop doing so, and learn the means to obtain natural sleep.

T. R. ALLINSON, Ex. L. R. C. P.

### Phrenology Made Easy.

Read first advertisement on the back page, "Phrenology Made Easy." These five lectures of Mr. Coates are illustrated and convey information that persons in every station of life ought to possess.

Every book advertised on our 16th page is cheap at the money. It is a choice list.

We send you the 6 books and HUMAN NATURE one year for \$1.00.

A little tot walked into a drug store the other day and asked for 5 cents' worth of "glory divine." The clerk asked her what her mamma wanted it for. The tot replied that her mamma wanted it to "throw around the house," and the salesman asked her "Isn't it chloride of lime she wants?" and the little tot answered "yes."

*Dear Professor* be not weary in well doing. Your work and life is certainly a heartfelt success, and must be appreciated. Yours truly,  
Hillsdale, Mich. W. E. MOYER.

For 5 cents we will mail you a copy of Sophie Leppell's magazine, *Diet vs. Drugs.*

Chapter XX of "Our European Trip" is crowded out this month.

## FOOD REFORM.

A lady Hygienist of San Francisco writes to HUMAN NATURE as follows:

A noted scientist recently told me that it was his opinion and belief that the Caucasian race originated in the Valley of the Euphrates, because of the very superior quality of the foods found in that region, and that there is no question in the minds of scientific men that the white race ever has been and ever will be the dominant race of the earth.

Of late years much has been written upon health foods, etc., but it remained for a woman to devote her life to the food question, putting into practical use her discoveries as to the right combination and proper proportion of the various foods. To my mind Miss Lepell, the originator of the Lepell Dietary System, deserves world-wide recognition as one of the greatest benefactors of the race. She merely teaches her patients and the public who read her works good common sense. She sets forth in her vital series of nine pamphlets that there are foods for the nerves and brain, foods for the muscles, bones, etc., and that the wrong combination and proportion of foods produce diseased conditions, and that an intelligently selected diet will overcome the results of wrong living. Disease shows our ignorance of the right observance of nature's laws.

That certain foods do produce strong nerves, strength, courage, mental balance, good complexion, strong eyes, an even and sweet temper, etc., I myself will attest.

The greater portion of my life I have suffered from a sluggish liver. I was a hypersensitive, had a poor memory, muddy complexion, was erratic and found it very difficult to concentrate my mind on anything that did not interest me exceedingly. There was a great distaste for any physical or mental exertion, and a strong inclination to sleep a great portion of the time. For some time past I have followed the directions

laid down in the Lepell system, and the results obtained have been nothing short of marvellous, especially, when coupled with lung gymnastics and physical culture.

With strong nerves comes confidence in the power within to accomplish what falls to one's lot to do—all of which has been accomplished by the right diet. I eat but two meals a day, taking the first at noon, and this usually consists of mutton and apples, and my second in the evening, about 6 o'clock, of meat, fish or game, with boiled and green vegetables, a little lemon or tomatoes, a very little starchy food and fruit. I generally eat from one pound to one and a half pounds of meat per day and about the same quantity of apples, and all foods are of the very best quality, because good blood cannot be made from poor foods. In a very short time after pursuing this course I found I could walk longer distances with less fatigue than ever before in my life, although I have always been considered a good walker. The diet has insured a regular and healthy action of the bowels and kidneys, and my nerves are stronger and steadier than ever before in my life.

My mother, who of late years has been taking on flesh and feeling so very tired, is likewise on this diet, and is now as sprightly as a young girl, climbing hills and running up stairs as easily as a ten-year-old. She experienced considerable difficulty in giving up her tea, bread and butter, jam and other sweets, but feels remunerated by the results obtained.

A friend of mine came to me in a very despondent frame of mind. He had rheumatism and sciatica of fifteen years standing. He was very fond of the good things of the table and ate heartily three times a day. He weighed 210 pounds. He said "something has got to be done, for my mind refuses to work, and although perfectly willing to do all I can, I have not the physical or mental strength to perform my tasks and I will lose my position." Being a very reasonable

man, I explained to him the necessity for eating the right kind of food for his work. He entered into the spirit of my argument and the result was that he came to board with me, and in this manner I was enabled to watch his dietary very carefully and note results. I was surprised to note a very marked improvement in a week's time, and in a month nearly all disagreeable symptoms had left and there have been no return of them up to this writing. At the present time he weighs 170 pounds—12 pounds over weight yet—is active mentally and physically, in fact, can hold his own with anyone with whom he works. In addition to the dietary system adopted, I treated the spine and nerve centers, gave him lessons in physical culture, lung gymnastics and advised him as to bathing properly for his complaints, with the result already stated.

When the organs of the body are not properly functioning the brain is the first to suffer, it being the dominant organ of the body, and as a result we have sick headaches, loss of memory, are inert, stupid, careless, etc.—all the result of malnutrition. Brain workers must have plenty of vital food, whereas, as a rule, the average brain worker eats too largely of the muscle foods (cereals).

In closing, let me say that I hope to live to see the day when women all over the land will take an active interest in this Food Reform, for I honestly believe it to be the foundation for the correction of drunkenness, mental, moral and nervous diseases. Let there be Gluttony Unions the same as there are Temperance Unions, and let the women raise the standard for Food Reform—for an intelligent diet applicable to the needs of the individual, then there will be no sociables after Temperance Union meetings, where the edibles are cakes of all descriptions, jams, jellies, pickles, ham sandwiches, etc., the very foods that produce irritation of the membranes of the body, and set up a desire for strong drink. Let all of us eat to live and not live to eat, then we will be a race of healthy individuals and not deceased ones. Health should be our birthright.

H. M. G., city.

**Physical Culture vs. Drugs.**

BY J. P. BEAN.

Theoretically every adult person of any intelligence, wishes to be strong and healthy. Practically, a majority of them wish nothing of the sort. They would like it well enough, but are not willing to pay the price, though it really costs nothing. When a man gets out of health he usually wants to get some one to "patch him up" so that he can continue the foolish things which have caused his bad condition. Hence the almost universal resort to drug treatment instead of the natural means of restoring and maintaining health and strength.

If a man is really desirous of being naturally sound and healthy he will try to study out the means of becoming so. These means are all included in the seven foundation principles of practical hygiene, namely: exercise, rest, air, light, food, drink and bathing.

A moderate and intelligent activity of the muscular system, followed by proper periods of relaxation and rest, is essential to healthy functional activity. Fresh air and a certain amount of sunlight are equally important. But these are not enough; wholesome nourishing food and drink must be supplied to furnish material for the building of healthy tissue. The ever accumulating waste materials must also be removed by frequent applications of nature's great solvent—water. These constitute the foundation. But there is yet more. Such things as indulgence in the tobacco habit and venereal excesses, seriously influence physical and mental conditions. But how many are willing, even if circumstances enabled them, to do so, to give up even one pet vice and study and practice a few of the plain simple rules of health, for the sake of enjoying the pleasure of the possession of robust, vigorous natural health? Oh, yes, they would all like it, but not well enough to induce them to exchange their vices for it. They want both health and the vices, but both

they cannot have. So they choose their vices, and when nature begins to withdraw her support they seek some means of temporarily (they know it is nothing more) stimulating the flagging vital forces, in order that they may a little longer indulge in their follies.

When nature demands a rest they give the lash of stimulating drugs. That a very large number of people follow this course is proven by the huge and constantly increasing traffic in drugs and patent medicines. It is estimated that over ten millions of dollars are spent every year in the United States in advertising patent medicines and various forms of drug treatment. These figures give one of the reasons why this is an age of "nerves." Of course there are many people whose environment prevents them from observing the laws of health to any considerable extent. But others would not if they could. The tippler clings to his bottle, the smoker to his pipe, cigar or plug of "chewing," the glutton continues to gorge himself, the libertine persists in his licentiousness, the cigarette fiend—well, he isn't a human being anyway, so it don't matter what he does. All these, the last-named "monkey" with the rest, go on sucking their own undoing even while the note of warning is being sounded in their ears and the awful examples before them should cause them to turn back while there is yet time. All these things are but natural results of unbalanced conditions.

No man or woman in a normal condition would prefer sickness and a short life to health and length of days. It is only after the appetite has been perverted that any degree of enjoyment can be derived from indulgence in vice and bad habits. So the whole situation may be summed up in the plain proposition that the only way to attain to health and real happiness is by obeying nature's laws. Those who do not follow that path are of necessity unhealthy and consequently unhappy. Behold the way! Walk ye in it.

1526 Cal. St., S. F.

**Bars to Progress.**

Too many straws are accepted as real,  
By credulous people who have no ideal;  
Too many fakirs are posing as saints,  
And vile crimes of oppressors humanity taints.  
Too many parasites of various breeds  
Live on the people and propogate creeds;  
Our earthly conditions, chaotic and crude,  
Will advance to perfection when the people are good;  
Too many poor people, alack and alas,  
Have the semblance of men and the brain of an ass.  
They act like the sheep that follow the ram,  
Lie buried in sand like the edible clam;  
Give no thought to the future or the ebb of the tide,  
With a faith most sublime—"The Lord will provide."  
Too many poor creatures suffer hunger and pain  
And thieves are protected who steal all the grain;  
Too many masters are elected to rule,  
Who plunder the people and cripple the school.  
There are too many people hoping for gain,  
To shackle the robbers with a ball and a chain;  
There are too many paupers and too many plutes,  
Plutes living as princes and the paupers as brutes.  
Too many warships float on the seas,  
Swarming with parasites living at ease;  
Too many soldiers, using clothing and food,  
To shoot the poor creatures who assert true manhood.  
'Tis much of the earth is claimed and controlled  
By bands of vile robbers whose crimes are untold,  
To pull down these bosses as easy as wink,  
And an Eden will rise if the people will think. *H. M. Edmiston.*

## HUMAN NATURE

### BOTTOM FACTS.

BY C. P. HOLT.

As I was saying, in the September number of HUMAN NATURE, would it not be better if we should go to bed-rock before panning? We seldom dig half deep enough, we just skin the surface and congratulate ourselves upon having accomplished something worth while.

We make assertions and peddle them out for facts. To illustrate—We were talking about the assertion made by the phrenological fraternity that "the brain is the organ of the mind." Who knows this to be true? Who knows anything about the mind? Who knows that there is such a thing as a mind? We know that intelligence is manifest through brain action, but as for there being a mind or anything else back of the brain, who can prove it?

Now don't all speak at the same time. Don't try to settle the matter by calling me a materialist or a disturber of the peace. Making up faces at me will not straighten out the snarl.

There are a great many theorists, such as Mental Scientists, Christian Scientists, and Christians of all other sorts, who talk glibly of mind, soul and spirit, yet not one of the lot can tell, nor do they explain, what the thing is they are talking about.

If there is a mind back of the brain that manipulates the forty-two discovered organs of that wonderful instrument, is that "mind" organized? Has it hands to finger the keyboard of the brain? Has it too a brain—a wheel within a wheel? Does it stand or does it sit? Can it be photographed, as can the brain?

I do not say that there is no something back of the brain that keeps it pumping, nor do I indorse the assertion that there is such something called "mind." I only ask what evidence is to be had of such something.

The anatomist has never touched the "mind" with his scalpel, nor has the chemist resolved its elements in his crucible. While the brain has

yielded up its mysteries and laid bare its wonderful mechanism, the something called "mind," or soul has eluded all pursuit, and is the unsolved enigma of the universe.

"Behold there is a spirit in man and the inspiration of the Almighty giveth him understanding."—*Bible*.

But this again is pure assertion without evidence to prove it true.

Let me suggest a road out of this dense thicket of mental speculation.

I suggest that the brain, and indeed the whole physical body, being a mechanism pure and simple, made up of material elements, is incapable by any known law of physics, of evolving the feeblest thought. When the breath ceases the brain comes to a dead stop and quits thinking. Now, how about the John Smlth who used to own that head and brain? Is he too defunct? Has Mr. Smith stopped thinking and loving because his brain has gone to the dissecting room, the grave yard or to the crematory? Not if history and human testimony are reliable.

You perceive that when John's brain quit work and his lungs stopped puffing breath John got outside of that physical body of his and opened communication with the "old folks at home," telling them not to worry about him, because he could keep on thinking without the brain he had left in the hands of the undertaker.

If there are readers of HUMAN NATURE who dissent from this method of settling the mind behind the brain theory, I assure them that it is the only rational or logical solution of the thinking mystery. To explain and to explore this mystery of life and soul is clearly within the province of phrenological investigation.

The how, the why, or the wherefore, are as yet unsolved, but the fact of a thinking principle distinct from the brain, and which survives the dissolution of that physical organ, is patent to everyone who will throw aside prejudice and look facts square in the face.

The fact that John Smith talks with

the old folks at home after his brain and spinal marrow have been made into fertilizer for corn cobs and peach trees and that John is as intelligent and as affectionate as when his physical body was moving up and down the earth on a bicycle, is proof positive that there is something back of the brain to finger its keyboard. "Do you see it? or don't you want to see it?"

Let us get down to bottom facts.

### Phrenology a Practical Science.

*Prof. Haddock, Dear Sir:* In my opinion Phrenology is the most practical and most useful to man of all the sciences. Your recent delineation of my character was very correct.

A short time ago I advised friends to consult you and they are finding your advice very beneficial, whether considered physically, morally or financially.

R. A. BRAGG.

1106 Kansas St., S. F., Nov. 1, '02.

### Delineation Accurate.

*Prof. Haddock, Dear Sir:* Your delineation of Mr. Newton Gregg in November number is so accurate that I would have known it was he had his name not been attached. I have known him intimately for two years past, and what you say about him is astonishingly true, and you may print this statement if you like.

It would be well for the "New Thought" people if they understood men and minds as do the Phrenologists, then they would know better what they were talking about. "New Thought" people are not practical, and never will be until they understand the elements of mind.

Yours very truly,

P. PADURSON.

Santa Cruz, Cal., Nov. 2, 1902.

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

Some people wrong the world greatly by judging everybody by themselves.

### A Mental Portrait.

There is only one way to paint a correct mental portrait, or describe one's character correctly, and that is by the aid of Phrenology.

Here is a mental picture of a young man who (a complete stranger) came into HUMAN NATURE office for an examination, and afterwards, as he himself expressed it, we "unravell'd his very soul," but we did not do it, it was Phrenology.

Below we give certain data and measurements, but really a Phrenologist's eye and hand alone are the best guides. An artist never measures a lady's nose with a two-foot rule.

DELINEATION OF JUAN J. CLANCY,  
OCT. 2, 1902.

#### DATE—HEAD MEASUREMENTS.

*Tape*—21  $\frac{3}{4}$  circumference.

14  $\frac{1}{2}$  long.

14  $\frac{1}{4}$  high.

*Callipers*—5  $\frac{5}{8}$  diameter.

4  $\frac{3}{4}$  perceptive intellect.

4  $\frac{1}{2}$  domestic.

Weight, 130 lbs.; height, 5 ft. 7  $\frac{1}{2}$  inches; form, slim; temperament, mental-motive; texture, good; hair, black; complexion, dark.

Your head is long and narrow, thin at the sides; it is not a commercial type of head; you could not compete successfully with merchants; you have a poor sense of values, or of property, not any desire or tendency to obtain or acquire money through buying or selling goods at a profit; you have not been engaged in that line of business, it has little or no attraction for you, and you would not like it anyway.

You belong to the professions, but would not do as a surgeon, nor as a physician, nor as a musician. You have not destructiveness sufficient to amputate a limb; you are too lively for a physician, your organ of tune is too small to become a great player or singer, and you are neither a dentist or a butcher by choice, but you would make a splendid actor or elo-

utionist; it only needs a little practice and training to develop you into a public speaker, or with a college training you would grace the ministry and become a popular preacher.

You would do well as a lawyer, so far as the ability to speak is concerned, but you have not the tact, cunning or secretiveness of the lawyer. As a pleader at the bar of justice you might make your mark; nature intended you as an orator; you are a born orator, whether you know it or not.

If you do not know it, you have not had favorable opportunities to manifest your abilities in the line of public speaking; although as a rule, born speakers, like yourself, find their way to public speaking in the lodge room, Sunday school, mutual improvement class, a debating club or political caucus.

Your full round eyes, rather large mouth and flexible lips, are in evidence of your ability to speak; and your literary faculties, temperament and organic quality, and facial expression indicate your ability as a journalist, etc.

It is not often that a good platform speaker is a good writer, and very good writers, as a rule, are rather indifferent speakers, but you are or could, with education on those lines, become a splendid speaker and also a good writer.

On these lines are your greatest possibilities. Watch opportunities and cultivate the acquaintance of literary people and others who love the stage, etc. There is your forte.

Your environments or surrounding circumstances and condition have perhaps not been favorable for the development of those latent powers within you; I can almost see that, but you are at full age; if you have been engaged on a farm make a break now and clear the fence, turning to the path that will lead you upward and onward to your natural sphere.

If you were a rougher man, stronger of body and limb, I would not ad-

vised you to leave the healthy life of a farmer, but you are not strong, not boney or muscular; you are too fine bred, sensitive and susceptible—indeed too mental to be a "man with the hoe."

It would be no use, as I said before, to attempt to succeed as a merchant, your acqutiveness is too small. Nor as a musician, your organ of tune is too weak; nor as a mechanic, or engage in constructive work, because the faculty of constructiveness in your head is not, and never will be, sufficiently developed for a Phrenologist to warrant your success in a mechanical way, or to do well at any time, even with years of training in constructive work; in fact such an occupation would be as distasteful to you as merchandise, and would lead you to failure and disaster.

You would do much better in some artistic pursuit, as designer, decorator, or photographer, etc. However, literature is very much more your forte, or the kindred callings named. These vocations will be found marked on page 5 of the printed chart accompanying this analysis, also many other characteristic traits and general disposition, and therein you will see which faculties to cultivate and which to restrain. See pages 2 and 3.

Also, you will find, marked on page 4, the kind of a wife you are adapted to, according to the law of selection and affinity.

A rather intellectual young woman—a plump and rather broad-set blonde is your proper counterpart; if you married a lady with a head so thin at the sides as yours, the chances are you both would spend all your earnings and fail to lay up anything for a rainy day. You need a wife with a broad head; these are the most economical and best providers. It is the narrow-headed men and women with small acquisitiveness and secretiveness who spend all they get. Marry one with a broad head, who is economical; you are apt to squander your earnings and need an econom-

ical partner. Nothing but this or sound reason will prevent you from spending, so pray begin now—save, save, every dollar you get; invest it in real estate, keep clear of all speculations, mining stocks or other gambling operations and you will be safe. What you lack in selfishness try to make up by using the reasoning faculties with which you are happily blessed. But you should begin at the bottom to improve yourself physically; you are of the bilious type; your liver is weak, your eyes are muddy, and your cheeks are getting hollow; you are a little too thin for your size, and there is a danger of degenerating into a dyspeptic; stomach and liver are the weakest parts of your physical organism.

You must begin now and pay attention to what you eat.

[Here followed some private advice regarding diet, which would not be interesting to others.

Mr. Clancy seemed surprised that we knew him so well "at first sight."

His occupation, character, abilities, likes, dislikes; his strength, weaknesses, we described to him better than his own parents could, and even better he admitted than he could himself.

He declared his thorough distaste for commercial business and mechanical trades, but possessed a strong inclination to become an actor or elocutionist, lecturer or journalist just as we stated.

Phrenology is a correct revealer of character, talents, etc. It is practical. It is the greatest of all sciences.]

Sometimes there are sad experiences that cost more than the lessons learned thereby are worth. It is usually better to profit by the experience of others.

"I scrape my way through the world," said the barber.

Muscle and money command a great deal of respect.

"I'll pay your bill at sight," said the blind man.

### Upwards--A Few Stray Thoughts

The poet, in one of those flashes of genius and deep thought, has well said: "The dreams that nations dream come true." Yet, when nations and other large masses are involved, in the realization of their ideals, there is no limit to the time necessary for "the seed perfection" to evolve into better institutions — philosophical, scientific and religious. From their primitive germs in India and Greece, we can trace the origin of a more complete philosophy, a more exact science, a more rational religion. The implications involved in these three great branches of the tree of knowledge are all embracing in their scope. The vast panorama they bring to our view is too great for any human mind to grasp. The brevity of the life of the individual cell, when contrasted with the aeons of time requisite for the evolution of man, from the lower forms, until we behold him a naked savage, and then trace the beginning of the family, the gens, the tribe and nation, cause us to dimly realize what is involved in this struggle of all creatures, man and his institutions, upwards.

The debt that we owe to the past is a great one. It can only be repaid by endeavoring to make the little circle in which we move and have our being brighter and better for our coming. If, perchance, gloom surrounds and despair endeavors to choke us; if doubt tells us it cannot be what the materialization of our hopes in the concrete is far off, we must still persist and harken not to his sophistry. It is to be hoped that all of you who intend to blossom forth into men and women in the real, sweet, sacred meaning of the word, who are determined that democratic institutions shall not perish from the earth, that our country's life shall no longer be immolated upon the altars of Mammon will be mighty factors in this struggle of the ages. Studying, investigating the laws of social development, assisting nobly, consci-

entiously, however small your part, for the sake of a common heritage; posterity, the life of the nation that is hanging in the balance.

The question is not how long? Will it be in my time that this ideal of Industrial Democracy is to be realized? The question is this: Is it right? Leave aside trival objections, do your part, because duty and the needs of the hour speak. \* \* \* That golden time foretold by master, sage and prophet, in the remote ages of the past is knocking at our door. \* \* \* Our mission, the emancipation of the race, is the most sacred and inspiring in the annals of mankind. \* \* \*

This grand movement, with its majestic ideals, is destined to sunder the limbs which bind man to the refined combination of an effete civilization.

JOSEPH H. ALFONSO, P. PH. D.  
1021 Washington St., S. F., Cal.

[From want of space we have had to eliminate from the above article about 200 words of grand rhetoric.—  
ED. HUMAN NATURE.]

### In Sending Your Photo

For a delineation of Character, Talents, Marriage adaptation, etc., please state height, weight of body, size of head, measuring by tape a little above the ears, and height over crown from opening of ear to ear. Color of hair, eyes and complexion; age, single or married; education and present occupation, in your own handwriting. Two photos—one showing a front view, the other a side view, with the hair combed close to the head, is preferred; if not convenient, then one will do.

- A brief written description . . . \$1.00
- A brief written description and marked printed chart . . . \$2.00
- An elaborate type-written analysis . . . . . \$5.00
- All photos returned with delineation.

Miss Leppell's 9 pamphlets and one year's subscription to *Diet vs. Drugs* only \$1.00, can be had at this office.

# Human Nature

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You can cure yourself at home.

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1. Sex? 2. Age? 3. Are you married?
4. Occupation (mental or physical, or both)? 5. Complexion? —Condition of hair and teeth? 6. Temperament? 7. Weight? 8. Height? 9. How do you sleep? 10. How do you feel when waking up? 11. Do you ever feel languid?
12. Is distention felt after meals? 13. Do you suffer from constipation? 14. How do the kidneys act? 15. Add any other symptoms you feel.
16. Is food relished? 17. Specify the foods you take. 18. Do you smoke or take alcohol? If so, how much? 19. What fruits and other foods do you prefer? 20. What vegetables and fruits can you obtain? 21. What amount can you spend on food daily? 22. Can you get your food properly cooked? 23. Do you want a course of Dietary Advice that will enable you to become your own doctor, or do you simply wish to know the most suitable food for your case? 24. Give any further information that you think will be of service.

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**A Reverie.**

BY FRANK REED.

Our thoughts and actions of today are born out of our thoughts and actions of yesterday. This is only another way of saying "The shadow of tomorrow strides forth into day." Everything we see, feel, hear, taste and smell, and every thought that flashes through our minds works a change in us. The friend we met but yesterday is surprised on meeting us today; a close study of the features and expression of the face tell him that we are not what we were yesterday; but he is more surprised when we inform him that the change he notices is due entirely to his presence yesterday. The human face is a magic mirror, and our friend, like the astronomer studying a distant star, sees in this magic mirror today the light that was reflected from his own features yesterday. We work a change in the mind or organism of all who see us, hear us or think about us. This is not likely to be always pleasant for us to remember, but it is truth all the same. The mere sight of some faces will "upset" us for a whole day. We are, therefore, to understand how necessary it is to sometimes be careful about whom we meet with, and to close the ears to certain words and expressions. This will certainly be a wise plan to pursue, at such times as the mind may be poised for a problem calling for tranquility.

\*.\*

I allow no man to be a lord who is not by choice a man, nor woman to be a lady, who is not one by training and effort. To marry a titled lord does not make a woman a lady. She can be this only by being wise and good. She can be a lady in poverty and obscurity.

\*.\*

The strength of a nation lies not in arms and fortifications, but rests upon the honor of its manhood and virtue of its womanhood. And these qualities of mind are founded on education

and wisdom. It is a pitiable sight to see ignorance the background of frankness. Virtue is not well grounded, save in the mind that has tasted the forbidden fruit, and has learned by a very bitter experience that that only is good which is not attended with sorrow and repentance. Virtue and honor that leans on ignorance will surely be bent and broken by the slick tongue of affability. The axe is not tested that has not been tried in hard wood and knots.

\*.\*

A surfeit of good things destroys in the mind the power of appreciation. Better one good book than a hundred that only serve to puzzle you. Eureka, Cal.

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SOPHIE LEPPELL publishes her quarterly magazine, *Diet vs. Drugs*, at 26 Clovelly Mansion, Gray's Inn Road, London, England. We have copies for sale at HUMAN NATURE office. Price only 5 cents, mailed free.

Send us 5 cents for a sample copy of *Diet vs. Drugs*. It interest you.

**Like His Mother.**

'A young man came into our office the other day for a Phrenological examination, and the first thing we said to him was:

"You are the perfect image of your mother!"

He was startled and replied:

"Yes, I am, and everyone who knows my mother says so, but how do you know; you never saw my mother!"

We were able not only to describe his mother, but his father too, and he seemed very much surprised, but we assured him it was quite easy to correctly state these things when one knows how. There are masculine and feminine traits in some persons that are very perceptible to Phrenologists.

**Constipation.**

The diseases that arises from constipation are very numerous.

Constipation arises from *wong diet*. The cure is not in the domain of drugs, mineral water or other weakening purgative, but in *proper diet*.

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The students of our Thursday evening class were honored by an invitation to attend the Nineteenth Annual Literary Exercises of the Hahnemann Medical College, held at Golden Gate Hall, No. 20th, and greatly enjoyed themselves.

See our offer on page 16.

### Thought-Centers.

It is generally conceded by all scientific men of any importance that the intellectual faculties reside in the frontal lobe of the cerebrum, and two of the Perceptive centers have been discovered by other workers than phrenologists, while many other centers have been localized by various scientific men. One of these Perceptive centers is the faculty of Language, or the "Speech-center," which was discovered by Broca, a French doctor. This faculty is known in anatomical works as "Broca's center." Broca's discovery is of importance, since he discovered the faculty by means of pathological and anatomical data, and since Dr. Gall discovered the same faculty a long time before Dr. Broca did so. Dr. Broca located this faculty—"Speech-center"—in the inferior frontal convolution, in the posterior part of the same, or in that part of the convolution called *pars opercularis*, or *basilaris*.

Dr. Gall located the faculty of Language, or, as he called it, "Sprachforschungs-Sinn," in the basal and posterior extremity of the inferior frontal convolution. Dr. Gall writes: "I regard as the organ of verbal memory that cerebral part which rests on the posterior half of the orbital plate . . . abutting on the fissure of Sylvius." Dr. Gall records also a pathological case of a man (Edward de Rampau) who lost his faculty of speech through a broken instrument which penetrated the left nasal fossa, crossed the cribriform plate of the ethmoid bone close to the insertion of the falx cerebri, and into the posterior part of the left inferior frontal convolution of the brain.

Another experimental observation is that of Prof. Mobius of Leipsic, a prominent German neurologist, who declared that the third frontal convolution is divided into four fields, and that the lower field was the one

that is strongly developed in mathematicians.

Our modern scientists who have experimented much in brain directions have accumulated data to a considerable extent, which data *prove* that the mind expresses itself by means of isolated thought-centers or sense-stations.

Dr. Ferrier located an area in the ascending frontal convolution which he calls the area for movements of the muscles which elevate the cheeks and angles of the mouth, as expressed in smiling and joyful emotions. This area Dr. Moisin, an eminent French scientist, calls "center de grandeur," and which corresponds to the faculty of "Hope," which George Combe found prominent in people of sanguine and cheerful state of mind.

The mental physiologist (the phrenologist) has often been ridiculed for his cranial manipulation and for his asserting that the mind expresses itself by means of isolated brain stations; but as our modern scientists investigate the cerebral regions, and as they study the phenomena of mind, they find that phrenologists have founded their assertions on scientific data, and that the discoveries of Dr. Gall and of other workers along the same line of study and investigation can be verified by nature herself.

The outside layers of the brain are called the cortex cerebri, and it is in these cortical layers that we find the brain centers of intellection and sensation. It is principally in the cerebral cortex that we find the neurons, those wonderful little nerve-cells which tremble from thought and feeling. These neurons have been assigned by all physiologists to be the instruments of conscious mentation (mind-action), and careful experimentation, observation and induction have demonstrated this to be a fact. Physiology teaches that every mental act requires the participation of at least two of these gray neurons, and teaches in addition that the station where an impulse starts is the

archineuron of the impulse, and that the station where an impulse ends is the teloneuron of the impulse.

The inner part of the brain is called centrum ovale, and this oval interior of the brain consists principally of strands of fibres, which fibres are in reality nothing else than telegraphic wires transmitting and receiving intellectual, sensorial, motor, thropic, vasomotor, etc., impulses. The external cell layer, the molecular, has three kinds of cells, namely: polygonal (many angles), fusiform and triangular cells. The cells of this layer are immature as they approach the extremities of the fibres, proving that they are forced inwardly by the developmental processes of cell-growth taking place at the cortical surface.

It is these neuron units in the cortical zones of the brain that constitute the microscopical instruments of cerebration, and it is these that unite in action, forming isolated thought-centers, or sensoria, embedded in a sub-cortical stroma in the regional zones, and connected by nuclear prolongations and neurotic filaments which meet the fasciculi of the white substance of the centrum ovale, into whose filamental plexuses they dip.

When these neuron units are very numerous in a certain convolution of the brain; when the convolutions increase in gyri and in complexity; when the convolutions dip inwardly; when the convolutions extend outwardly; when the thought-centers enlarge in areal amplitude, and thus cover a large surface of the brain; when these centers are active from thought and feeling, and the blood circulates freely in them; when the blood-vessels enlarge in and around the same; when the lymphatics increase; when the neurologia develops in and around the same; when the connection-fibres multiply and lengthen; when the bone-cells are being torn down in the cranial bones and carried away by the blood; when new bone-cells are being deposited

further out to give room for the increasing brain; when the brain expands inwardly, outwardly and amplitudinally in some one or more of its thought-centres, and when a special thought-center shows outward expansion, areal dimension and great convexity at the surface—then we have what the scientific phrenologist calls a strongly developed brain center and corresponding faculty, and what the public calls a *bump*. The reason why the public calls it such is, the public has not been sufficiently educated in phrenological directions. In estimating the strength of a thought center the phrenologist takes into consideration three important principles, namely: expansion of the brain, area covered by the thought-center, and convexity of the brain-center. The first consideration means multiplicity and length of the communication-fibres; the second denotes brain capacity in that thought center; and the third signifies mental activity in the thought-center and in the corresponding faculty.

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"How time flies," wailed the old gent as the pickpocket ran off with his watch.

### Tell Him So.

If you have a word of cheer  
That may light the pathway drear  
Of a brother pilgrim here,  
Let him know.

Show him you appreciate  
What he does; and do not wait  
Till the heavy hand of Fate  
Lays him low.

If your heart contains a thought  
That will brighter make his lot,  
Then, in mercy, hide it not;  
Tell him so.

Wait not till your friend is dead  
Ere your compliments are said;  
For the spirit that has fled,  
If it know.

Does not need to speed it on  
Our poor praise; where it has gone  
Love's eternal, golden dawn  
Is aglow.

But unto our brother here  
That poor praise is very dear;  
If you've any word of cheer  
Tell him so.

### Heralds of Progress.

BY T. J. BROOKS.

"Until phrenology was discovered no index to mental qualities that could be safely relied upon was possessed, and each individual, in directing his conduct, was left to his own sagacity. But the natural law never bended one iota to accommodate itself to that state of ignorance. Men and women suffered from unsuitable alliances, and they will continue to do so until they shall avail themselves of the means of judging afforded by phrenology, and act in compliance with its dictates."—*Combe*.

"It was the resulting of conditions from influences incidental to civilization that rendered our instinct an insufficient guide in relation to marriage in civilized society; and hence, a science of marriage become as indispensable to civilization as any other science incidental thereto. Indeed, much more so, inasmuch as the perpetuity of the civilized species is involved in the marriage institutions. The discovery of the science was not premature."—*William B. Powell*.

"A course in domestic science should be added to the curriculum of every woman's college, and it should

stand on equal terms with all the other courses. If it were the rule to train sons as well as daughters for the important duties of marriage, parenthood and home-making that await them, does any one believe that the press of to-day would overflow, as now, with the foul accounts of conjugal wretchedness and applications for divorce?

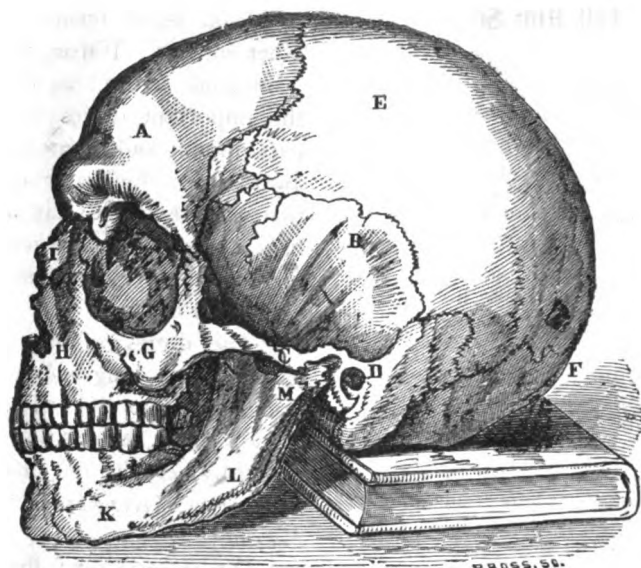
"The duties of the father and mother begin long before their children come into life. The character of individuals, as of nations, is determined by heredity and environment."—*Mary A. Livermore in "Success," February, '02.*

"Our success or failure with that unending stream of new-comers is the measure of our civilization. Every institution stands or falls by its contribution to that result, by the improvement of the children born, or by the improvement in the quality of births.

"The conclusion that if we could prevent or discourage the inferior sorts of people from having children, and if we could stimulate and encourage the superior sorts to increase and multiply, we should raise the general standard of the race, is so simple, so obvious, that in every age I suppose there have been voices asking in amazement why the thing is not done.

"It may be impossible to select and intermarry the selected best of our race, but at any rate we can do a thousand things to equalize the chances and make good and desirable qualities lead swiftly and clearly to easy and honorable increase."—*Herbert George Wells in October Cosmopolitan*.

"The past cannot be affected; the present is its fruitage; the future is under our control. What do you offer as your legacy to coming generations? How glorious to be permitted to take part in the formation of the future during this age of transition, when each positive influence is a lever to whose touch the works of the centuries tremble, and to be conscious that we made it possible for the future to be greater than the past."



### Bones of the Skull.

A, frontal; B, temporal; C, zygomatic arch; D, mastoid process; E, parietal; F, occipital; G, malar; H, superior maxillary; I, nasal; K, inferior maxillary, etc.

### Lines on a Skull

Beloved the ruin. 'Twas a skull,  
 Once of ethereal spirit full;  
 This narrow cell was life's retreat;  
 This space was life's mysterious seat.  
 What beautiful visions filled this spot;  
 What dreams of pleasure, long forgot;  
 Within this hollow cavern hung the ready,  
 Swift and tuneful tongue.  
 If falsehood's honey it disdained,  
 And where it could not praise was chained.  
 If bold in virtue's cause it spoke,  
 Yet gentle concord never broke  
 This silent tongue shall plead for thee  
 When time unveils eternity.

What a piece of work is man;  
 How noble in reason; how infinite in faculty;  
 In form and moving, how express and admirable  
 In action, how like an angel; in apprehension,  
 How like a God!  
 The beauty of the world, the paragon of animals,  
 What is this quintessence of dust?

*Hamlet.*

### Phrenology Needs Dietetics.

The following letter to Miss Leppell, London, appeared in her magazine, *Diet vs. Drugs*, for September:

"Prof. Allen Haddock, the well-known editor of *HUMAN NATURE*, of Market street, San Francisco, makes an admission in the following

letter which is as creditable to his moral courage as it is to his intellectual insight. He has evidently been partaking liberally of the foods which promote these qualities:

"*Dear Miss Leppell:* I never fear the Truth. I would publish the Truth if it destroyed my faith in Phrenology, in God, or even if it

threatened my own existence. I am not afraid to change my opinions if Truth leads the way. Your teachings have convinced me that the brain is not all that I thought it to be at one time. I know that the reflex action of the physical organs on the brain must be considered at all times.

"I always *knew* this, but did not consider it of much importance until I became acquainted with you. Of course I laughed when I read your printed statement that some foods gave "*Moral strength, Moral courage, Mental Balance, Wisdom, Foresight,*" etc. But I see the philosophy of your position now. Of course you know that if a man is deficient in the *moral* faculties—*brain* faculties—all the lean meat, fish, berries, apples, etc., in the world would not render him moral. I know what you mean. I understand your position clearly.

"If a man be ever so moral (in respect to brain development and training), garlic might make his face into a vinegar plant and make his temper worse than that of an Apache Indian.

"Phrenological Science relates strictly to *normal* conditions of the brain and body. In other words, the head may show a man in his normal state to be well balanced, but if he subsists on irritating foods or drink, the base of the brain becomes over-active, as in the case of drunken rowdies, some of whom are good men when sober.

"Yours for the Whole Truth,  
 "ALLEN HADDOCK."

A subscriber to *Diet vs. Drugs*, commenting on above letter, writes, among other things, as follows:

"I admire your article on 'Phrenology Needs Dietetics.' It shows real original thought.

"To give a full Phrenological delineation, a Phrenologist should be able to state how a person would act under the influence of certain foods.

"Excess of meat would not affect all alike. A Phrenologist Dietitian could, I believe, tell exactly.

"Here you might outstep Miss Leppell."

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BY FRANK REED.

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Arrive Mt. Tamalpais—  
11:30 A. M. 3:45 P. M. 6:30 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 FOLIDAYS.**  
Leave SAN FRANCISCO—  
8:00, 10:30, 11:30 A. M. and 1 P. M.  
Arrive Tamalpais—  
10:10 a. m. 1:00 p. m. 2:20 p. m. 4:00 a. m.  
Leave TAVERN of TAMALPAIS—  
11:00 A. M. 1:10, 2:30, and 4:00 P. M.  
Arrive San Francisco—  
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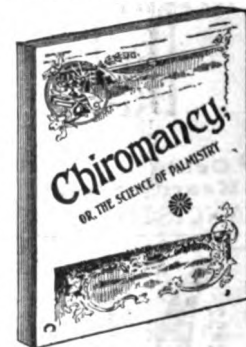
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