

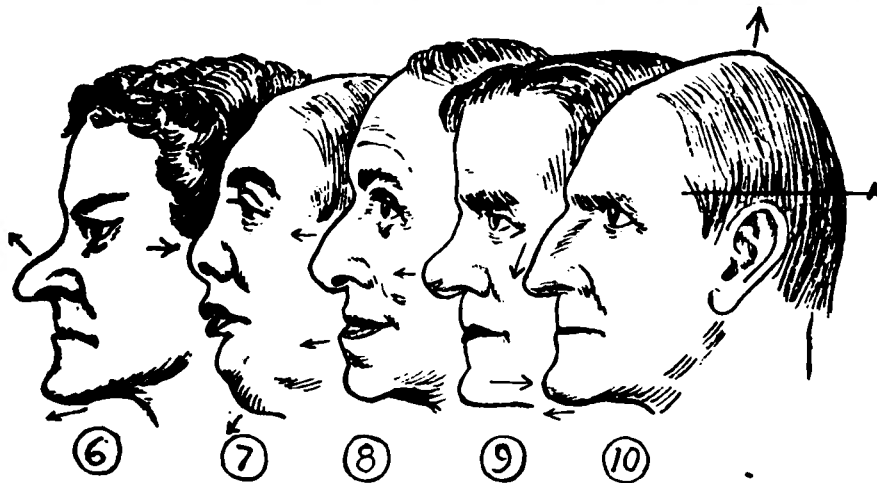
# HUMAN NATURE

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## PART II.—PHYSIOGNOMY.



**A** CRAFTY nose, resembling a bird of prey in its lower half, is that of Fig. 6. This is the sign of predaceous energy, covetousness and greed. Its owner will get the better of others if he has a chance.

An olive eye is tactful and artful. When very pronounced it is cunning, subtle and treacherous.

A projecting lower jaw is revengful, implacable and unrelenting. It never forgives.

Prominent pointed chins have intense will, but are deficient in integrity and staying power.

Much flesh on a nose, as in Fig. 7, means desire for ease, self indulgence and gratification of the senses.

Flat noses are deficient in intellectual energy and moral aspiration.

Small, expressionless, heavy-lidded eyes show a lacking in sentiment and have animal impulses.

Flabby, coarse lips are impure in appetites.

Small, fat chins are social but vacillating and are not to be relied upon. Excessive fullness under the chin tells of sex passion and lethargy. Pug noses, showing the nostrils facing front, always have a commonplace mentality.

The altruistic fibres of the brain that generate unselfishness, devotion and universal love and tenderness for the human race are in the upper part of the front half of the head, and give a high arch to the forehead, as in Fig. 8. Predominant breadth along the entire ridge of an elevated nose bespeaks high psychic powers.

Copious development of a chaste underlip is the chief facial sign of kindness and philanthropy. Excellent examples may be seen in the portraits of Clara Barton, Baroness

Burdett-Coutts and the late Peter Cooper.

Clear and luminous eyes are the associates of lucid minds. When the eyes are square set and the inner corners far back, the sockets hollowed out, and the brow arched, as in this Figure, there is an elevated and spiritual mind, inclined to reverence for divine wisdom; full of faith, hope and charity. Such eyes look out upon the world with a lingering softness and compassion. Unselfish faces are always long, measured from the crease above the chin upward.

The philosopher's nose is in Fig. 9. It is broad, of a high quality, and maturely and sensitively developed at the tip. This is the facial sign of great logical and analytical reasoning power, ingenuity and skillful arrangement and combination of thought. The philosopher's forehead is wide

and predominating in the upper part. The masks of Socrates and Benjamin Franklin are good examples.

Much bone in an individual indicates decided convictions. A nose such as in Fig. 10 is the index of a firm, orderly, discriminating and practical mind. Projecting chins tell of perseverance and ardor, when very broad, of bulldog tenacity, endurance and a masterful will. The predominant back top head is the brain center of independence, hardihood, stability and self-possession. Horizontal brows and a large development of the observing part of the intellect over the eyes speak of exceptional perceptive energy and capacity for close and intense examination of physical things. This is a pre-eminently matter-of-fact form of head and face, with a strong sense of rectitude and justice, as opposed to sympathy. These organizations deal with realities, without sentiment. They are skeptical of all theories, acquire useful knowledge, and insist upon basing everything upon experience.

### Physical Culture and Cigarette Smoking.

BY PROF. J. P. BEAN.

We see many strange almost incomprehensible things in this world, but the proceeding of all others most devoid of the slightest iota of sense or reason is that of the man who attempts to combine a course of physical culture with indulgence in the cigarette habit. If a man was trying to run a "bluff" on an insurance company by pretending to build up his health while really committing a slow, sure but disgusting form of suicide, then there would be an evident reason for his course in the matter. But for anyone, not an idiot, to attempt to build up his system while indulging in a habit well known to be destructive of physical, mental and moral health, is an odd proceeding to say the least. The nicotine and carbonic acid gas absorbed by the smoker is bad enough in all conscience,

but to make matters ten times worse all the regular brands of cigarettes are "doped" with some form of opium, hence the absolute mastery which this most contemptible of all vices gains over its victims.

Every intelligent adult member of civilized humanity knows this, yet we are often treated to the "edifying" (?) spectacle of a full grown man, or something that looks like one, deliberately acquiring this most disgusting, contemptible habit. About the most charitable thing that can be said of such an "object" is that the fool-killer has thus far overlooked him. The only excuse for the average cigarette smoker is that he has acquired the habit before he was old enough to have much sense, and it prevented his getting any afterwards. Physical culture, in its true sense, means the cultivation of the whole physical system, and any habit or course of action that interferes with any of the physical functions retards by just so much the progress of the work. One of the most important of all things in physical culture is fresh air. That which is taken into lungs should be as near pure oxygen and hydrogen as possible. But the hopeless idiot, who smokes while exercising, keeps his lungs constantly full of the very things—products of combustion—that the system is constantly trying to get rid of. Add to this the vile poison of opium and you have a nice combination, and no mistake.

Health exercise is the real foundation of any proper system of physical culture. A man is as strong as his weakest part—no more, no less. Therefore, the weakest spots should be first taken in hand and by a careful and scientific course of graded exercise, brought up to the average standard of the body. To exercise the general muscular system is to keep the weak parts always weakest and thus maintain a continual lack of balance. If you take too much or too violent exercise you tear down more tissue than nature can build up, and thus increase the weakened condition.

If you take too little you get no results, so you see physical culture is something of a science after all. In fact it is about the most scientific of all methods of restoring and maintaining health.

In my experience of over 15 years as a teacher of physical culture I have found that the more one learns the more he finds that there is yet a great deal that he does not know. The human body is the most wonderful of all machines, and until you understand its anatomy, physiology and chemistry fairly well you are surely not competent to repair it when it gets out of order. Physical culture is the best part of medical science, and he who fails to learn and apply it thereby greatly limits his powers as a medical man. If he smokes cigarettes he thereby advertises himself as a cheap, shallow self made idiot, who should not be trusted to doctor a sick cat.

I shall next take up the subject of physical culture and alcohol. It may help some of our "drinking athletes" to see where they "are at."

### Send Stamp for Reply.

A correspondent in La Harpe, Ill., last month wrote a postal card asking for certain back numbers containing articles he named and which he had seen mentioned in other papers. We took no notice of it. Then two weeks later he sent a letter with the same request, but it contained no stamps for the back numbers, not even to pay postage.

Moreover, he asked several questions about Temperaments and the whereabouts of certain traveling Phrenologists, also what part of California is best to live in, etc. He expects answers to all his questions and pay our own postage, too.

Professor Brinkler is an earnest, studious, and cultured man; his opinions are seldom rendered until matured, hence the relation of his experience of the Leppel System of Dieting is very valuable—see his letter in another column.

"Now" for Mr. Henry Harrison Brown, Editor of "Now."

June number of "Now" contained the following quotation from Human Nature, under the caption of

SOUL VS. HEAD.

"Psychology without Phrenology is a suit of clothes without a body."

Then Mr. Brown commented as follows:

Phrenology without Psychology is a head without a Soul. Brother Haddock, what builds the head of which you speak? How does it change the shape? What is it you tell to "cultivate" and to "restrain?" What is cultivated and what is restrained? It is not the bumps. Is it not that which makes the bumps? This is the Real man—the Mind—the Soul. If I can reach the Soul, need I care for the head?

To this we replied for publication in "Now:"

1020 MARKET ST., S. F., Cal. }  
June 10, 1902. }

SOUL VS. HEAD.

Friend Brown: In June "Now" you quote a passage from Human Nature and reply that—

"Phrenology without Psychology is a head without a soul."

Had you stated that—

Psychology without Phrenology is a soul without a head, you would have been nearer the mark.

Phrenology is derived from two Greek words, Phreno—mind; logus—discourse. Phrenology then, is a discourse or science of the mind.

Psychology is the science of the soul. Phrenology embraces Psychology, but all Psychologists are not Phrenologists; if they were they would understand the mental functions of the Brain and elements of Mind, which they do not.

Phrenologists have the most perfect Mental system by which they can measure mind. Psychologists have no system; no two Psychologists agree as to mind or soul.

My opinion is that One great Spirit permeates every atom of the Universe, and that its manifestations are in accordance with its medium,

whether it be rock, rose, skunk, poet or polecat.

Before we can know the *kind of mind*, we must first understand the *nature* of the medium through which the spirit operates.

You say "Brother Haddock what builds the head of which you speak?"

My answer is the Mind. This is a Phrenological fact.

Again you ask, "How does it change its shape?"

Answer. The Brain changes its shape and form, as does the muscle of the blacksmith's arm, through exercise, sending the blood to replace the broken down cells or tissue.

Then you ask "What is it you tell to "cultivate" and to "restrain? What is cultivated and what is restrained? It is not the bumps? Is it not that which makes the bumps?"

Answer. Too sudden a contact with a policeman's club might raise a "bump," or you could receive several bumps by falling down stairs; but really Mr. Brown, if you understood Phrenology, you would know better than to talk of "bumps." Those unacquainted with the elementary principles of Phrenology think it is bumpology, but they labor under a blind delusion.

In all the tons of literature of the Phrenologists, from Gall to Sizer, no reference to "bumps" can be found. The bottom principle of Phrenology is the statement that "the Brain is the organ of the Mind," and also that the Brain radiates in fibres from the *Medulla Oblongata* to the cortex, and as is this distance so is the measure of power, modified by Organic Quality and Temperament.

Your next statement is "The Soul is the Real Man." I grant this, but then you say

"If I can reach the Soul need I care for the head."

My contention is you can no more reach the soul to understand it scientifically, or as it manifests itself through its instrument—the brain, than can an amateur musician understand music until he knows the notes

or the keyboard of his musical instrument.

As you do not care to know anything about the head, or brain, through which the soul operates, I hold you cannot understand the Mind; you are not acquainted with the elements of mind according to your own confession.

Phrenology is the key to unlock the apparent mysteries of the mind; when you become better acquainted with this science of mind you will be qualified to speak about mind. Until then you are a blind leader of the blind.

Yours respectfully,

ALLEN HADDOCK.

The above letter was too much for Mr. Brown. He dare not publish it, as the following answer explains:

1423 MARKET ST., S. F., Cal., }  
June 19, 1902. }

Brother Haddock: Thanks for your contribution. But Now has a definite purpose. It never indulges in controversy. Its method is for truth to be affirmed and then let it alone. My readers can find Phrenology in your paper, which is for that purpose. Now deals not with effects but cause. I know that I need not to know that a man has a head for the Psychometrist to read him. Knowing this and demonstrating it daily in my practice, why should I fill any page with your denial? That you have a right to deny I grant, but I deal only with affirmation. I speak only what I know. Now has a purpose, and it is not to argue nor contend. I simply say what is to me true. So do you. Let the readers of the two papers judge.

From your point of view you are right; I am from mine. Psychometry is soul reading.

Phrenology is head reading. From the instrument you read the maker. From the maker himself I read. Both from their plane are correct. I claim that the body reflects mental conditions. That head is subject to the maker. This I demonstrate. And only demonstration is of value.

That Human Nature fills an im-

Portant place I know, and I am glad. I wish you all success. I know the benefit Phrenology has been and still will be. But it is not the province of Now either to prove or disprove. I felt that I complimented you by my squib. Had it been a paper that had no position I would not have noticed it. I saw an opportunity to call attention to Psychometry and did so. Now hit Now as hard as you wish and I will bless you, for truth cannot be hurt, and if I am wrong it will do me good.

HENRY HARRISON BROWN.

Mr. Brown "affirms" what *he thinks* is TRUTH, and admits of no discussion. As to *his* readers, he knows they wont see Human Nature to read the other side, and he offers a lame excuse for not publishing our answers to his questions.

Like all other Psychometrists, the editor of "Now" is in a fog. He possesses a highly developed organization and can *feel* the soul's vibrations acutely. He is a remarkable Psychometrist, but owing to a lack of scientific knowledge he only *feels*. He does not *know*, and he never can know until he studies the science of Phrenology. When he does comprehend it he will be a wonderful power in the land, for he is a man of considerable ability. He is sincere in his belief, but as a Mental Scientist he is blind as a bat, and we are only sorry that he elects to leave his readers in the dark by refusing to publish our answers to his questions in his own paper. We leave him "NOW."

## OUR EUROPEAN TRIP

### CHAPTER XVII.

BATLEY, YORKSHIRE; NO. 6.

#### The Shoddy Trade.

Rags by the hundreds of tons from all parts of the globe, arrive daily into Batley and district, to be ground up and converted into new garments.

Some of the remnants may have adorned a king, a court beauty, a

dandy or a street gamin, but all share the same fate at last—the rag bag.

The first process of resurrection is to cast the rags into an ingenious machine, that blows and beats the dirt and dust out of them, turning the dust into a draught up a chimney, and the clean rags to the floor of the room.

The next step is the sorting room, where rags are assorted by girls, who become expert in classifying, dividing and subdividing the material.

The linseys and walseys, merinos, worsteds, alpacas, fine cloths and coarse cloths, flannels, etc., are all separated and thrown into various baskets among their own class.

These again are subdivided according to shade and primitive colors; the black, white, crimson, drab, brown, green, blue, olive, etc.

Texture is a very important consideration in the classification and valuation of rags.

Quality determines the value of the material. Quality of anything in commerce is a great consideration.

It is not quantity but quality that counts, whether a rag or a man! Quality of brains, of texture, of organization throughout in the warp and woof of a man tells his character and disposition to a large extent, so it is in rags; a 100-pound bag of fine rags may be worth \$10, where a 1,000 pound bag of very coarse cloth may be worth very little more than so much manure.

After the rags are assorted and purged by a chemical process, by which all the cotton threads are destroyed, without injuring the woolen fabric, they are cast into the arms of a "devil," with a giant's mouth, possessing thousands of sharp steel teeth inserted into cylinders that revolve at lightning speed, grinding the rags into thousands of shreds instantly.

A dozen of these "devils" running at full speed make such a terrible racket, and create such a hot, sickening smell, attended by a blue haze and sometimes sparks of fire, that suggest a picture of "Dant's Inferno!"

A workman in one of these rag-grinding shops, with his nostrils stuffed up, came out of the clouds of dust to the door and said to us once: "This is hell!!"—we backed out.

Vast fortunes have been made out of the rag and shoddy business. The grinding of rags and making of shoddy has now extended into almost every great city in the world. Even in San Francisco, down by the Golden Gate, where manufacturing industries are scarce, old rags are ground up and used for upholstering chairs, lounges, mattresses and making "flock" beds.

We don't know whether the woolen mills here, and in the state, use shoddy to mix in their wool for the manufacture of cloth, but most mills now do so everywhere. The manufacture of shoddy cloth is no longer confined to "shoddyopolis."

It is a great industry that will continue to flourish. It has enabled the workingman to dress in style, equal in appearance to the millionaire. His coat may not wear as long as the "all wool" broadcloth on the back of the merchant prince, but for a time he can make a fair show on a \$10 suit, which, before the introduction of shoddy, he would have to pay five or ten times as much, or go without; so Batley ought to be remembered for what she has done for the poor man.

The inventor of Mungo or shoddy was a Batley man. He was a genius in his way, and better educated in the vernacular of the district than in the English language.

The dialect of the district would not be understood by American readers.

For *must* the word "*mun*" is substituted, as "I mun do this," "I mun do that," "I mun have it," etc.

When the inventor of Mungo at first tried to introduce the material to woolen manufacturers of cloth he was told that the stuff was of no use, and that it would not go.

With that persistency characteristic of the Yorkshire man, he exclaimed in reply, "But it *Mun* go!" and go it did. Ground rags was thereby christened "mungo," and when mixed with wool is named shoddy.

Cured by Diet.

KENWOOD, Sonoma Co., Cal., }  
June 15, 1902. }

Dear Professor Haddock: It gives me great pleasure to see in HUMAN NATURE that you are teaching the Leppel system of dieting. Depend upon it, one's health and strength are to be found in food. Even outdoor exercise is subservient, for a well-nourished person takes exercise with pleasure.

Looking back over my life I am astonished to see how clearly my dietetic "fads" show the truth of the Leppel teachings in my own case. I have always been of a very studious nature. When very young I had great cravings for oatmeal porridge, but was always obliged to take a two-mile walk or run immediately after eating it in order to feel fit for reading at a desk. I soon found that even then I could not do brain work with comfort unless I ate two eggs every morning with the oatmeal for breakfast. For many months I worked well on this diet, till the eggs began to produce a slightly sickening feeling.

I then took cold roast meat, a most unorthodox breakfast dish, but it enabled me to study with comfort.

On those mornings when fish was served, my mental vigor was inadequate, consequently I early formed the habit of omitting oatmeal on Friday's (fish days).

In the light of the Leppel teaching I see that fish did not supply as much nerve force as the roast meats wherewith to digest the starch. At the time I thought this strange, as the common theory always placed fish as a strong food for the brain.

I also substituted milk for the usual drinks—tea and coffee.

Later I found my brain could not do its best work when I was taking potatoes, pastry and sweet stuff. With regard to sweets, I made the one exception of chocolate, or cocoa, preferring the unsweetened varieties. At Cambridge, I believe I was the

only one in college who ordered cold mutton for breakfast as a standing order.

When I read last year in "Suitable Foods" that those articles of food which gave me the best power for brain work, were the ones recommended by Miss Leppel, I at once proceeded to study the system. Just then my health broke down.

Quite unsuspectingly I had been following the bent of my taste. (How surely have I found that the taste is *not* a true guide). I had been taking too many cereals and too much fruit and neglecting vegetables. I had been feeding regardless of my daily habits. Within a few days my system became clogged. Nothing could relieve me.

My appetite failed. I wasted to a skeleton within a few weeks. I saw that my foods could be arranged to suit my needs and constitution.

I could get well, but otherwise must die.

I wrote to Miss Leppel, in England, and anxiously awaited her letter of advice.

From the first day I experienced relief and a steady improvement. Nothing I can say can be extravagant in acknowledging the help I have received from learning her method of arranging food. I have only one regret: that her letter did not arrive two weeks sooner. I could then have held my post as teacher and should now be richer by at least \$500. Those two weeks saw me sink nearly into the grave.

Would that I could impress on everyone the importance of knowing the properties of the different foods we eat.

Above all, one should learn how to arrange foods so as to get the most enjoyment from them and consequently the best digestion possible.

The money and time spent in learning is saved in food value.

An illness creeps on to a man quietly, like a cat onto a mouse. It is often too late to squeal. While a man is healthy, he should learn the

properties of foods and how to arrange them. The study can only make him healthier and stronger, and the same foods, by proper arrangement to suit his needs, are relished and enjoyed to an extent *previously* inconceivable.

When a person has learned by the aid of Miss Leppel's teachings, the exact proportions of foods suited to his constitution, he has learned how to derive the very best enjoyment possible from food.

This is, I think, the basis of the success of her system; for every one knows that the more the food is relished so much the more easily will it be digested. Epicureans would be the first to learn the system if they suspected the extra relish there is in food when suitably arranged. Why not?

Jerome K. Jerome says, "We may talk sentiment as much as we like but the stomach is the chief seat of happiness in this world. The kitchen is the chief temple in which we worship. Its roaring fire is our vestal flame. The cook is our great high priest. He is the great magician, and a kindly one. He soothes all sorrow and drives away our cares. Our God is great. Let us eat, drink, and be merry."

Success to *Diet*, and believe me

Yours sincerely,

G. H. BRINKLER.

[We can corroborate Mr. Brinkler's statements as regards, the Leppel System of Dietary, from our own experience, and from the great success we are having in treating the sick by her methods. We teach these principles to those who apply to us for help. Proper diet, suitable in each individual case, we prescribe according to the ailment, and ever after the patient will be his own dietitian. Fresh air and proper exercise do the rest and patients get well and keep well.]

ONE of our old contributors, Mr. J. F. Brooks, Attwood, Tennessee, is founding a college for scientific courtship and marriage—see his article in another column.

## To Aunt Melinda.

SAN FRANCISCO, Calif., }  
August 1st, 1902. }

*Dear Aunt Melinda.*—Your welcome letter of the 7th of last month lies before me. I am sorry to learn that Uncle Josiah is sick with rheumatism and that your old enemy "neuralgia" has swooped down upon you again with the malignity of a demon. Let me prescribe for you and uncle both, in one sentence.

*Quit eating flesh meat.*

You are both filled to the brim with uric acid, caused by eating the carcasses of dead animals. *Stop drinking tea and coffee.* Your blood is poisoned by the thein in the tea and the caffeine in the coffee. *Drink nothing but water.* Tell Uncle Josiah to break his pipe and throw his tobacco to the hogs, the hogs will not eat the stinking stuff, but they will root it into the ground and mud, where it will do the least harm.

You say that you would starve if you couldn't get meat to eat. Try it a week and see. I know a man who has lived forty years without eating a bit of flesh-meat and he is hale and hearty, without a twinge of rheumatism to-day. I was in two cemeteries the other day and they were both filled with the bodies of people who in their life-time ate meat; there was not a vegetarian in the whole graveyard. I went through the wards of an asylum a few weeks ago and was told that every patient there was fed meat, and that there was not an insane vegetarian in the hospital.

The state prison at San Quentin is filled with meat eaters; there is not a vegetarian there; the inmates of the prison are fed bloody flesh as is a bull-dog, to keep up the animal passions, the result is more crime. This city is full of drug doctors, and they are all kept busy treating sick meat eaters. The vegetarians are few in the city, and are all in good health. The flesh-eaters say that the vegetarians look pale, but u o1ght to see the inflamed faces

of the flesh-eaters! The flesh-eaters are conceited enough to think they are handsome, and that dead carcasses in their stomachs makes them beautiful. If pot-bellies, pimpled faces and blood-shot eyes are beautiful, then are the flesh-eaters divine. You ask me what the world would do for harnesses and shoes if no animals were killed. If half the thought that is expended in contriving new-fangled war ships and destructive guns should be devoted to the discovery of a substitute for the skins of dead animals, doubtless a much better material would be produced than the hides of animals afford. Some day, in the far future, the inhabitants of earth will read with horror of the carnivorous diet of the people of the twentieth century.

I beg your pardon Aunt Melinda for my preachment, but I feel so anxious that you and Uncle Josiah and all the rest of the world, should be well and happy in the enjoyment of a pure life, that I have pointed you to a fleshless diet as the road to health and happiness. Try it.

Your nephew,  
C. P. HOLT.

## To Uncle Josiah.

SAN FRANCISCO, Calif., }  
August 2d, 1902. }

*Dear Uncle Josiah:*—Brother Charles wrote Aunt Melinda a funny letter yesterday. Now Charlie loves a good joke, but he does not know I am writing to you.

I believe the boy is honest; he is 'orfully sincere and positive in his manner, and like every other nut-cracker, he turns sick at the sight of a butcher's shop, and he is dead gone on spuds, beans, crackers, dates and cabbage.

He appears to be very fond of starch; that is the reason I believe he has such a stiff neck, and why he smashes around so. You know, uncle, he eats a deal of muscle food, an' you should see his biceps; an' he writes orful, with vitrol, not with ink.

He told Aunt Melinda that he visited a cemetery, and "there was

not a vegetarian in the graveyard."

I went with him, uncle, an' I saw no meat-eaters there either. They, like the vegetarians, were all dead.

I don't know whether my brother Charles meant to insinuate to Aunt Melinda that vegetarians are so goody goody, so pure and holy they never die, or that dead vegetarians are as scarce as dead donkeys; I never saw a dead donkey, uncle. He says that "vegetarians are healthy." Uncle, don't believe it; some are and some are not. I know vegetarians who look as sick as a half-poisoned rat; others pale as ghosts, yet some are red as a tomato. Most of 'em are as cranky as an old maid, suffering from unrequited love, and Cousin Sophie says it is for want of brain food—lean meat or fish.

He told Aunt Melinda that he went to an asylum and to states' prison at San Quentin, and that there were no vegetarians there, but all were meat-eaters.

Well, uncle, I went with him, but they let us both come away same day. I don't know whether the inmates are vegetarians or meat-eaters, but Charley knows best. He is 'orfully inquisitive, he is; but I do know that *some* of the inmates are as quiet as if they fed on lamb, and that others are as fierce as a bear fed on nuts an' troubled with indigestion.

If vegetarians are as scarce as brother Charles says they are, I do not wonder a bit at that. They are scarce all through the temperate zone, where are bred and born the mightiest and bravest of men in all the races of the earth.

The great *thinkers* and *leaders* of the world—the greatest physically and mentally, are *not* vegetarians.

But uncle, you must read cousin Sophie's letter on "Hints for Diabetic Experiments" in this number. I don't know how it happens she wrote that letter a month before Charles wrote his to Aunt Melinda, but it is a complete answer to his attack. How she came to write it, to me, is a psychological puzzle.

Cousin Sophie is also opposed to eating meat—I mean too much of it, to the exclusion of fruits and vegetables. An' she is also opposed to eating fruit and vegetables, to the exclusion of meat. Just read her letter, uncle, and practice her methods, an' you will have no more rheumatiz!

I wish you would also read her 9 pamphlets. You can get them at Human Nature office for one dollar, an' this includes one year's subscription to her quarterly magazine *Diet vs. Drugs*.

If I could only persuade our Charles to eat a little meat, uncle, I am sure he would grow more lamb-like and become *very* handsome, because there is such a sweet and affectionate disposition on one side of his nature that nobody would expect from garlick.

Kiss Aunt Melinda for both of us, and believe me dear uncle to remain your affectionate nephew,

ALLEN HADDOCK.

## Hints for Dietetic Experiments.

BY SOPHIE LEPPLE.

Continued from July issue and concluded

To enable students of dietetics to make successful experiments the following combinations of foods are given to test the accuracy of this classification:

1. To prove that cereals and pulses do not possess soluble phosphates (brain or nerve food), a man suffering from nervous exhaustion should live on cereals, pulses, roots, vegetables and fruits, and rigidly abstain from meat, fish and dairy produce. His appearance and feelings will soon tell him that he is growing *hourly* worse.

2. To prove that meat contains soluble phosphates, the same man should be fed on suitable meats, vegetables, fruits, and little or no starchy foods, and the improvement in his health will be rapid.

3. To prove that meat does not supply the system with muscular strength (vigor, force), a strong, healthy laborer should be fed on

meat, green vegetables and fresh fruits, and totally abstain from all starchy foods. Though feeling mentally in excellent condition, he will soon be unable to do hard labor.

4. To prove that abstention from starchy food reduces weight, any obese-mixed feeder or vegetarian, should live on suitable meats, fish, green vegetables and fresh fruits, rightly combined and proportioned, and he will decrease in weight speedily, becoming daily more active and energetic.

5. To prove that nerve or brain foods (flesh meat, fish and dairy produce), eaten with fatty, oily and starchy foods and dried, sweet fruits, excluding suitable green vegetables and fresh fruits, are constipating, a brain-worker suffering from nervous exhaustion should live on them exclusively, and he will find that an enema or an aperient is needed to make the bowels act.

6. To prove that fish is not as strong a nerve or brain food as flesh meat, an elderly brain-worker should exclude meat and dairy produce from his dietary and live exclusively on fish, vegetables, cereals and fruits, and he will soon feel uncomfortable and dissatisfied, and demand a change of diet. His face will also betray that he is *underfed*, and probably he will smell unpleasantly of fish.

7. On the same principle can be proved that milk, when taken by grown persons as an exclusive brain or nerve food, is not strong enough.

8. That eggs are not a wholesome brain or nerve food can be proved by using them exclusively as a vital food, with cereals, pulses, vegetables and fruits and by rigid avoidance of meat, fish, milk and cheese. The face will soon turn yellow and the temper will become irritable on account of the excess of sulphur in the yolk of eggs, which overworks the liver.

9. Again, cheese in ordinary use is also not a suitable nerve or brain food, especially for a brain-worker. First, because it usually contains ingredients more or less injurious, and

secondly (principally) mineral salt is used to preserve it. When taking cheese exclusively as a vital food feelings of discomfort and dissatisfaction will soon force the experimentalist to change his diet. Cheese also creates an unnatural thirst.

When a suitable diet is taken all desire for liquors, whether alcoholic drinks, tea, coffee, cocoa, mineral waters, or plain water, will vanish. The system will feel completely satisfied with the juice contained in fresh fruits and vegetables.

A young, healthy man with strong digestive organs is no reliable guide in conducting dietetic experiments with brain or nerve foods, because he possesses a large store of vitality, upon which he would draw when his diet was inadequately supplying his nervous system. Some time would elapse till his reserve nerve forces were exhausted, and only then would his health or appearance disclose his ignorance of the properties of foods. A brain-worker of advanced years, suffering from nervous exhaustion, makes the best experimentalist for testing the properties of brain or nerve foods.

Finally, when taking a survey of the various nations and their dietetic habits, we find that the uneducated classes of some of the Eastern races, who subsist on a vegetarian diet (excluding flesh, fish and dairy produce), possess a strong muscular system, which again shows the truth that starchy foods produce bodily strength, force or vigor. But those nations are lacking in intelligence and ambition.

For proof that a mixed diet is more conducive to mental and physical wholeness (*holiness*), we have only to read the dietaries of famous people in the health magazine *Diet vs. Drugs* (5 cents, at Human Nature office). With one or two exceptions they are all meat eaters.

By comparing the diet of healthy and diseased persons, and by careful experiments on myself and friends, I have, during the last eleven years,

treated a multitude of patients suffering from nearly every ill that flesh is heir to.

I have found that the severest cases of vitiated blood (syphilis, cancer, tumors, congested or inflamed organs, any kind of cold, fever or nervous complaint, etc., can be relieved or cured by a judiciously selected diet.

Simple warm baths, and in some cases gentle massage, are recommended. Exercise in the fresh air as far as enjoyed is also important.

Quite a number of persons, though feeling in good health, have, by adopting a suitable diet secured greater physical and mental energy and increased their personal charms.

I conclude with the wish that men and women interested in dietetics should not be satisfied with their diet unless they present in their personal appearance unmistakable signs of a mode of living better than that of the haphazard eater. The latter can only be convinced of the fact that foods either make or mar our lives by proofs which appeal to his eye and understanding. If those who are advanced in years can produce *at will* a youthful appearance, if our daily lives display wisdom and foresight, and if success crowns our undertakings, we shall then win those who now look upon diet as a fad.

### Balanced Temperaments.

S. F. MEACHAM, M.D.,

In the preceding article I considered briefly the too great dominancy of the nervous temperament and hinted at a course of balancing it. In this one I am to do the same with the vital system of organs.

The Vital Temperament is the digestive and blood-making organs. This being so how can we have too much of it? How can its ascendancy do any harm?

To answer this intelligently, we must keep in mind that no machine has unlimited capacity to work. If it had, and if this body of ours, which

is of course a machine, was one with an unlimited capacity and could be run at any rate required, then it would follow that the harder we ran the vital machine the more life we could grind out for our use, along not only this but all other lines as well. But no such machine is known. All machines have a maximum work which they cannot exceed, and experience proves that it is never safe to reach the maximum. If the body is a machine, we would expect these same principles to apply to it. Observation establishes the fact that they do apply—hence, we can do only so much work with the body, and any attempt to do more results in disaster. In the case under consideration the vital element is dominant, hence, work along this line will be the easiest and the tendency will be to overwork it. They will want to indulge the appetite more and more, until finally the maximum will be passed and a collapse is inevitable. In answering the above questions we must also keep in mind that there are three elements to the bodily machine and that they must balance if it is to run smoothly.

In the case under consideration they are not, hence cannot run easily and will naturally collapse. I have given the above to show that even from a purely material and mechanical stand point we must consult temperamental capacity and tendency if we would be well. But this is really not the true view point. If my vital system is large it is so because of use—because I have a strong appetite which I have inherited from ancestors, who have likewise lived to eat.

The desire of the life principle for more and ever more food has resulted in this unbalance. If the origin of the trouble is with the life, then any remedy worth the time must also commence with this same life force. We must exercise our power of control and eat less and spend our energies in muscle and brain work. Think more, reason more, work more, eat less. This spells out success. But

these people do not, as a rule, like to work. They are successes, as a rule, getting others to work for them, hence cannot be induced to see why they should do so, especially as they do not want to do it. It is well to remember that we all wish to be happy, and as a general rule we must be well to be happy. If this is true, then what these people really want is happiness, and as their immediate desires lead to eat, drink and enjoy, with as little hard work as possible, they think this is really the road to happiness. We can follow nothing but some kind of desire, but it is not always safe to conclude that *every present desire* will bring what we really want.

Here is where mediate desire, which results from experience, reasoning or judgement, or all combined should control. We want happiness, and all conduct should be based on that, keeping in mind that we must flounder around in the darkness of ignorance unless we go to work to inform ourselves on the topic under consideration whatever that may be. In questions of health, we have been so ignorant of temperamental states and their origin and tendency, that we have truly floundered, and too many are doing so now, after the information is at easy hand that would tend to render most of it unnecessary.

One with vital temperament dominant must learn that to follow immediate desires, which will in most cases be for more food and less exercise, will never give to him what he really wants—happiness. He must use this this system of organs less and brain and muscle more.

I am aware that some get too fleshy notwithstanding that they exercise quite a little. In these cases they either use the brain too little, drink too little, or breathe too little. Let them correct these faults and they will find themselves constantly growing toward a balanced state. It is in these cases that two meals a day, or sometimes one meal a day is a good



thing. Strict regulation of diet, eliminating starches, sugars and fats to a marked degree will also aid quite a little, but reason, read, work.

Most people with this temperament select some system of physical culture and exercise from ten to forty minutes, and some even take a walk of from one to two miles and think they are doing all that can be done by way of muscular development. They also breathe one hundred deep breathes, according to some of these systems, and then neglect the breathing for the rest of the day, and imagine they are doing deep breathing.

I have had them come into my office when as they were lying still, I could scarcely see them breathe and felt like pinching them to see whether they were really alive. No, in this, or any other case of unbalanced temperament, *hard, persistent effort can alone avail.*

The diseases which are likely to result are those effecting the digestive apparatus itself. Gout, rheumatism, and all troubles the result of auto-infection from the lowel. Think this list over and see what you escape the liability to by constant, hard, persistent effort, and go to work *now*, and work to win. Remember that *we can choose.*

No 6 Eddy street, S. F.

Three hundred years ago Lord Bacon said: "They have nothing at the universities but to believe. They are like a becalmed ship; they never move but by the wind of other men's breath, and have no oars of their own to steer withal."

These words apply to-day. Phrenology will never be taught in the universities, schools or medical colleges until the people demand it. They are stores of merchandise. It is left to Phrenologists to enlighten the people on laws of mind.

Every day publishers receive letters that would probably be answered at once, if postage were enclosed.

Letters calling for answer should contain postage for reply.

### A Phrenological Test.

Miss Sophie Leppel is better acquainted with physical than mental science. We advised her to present herself to a reputable Phrenologist in London for a phrenological examination and see what he had to say about her. In order to avoid identification she assumed the name of *Miss Briggs.*

The following is her delineation by Prof. Elliott, in Fowler's office, 7 Imperial Arcade, Ludgate Circus. It is correct, and in thorough harmony with our own:



MISS BRIGGS

You possess a very active mental temperament, an inquiring mind, a considerable share of intellectual vigor and critical acumen. Your active brain absorbs more than its due share of nutriment, often to the disadvantage of the other organs of your system, consequently you will expend vitality faster than your system creates it.

We advise you to carefully work within the limits of your strength, do not overtax your mentality with unnecessary work; avoid stimulants in diet, also drugs, unless prescribed by a competent person; live as much as possible out of doors, breathe deeply, get plenty of sleep and combine physical with mental exercise.

By adopting these suggestions your circulatory system will be strengthened and your general health will be improved. The predominance of the

mental temperament will incline you to intellectual pursuits, for which you are peculiarly well adapted. As a teacher, or in literary employment you would excel, for you can acquire knowledge very easily, and are capable of imparting instruction in an interesting way and manner; further, you are a good disciplinarian, will not allow too much latitude, and will insist upon obedience.

You have no great degree of patience, yet where duty requires it, you will fulfill your obligation. Your active mental powers are always at work in originating and creating thought, with the result you are elaborate in ideas and plans, and your active imagination gives vigor and picturesqueness to all your ideas, which you are capable of expressing in well chosen language, for this reason I suggest literary work.

You have an available mind and are capable of utilizing your knowledge to the best advantage. You have a mind for facts as well as for theories, and you are not disposed to sacrifice the practical things of life to the ornamental; you like both.

You are highly susceptible to those influences which appeal to the higher instincts of your nature, and although you are not too much swayed by sentiment or emotion, yet, you are strongly sympathetic, with aspiring tendencies and idealistic in your tastes.

You are not easily influenced by other people, independence is too strong a trait to allow you to be so; independence of thought and action is a marked characteristic; you insist upon doing your own thinking, are slow to accept new theories, and will require a sound basis and a sure foundation for your faith.

You are a strong-minded woman; the masculine and feminine traits are well blended in your character, consequently you have a marked, almost a unique individuality, and you can maintain this individuality in the society of your friends, and will vigorously defend your principles whenever the occasion requires it.

You have always been thoroughly industrious, persevering, resolute and tenacious in purpose, quick to resist encroachments upon your rights and intolerant of interference of any kind from friends, you can be very unyielding, and it will always be easier to reason with you than to try and get you to accept any proposal against your will.

Your will power gives persistency to all your actions as well as strength to your character.

You are remarkably shrewd, careful, discreet and prudent in your actions; you keep your own council, will make ample provision against danger, and will exercise forethought and care in your work. You are particular that everything with which you are associated shall be done well and in an orderly way, for you cannot tolerate slovenliness in any form; at times this will cause you to be thought rather fastidious and difficult to please.

Your diplomacy and tact will make you judiciously cautious where your interests are concerned, yet you will only be nervously anxious when your health is below par.

You have an ambitious nature and will rather rule, govern, and assume responsibility than be contented with an inferior position in life. You place a just estimate on yourself, the strength of your intellect will prevent you manifesting an egotistical spirit.

You are dignified in bearing, sensitive to character and reputation, and very choice in your selection of friends, preferring the few to the many.

You are never demonstrative; your feelings are deep, and as a friend you are very reliable, sincere and consistent in your attachments. You have a strong conscientious sense of duty; are a very safe woman, not too speculative or optimistic; in fact at times you could do with more elasticity and buoyancy of mind give full play to the mirthful element in your nature, you will find it an excellent tonic, helping you mentally and physically; do not live too much within

yourself, as you are apt to, but be more spontaneous and give a hearty expression to your thoughts and feelings.

You need more mental rest, seek this by *exercising your concentrative powers*, and in compelling a continuous attention upon one thing at a time, and be sure not to live too much in the house.

You are fully alive to your surroundings; are quick in perception, with a good verbal memory and keen discriminating powers.

You have a strong thirst for knowledge and will be industrious in adding to your stock, for you will interest yourself in many branches of learning, and will always be a student.

The acquisition of languages will be quite easy to you, and your large constructiveness in combination with your active intellect gives you much ingenuity, skill and dexterity, which will work on intellectual lines.

[Miss Leppel thinks Mr. Elliott made a mistake in regard to Continuity. He made no mistake only by using a wrong word. No one can be less tedious or more brief than she.

Brevity is the result of small Continuity. She says more in fewer words than any living writer. Dr. Bellow's work on the "Philosophy of Eating" contains several hundred pages. She condenses the philosophy into 20 paragraphs. See her No. 3 pamphlet. Nature is compensatory. Her power of concentration comes from a very active frontal brain, coupled with a very large degree of firmness and secretiveness.]

We receive subscriptions to Miss Leppel's quarterly magazine, *Diet vs. Drugs*, formerly *Life and Beauty* at 25 cents per year, or free to purchasers of her 9 pamphlets.

We must be free or die, who speak the language Shakespeare spake,  
The faith and morals hold that Milton held.

A catalogue of books sent on receipt of stamp for postage.

### Does This Mean You?

Have you purchased at Human Nature office, this year, a complete set of Leppel's pamphlets for one dollar. If so we undertake to send you, free, for one year, Leppel's quarterly magazine, *Diet vs. Drugs*, formerly *Life and Beauty*.

Next number will be issued Sept. 1st. Please send in your name and address on a postal card, addressed to editor of Human Nature, 1020 Market street, San Francisco, Cal., and you will receive the magazine direct from London.

Only purchasers of the complete set are entitled to subscription free. Otherwise 25 cents is charged.

### Proved His Gratitude.

Are we doing good? One grateful client took our \$5 course of *Dietary* on April 17th, and began to improve right away. On July 10th he sent his grateful thanks and enclosed an extra \$5 in proof of his gratitude.

For obvious reasons we do not publish names, but we are willing to exhibit the above and other patients' letters to anyone desiring to see them in our office.

### Evening Class.

Our Thursday Evening class has closed. A new class will be formed on Thursday evening, September 11. Will prospective members please send in their name and address or call at the office.

I am delighted with Human Nature; it is a gem everyway. Please find \$1 for two year's subscription, and may you continue to prosper in disseminating the glorious truths of Phrenology.

J. T. L.,  
Victoria, B. C.

Letters containing inquiry of any kind must have a postal card or self-addressed stamped envelope enclosed for reply.

Psychologists *think* and write; Phrenologists *see* and write what they have observed.

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SAN FRANCISCO, AUGUST, 1902.

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

## MONEY ORDERS

We hope our friends will remember that all money orders, American or International, must be drawn on the Postoffice at San Francisco, Cal., or through an Express Company, and made payable to Allen Haddock at 1020 Market street. Bank checks not accepted. Two shillings in British stamps received as one year's subscription, or 50 cents for United States and Canada.

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If your paper misses delivery or you have removed, please acquain us with the fact. If it stops because you failed to renew your subscription, don't sulk, but write to this office requesting its continuance and our mailing clerk will attend to the matter. Be sure, however, to inclose the amount of subscription so that HUMAN NATURE can wear a pleasant smile.

## Back Numbers.

To discourage *slow renewals* and carrying old stock, we charge 10 cents each for back numbers.

Will city subscribers kindly call in the office to renew or subscribe.

## Good Advice.

In its issue of July 19th we found the following in the *Enterprise* published at Healdsburg, Calif:

"Size your boys up, watch their tastes, take them to a good Phrenologist and listen to what he tells you. Then pick out their life work. In this way they may succeed. This thing of trying to mold a boy's mind over again after nature has molded it is folly. Your boy is intended for a certain calling, if he is intended for anything useful. Find out what that certain calling is."

We had a weakly, puny and sickly young man in the office the other day for a phrenological examination, who desired to enter a medical college, with the intention of becoming a physician. We showed him the folly of it, and directed him to a line of work that would improve his health and make him prosperous.

Schools, colleges and universities educate all their pupils on the same plan, without reference to individual organization, mental or physical constitution. The plan is as absurd, as if Uncle Sam insisted on all his citizens, big and little, wear one *size* of suit. Some would fit, but there would be too many misfits.

Please find \$1.25 for Human Nature and Phreno Journal for one year. You are doing splendid work for the enlightenment of mankind. Phrenology should be utilized in the schools. J. P.

Mr. J. P. Bean, teacher of physical culture, hits the cigarette fiend with a "health" club, but the poor fellow is so sadly "doped" he is insensible to the blow.

The time will come when all educational institutions will embrace Phrenology, because it is the only science that considers man in his entirety.

Some carpenters would make good preachers and some preachers ought to be carpenters.

## Something Tangible -- An Announcement.

BY T. J. BROOKS,

The greatest thing on this planet is the human race. The greatest thing connected with the human race is brains. From brains have come everything that man has done. Brains constitute the physical basis of mind. This physical basis is inherited. Before birth, capacities are determined. Development depends on environment, but the greater the inherited basis, the greater the capacity for development.

The quality and quantity of this heritage depends on the character of the parentage. The character of the parentage depends on, (1) the capacities of the parents; (2) their adaptability to each other; (3) their obedience to the law of genius.

Institutions of learning are the flower of civilization, but they can only develop and polish the material at their disposal; they cannot make brains. They are made only by obeying the law of temperamental adaptation in marrying, and the law of heredity after marriage. Right here at the fountain head of life is the source of all human happiness, power and progress.

For the first time,  
"Since yonder's spheres sublime  
Pealed their first note  
To sound the march of time,"

And the morning stars sang together

A College of Scientific Courtship is to be established, to aid the unmarried in finding the ones adapted to them, and to direct the married in the way of normal heredity, are our objects in founding this school. Science is the handmaid of humanity, and the science that will aid in the generation of brains is the greatest of all sciences. It should last till—  
"The wreck of matter and the crush of worlds."

## DEPARTMENTTS.

The College of Scientific Courtship will have four departments.

1. The Department of Instruction

In this school human science will be taught, just as other sciences are taught in the best colleges and universities.

2. The Department of Examination: Here all who come will be analyzed; first physiologically, second phrenologically—physically and mentally. In the physical examinations each sex will have its own examiners; those found to be polluted or wrecked will be dismissed and considered no further. In the phrenological examinations those found to be intellectually or morally depraved will also be dismissed. The examinations will be thorough in every particular; only experts will be members of the faculty. This faculty will examine each student and furnish him or her with a complete self-analyzing chart, giving also a complement chart of the one suited as a genial companion, calculated to secure the best result in married life. A duplicate copy of each will be kept.

3. The Department of Correspondence: This department will have charge of the duplicate copies of charts kept by the examining division; it will also have charge of all phrenological readings sent in by the auxiliary faculty; those who are located at a distance and send their charts filled out by phrenologists accredited by our faculty. We will receive only those which come from recognized experts. Our staff will examine all thus sent in, and, as fast as any are received that are complements of each other, the parties will be informed of it by mail.

4. The Department of Entertainment: Under the management of this department, at such times as it may deem expedient, there will be arranged entertainments for all who will attend.

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Here introductions will be freely offered, and a jolly good time enjoyed. Everything orderly and hightoned; common sense and nobility of soul will be the rules of etiquette.

#### THE AUXILIARY FACULTY.

There must be an auxiliary faculty to work in co-operation with the regular school faculty, in order to reach out and accommodate the great mass of young men and women who cannot attend the college. But this must not be done at the expense of efficiency. Each member of the faculty must be genuinely and truly an expert in his line. It would be better to have only three members who thoroughly understood their business than to have a hundred with as many as half a dozen among them who were not competent to fill their positions. Therefore we shall organize from among those who can be implicitly trusted to do their work perfectly. We want none but those who are conscientiously desirous of aiding in the work for its own sake. Only he who has the welfare of mankind at heart is worthy of so important a position.

I am the first in all time to attempt to systematize this phase of life on its normal basis, and the only man now living on this planet who is urging with tongue and pen the adoption of a universal system of scientific courtship.

If you can afford to invest an opinion it will be thankfully received. If you care to help, please send this article to as many as you can, and send me a list of the names and addresses of as many expert phrenologists as you know of.

The auxiliary faculty will be organized first; from these the regular school faculty will be chosen.

If your soul is awake come, let's go higher. Dimpled cupid's blissful smiles await us— come!

Atwood, Tenn.

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Yours respectfully,

C. T. ———

There is much nonsense and nothing definite written on the so-called lines of *New Thought*. These writers have found a grain of truth and in their egotism hold it up as an impossible gem. If you want the Palace Hotel just set your mind upon it and you will ultimately get it! That is the way they argue. Well, it is a fact that motive or desire must first exist in the mind and be acted upon before anything can be accomplished, but those Mental Scientists who do not understand mental science proclaim their ignorance and folly by extravagant statements.

The editor of *Now* put some questions to us personally in his paper, then under the plea that *Now* does not admit of any controversy refuses to publish our answer. Then why did he ask the questions? Mr. Brown is not consistent. He "affirms" a shadow to be a substance, and being infallible admits of no denial. Oh, Mr. Brown, you are a funny man!

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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 sim-

ply 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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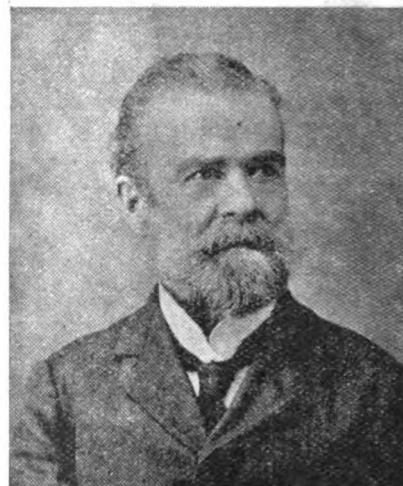


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