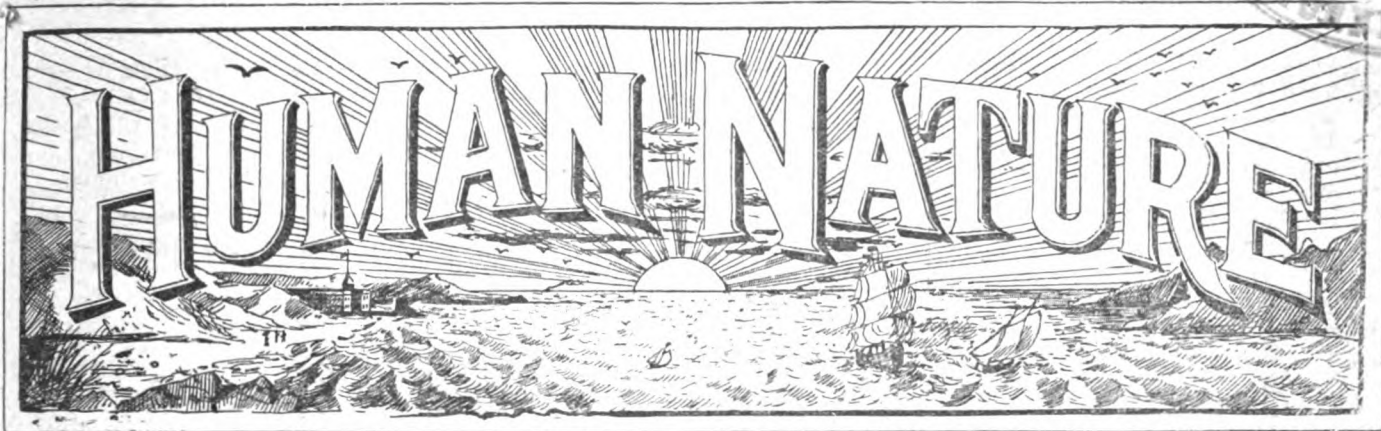


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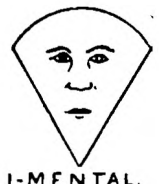


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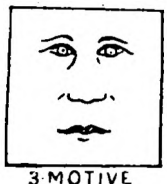
The Temperaments Uniquely Illustrated and Correctly Described.



1-MENTAL.



2-VITAL



3-MOTIVE

Before one can read character correctly, he must not only know the location and function of the different brain organs, and be able to combine one with another according to their relative size and degree of activity; not only be able to understand the language of these faculties, and the influence each exerts upon its neighbor, together with the various modifications of quality, health and nationality, but he must possess a thorough knowledge of the Temperaments.

Modern Phrenologists have discarded the old classification of Temperaments, because the nomenclature expressed pathological conditions and had reference to abnormal states of the body and brain.

These were the so-called Phlegmatic, the Choleric, and the Melancholic Temperaments, which did good service before the discoveries of Gall and the advent of Phrenology.

Nervous, Sanguine, Lymphatic, and Bilious were terms which followed the ancient classification of Temperaments; and although a little in advance of the ancient and mystical methods of classifying, still came far short of the demands of positive Science. Phrenology came to the rescue, and for the first time since the days of Aristotle

we have a truly scientific classification of human Temperaments, which have no reference to disease or abnormality.

- 1—MENTAL.
- 2—VITAL.
- 3—MOTIVE.

(1) The mental represents an organization where the brain and nervous system predominates.

This is indicated by a body of fine texture, pyriform face, the forehead being high and broad in comparison with the narrow chin, expressive eyes and delicate features, sloping shoulders and small bones.

Persons having this temperament are better adapted to follow mental occupations than manual labor.

(2) The Vital Temperament is indicated by a well nourished system, the bones being well clothed with flesh, giving the body a rounded appearance.

The features are heavy, the cheeks full and round giving the face a circular form, and the entire body well rounded out.

Those who have this temperament in excess are generally good-natured, are not fond of close study or hard work, seek pleasant places, and take all the enjoyment which falls to their lot or that can be procured without much exertion.

They are usually good managers

and make good use of other people to their own advantage, being comfortable themselves and possessing a soothing magnetism, they exert a calming influence over others.

Hotel keepers and successful physicians generally have this temperament well developed.

(3) The Motive Temperament is indicated by a strong development of the bony and muscular system.

The face approaches the square type, and the limbs and body are formed after the same square pattern.

It is the worker's temperament and denotes physical power, endurance and capacity for hard labor.

There are no unmixed temperaments, though generally one of the three will predominate over the others to the extent of wielding considerable influence in determining the character of the person endowed. Occasionally a person is met, who happily combines all three temperaments in nearly equal proportion: George Washington, Martha Washington and Madam De Stahl were thus endowed. An even balance of temperaments gives great harmony to character and yields the greatest amount of comfort to the individual, and peace to the world. Genius is always extreme in temperament, generally

of the mental; such people are uncomfortable companions, and like the sun, brilliant to look upon. It will be seen that temperament enters largely into an estimate of character, and the illustrations which we have especially prepared to embellish and illustrate this article will serve to show in an emphatic way, the peculiar shape of each. The student of human nature should, above all else make himself familiar with the temperaments and their influence upon character.

LARGE vs. SMALL HEADS.

BY JOHN S. PRIOR

From what is known concerning the heads of men who have controlled the affairs of nations, and of those who have been at the head of professions, the observer is driven to the conclusion that "the large head rules the world."

Among those who are interested in the subject, there seems to be a difference of opinion. Those unacquainted with Phrenology are, more or less, believers in the hat gear theory. There are some who believe in the circumference theory. Besides these, there are those who affirm, that size of head is no criterion by which to judge of greatness of intellect, or strength of character.

The question arises—What kind of head is it, that constitutes a large head?—A large head is one of great bulk compared to the average. It has great internal cubic inch capacity, a large brain. The forehead and top head are well developed, and the base of sufficient size to sustain the whole, giving the head proper symmetry. A large head is not always determined by its circumference or the hat gear.

Dr. Gall, Lord Byron, Charles Dickens, Washington, Marshall and Alexander Stephens all had large heads, although the circumference of each was very little over twenty-two inches. Circumference in these cases could not be relied upon for measurement, because of thinness of hair, and height of head. Take the heads of Byron, Gall, Washington, Marshall, and place them by the side of the heads of Wellington, Napoleon, Webster and other great men who possessed

heads of great circumference measurement, and it will be seen that they are decidedly large.

As a proof for this statement, the brain of Dr. Gall weighed fifty-seven ounces, while that of Daniel Webster who died at the same age, weighed fifty-two ounces.

The great weight of Byron's brain proves its large size, although the circumference measurement was twenty-two inches, and at the time the measurement was taken, the hair was thin and gray.

As to hat gear, Charles Dickens and Dr. Gall, each wore a $7\frac{1}{4}$ hat. Byron wore a smaller size because of the conical shape of his head. Washington and Marshall wore large hats. These cases of hat gear go to show that the heads were large in some parts, outside of the circumference region.

Judging of the general size of a man's head by the hat he wears, is a very unreliable method. For instance, Henry Clay wore the same size of hat that Daniel Webster wore, although Clay's head was smaller than Webster's. The circumference of Daniel Webster's head was twenty-five inches, and Clay's twenty-three and one fourth inches.

Some heads measuring twenty-two or twenty-two and one half inches in circumference are fully equal to heads measuring twenty-three to twenty-three and one half inches, because of the lack of hair on the former.

If the heads of Henry George, Ignatius Donnelly and some other noted persons were better clothed with hair, they would measure in circumference twenty-three to twenty-three and one half inches. Phrenology has demonstrated that no man with a small brain and low organic quality ever rose to any degree of greatness. The heads of persons of eminence, which have been reported as small, were really above the average in size.

The Scientific Phrenologist recognizes that thickness of hair, and large base brain coupled with low top head, makes a great difference in measurement of brain substance. Such a head may measure large in circumference but be really small in actual size.

Following is a list of some of the heads that have been reported small being circumference measurement in inches.

The head of Napoleon—24, Lord

Byron—22, Charles Dickens—22, Coleridge—23 $\frac{1}{2}$, Dr. Gall—22 $\frac{1}{2}$, Dean Stanley—22, and the heads of Emerson, Aaron Burr and Lincoln were each above 22 inches.

A CRITICISM.

In the August number of *Human Nature*, G. W. Calderwood has an article entitled, "The Master Science," in which he made statements which I hoped some one would call in question, but as no one else has undertaken the task, I venture to express my views in the matter.

I wish it understood that I am not a Palmist nor a Physiognomist, and I have doubts as to the possibility of Astrology telling a man's future. Still I believe in good reasoning, and when one undertakes to tear down anything, he should give reason and use it in the strictures that are employed. Brother Calderwood says: "Suppose a Palmist, a Physiognomist and a Phrenologist were sitting in a room, each of them blindfolded, and a human skull should be handed them, could the Palmist tell the character of mind that once dominated that skull? No. Could the Physiognomist do it? No. Could the Phrenologist? Yes." The question at once arises, is this fair to either the Physiognomist or the Palmist? I say no, decidedly no. Turn it around and take the three persons into a room and bring in a hand. Could the Phrenologist or the Physiognomist read it? One might say he could tell the temperament, but as to reading the character from the shape of the hand alone, I am afraid the Phrenologist would fail. The Physiognomist might be able to, in a small degree. Or take the mask of a person's face and give it to the three. Which one could read it, and which could not? I am afraid the Physiognomist would be in the lead in this test. There is no use talking about blind physiognomists. It is an unfair test even in Phrenology. You might as well ask a doctor to examine a patient and give a correct diagnosis of his condition, without letting him talk to the patient, or to see him, and then expect to know what the disease was. A little further on Mr. Calderwood asks

what the Physiognomist would do with a person whose face was lacerated and scarred up. Let me ask *him* a question. What does the Phrenologist do with the flat-head Indian? Or what does he do with a man who has had a part of his skull removed, and a silver plate put in place of the skull bone?

I am afraid our brother has jumped at a conclusion. The Phrenologists have been fighting the bump practitioners, and I do not think that any man, because he has the best of the argument, should take underhanded means to place his opponent in a bad light. He says in one place, "The mind is father to the face." Surely he knows that the expression of the face shows the workings of the mind. Let him go into a hospital and watch the patients undergo operations. Some of them betray no outward signs of suffering, but by closely watching the face, one can tell whether or not they are suffering pain. But enough. Prof. Holt is writing about the condition of man. He is right. He should also look at articles of this kind and cry them down as much as he does the rich overpowering the poor. It is the same spirit producing one that causes the other.

—Orrin Dudley.

Suggestions on Religion.

A year ago, a lady friend of mine sent me some Christian Science tracts with an exhortation to take up the consideration of my proper place in religion; and it so happened, that at the same time my attention was attracted to the same subject by other causes, and for the time it seemed as if my atmosphere were full of religion. So I determined to settle the matter once for all. Accordingly I obtained from the city directory the names of the various denominations, and from the dictionary glimpses of the various tenets so far as set forth in the definitions of these names. In this way, I acquired the notion that I am a Unitarian, and, on full examination of the principles of Unitarianism, I reached the conclusion that I am, and always have been a Unitarian, notwithstanding I was born and raised in another church.

A few months ago, having some

legal business to transact in the vicinity of the office of Human Nature. I stepped into the sanctum of Professors Haddock and Holt to have a few minutes social chat, and was informed by them that some distinguished pupils of theirs, (Prof. J. T. Miller, superintendent of schools of Juab Co., Utah, and Prof. John E. Morton, of the same place,) were about to graduate from their phrenological school, and wishing to test the proficiency of their pupils upon an entire stranger, requested that I submit to a phrenological examination by the graduating students, to which I consented. The examination proved to be very thorough, scientific and satisfactory, to the credit of both students and instructors. Personally I derived great pleasure and instruction from the ordeal, but will mention only one point that was made, as it struck me as being quite remarkable, and will serve to introduce the thoughts of this paper. Mr. Morton, when examining me, was asked to what particular religious denomination I *naturally* belonged. He said, I was inclined to religion—that my church would have to be an advanced one and satisfactory to a man of large intellect and so forth; and finally concluded that I must be a Unitarian more than anything else. This struck me as being a remarkable hit, and that too, by one who was only just graduating.

This incident has led me to the following inferences:

We may divide mankind with respect to religion, into the two great classes of those who are, and those who are not capable of ever understanding religion; the line of division being that low development of the religious faculties which corresponds to the deficiency of color in a person who is color-blind. As there have been, and are eminent men who are color-blind (the celebrated Edinburgh Reviewer, Lord Jeffreys, for instance;) so there have been, and are, and may be eminent men who are idiotic in matters of religion, even among the great scientists.

The reasoning faculties do not furnish the axiomatic truths of religion any more than they furnish the axiomatic truths of the science of color. Lord Jeffreys reasoned like a baby on color, like a giant in literature; and I imagine that Prof. Virchow is nearly as

bad in matters of religion—if he is not, there are others equally as eminent who are.

Taking those who are capable of understanding religious truths, I think I may affirm that each of such persons is adapted to some form of existing religion, or may, by virtue of the elasticity of human nature, adapt himself to some one form more readily than to any other. On the other hand, I think there exists some one form of religion to which, each of such persons is, or may become adapted. I do not believe that there is only *one* true religion. If there were, and it were the Catholic, for instance, what show would a natural-born and typical Unitarian have?

Or if the Unitarian were the only true religion, what show would the Catholic, or any other have?

I think the best religion is that for which you are best adapted, as is the case with regard to a man's proper vocation. In the sight of God, one church is as good as another, and each person should ally himself with the one that suits his nature best. I think that when God made man, no two alike, he necessarily put in operation the principle I am setting up. God made no mistakes, as some of the contending religious factions seem to imply in their learned discussions.

I wonder which of the religious denominations the perfect man would be most naturally adapted to? I think Professors Haddock and Holt have some pronounced ideas upon the subject, implying a doubt whether the perfect man will ever visit our planet. As to his religion, they await his coming, that he may speak for himself. I will not at present venture my own opinion upon the subject, not being quite decided.

—John F. Bernard.

"Whoever pretends to foretell sickness, misfortune, or danger, or aught that can create fear, or may close up avenues in you which were created for the manifestation of power; or whoever seeks to destroy in any measure the free use of your God-given faculties, or to stand in the way of your spiritual freedom to any extent, is a false prophet, and is dealing with delusions only."

—Intelligence.

Puget Sound Department

Edited by PROF D. C. SKYMOUR.
Port Angeles, Wash.

Spirit and Brain.

The brain is the organ of the spirit and as the spirit sweeps over the keys of this wonderful complicated organ, with its intense spirit thought like the piano, it gives forth that thought or word, according to the key acted upon. The brain like the rest of the human organism is only *part* of a machine, for the indwelling spirit, to grow and manifest in. The brain and body is simply a most wonderful machine, bicycle or locomotive inside of which the *real* Man moves, grows and has his being and like the chicken in the shell when he outgrows that condition He bids the old shell or body an eternal farewell and goes out into a higher and broader plane to dwell. If the spirit touches by thought the key of Destructiveness you will see force, energy, manifested or if the spirit is irritated or low and undeveloped you may witness a blow, or a crime, or some destruction, or hear an oath or a threat or it may be only a threatening growl or snarl.

The larger and more powerful this key or organ of Destructiveness, the heavier and deeper toned the voice, and consequently the more danger. Listen to the heavy voice of the pugilist and great fighters, also to the terrible roar and growl of the lion, tiger, bull, dog, &c., and notice their immense, broad heads. (The tiger having still larger secretiveness, to a degree hushes up his threatening voice for fear of scaring off his prey or enemy)

Notice the head of the deer, sheep, rabbits and all non fighting animals, then listen to their soft and kindly voices. How narrow their heads where destructiveness is located, showing the faculty to be small. Women have on the average much narrower heads than men. How much softer and sweeter the voice and when you find a lady whose head is as wide or wider than the average man, notice how coarse is her voice and the chances are she is a termagant and virago that will make it hot for you if you ever cross her in her will.

Such women would make far

better soldiers than thousands of the narrow-headed bipeds of the male persuasion that are wearing Uncle Sam's uniforms.

No soldier or marine should be enlisted or drafted whose head is less than six inches in diameter just above the top of the ears, especially if Caution is large, say No. 6 or 7. Of course the size of the man must be taken into consideration also. Not sex, color, or station in life should be considered, in selecting applicants for any position in life, but *adaptation*, which the shape and form of the head alone can show. Of course temperament, activity and quality must be considered also. We have one-horse editors, doctors, lawyers, preachers, soldiers, bankers, mechanics, farmers and men in every possible walk in life that are partial or entire failures in their chosen vocation and they know it when it is to late in life to learn something else that would be their true place in the world of business. For the lack of Phrenological light, employers are continually suffering from the incompetency or dishonesty of their employees.

The prisons are rapidly filling up with embezzlers and defaulters who were put in places they were not honest enough to fill. There should be a competent Phrenologist (and there will be in time) in every county seat and in all large cities, where all men elected or running, or about to run for office and all cashiers, bank presidents, clerks, salesman, tellers, school teachers, in fact every body that is to be employed in places of trust and all parties wanting to learn trades or any business or occupation what ever, the boy on the farm or the girl in the kitchen or millinery shop, where everybody would have to go and get a chart of their head and find out if they are fitted for the place by nature and if they will be honest and true.

The Phrenologist should be employed or elected by the county or state and his certificate with the chart would be prized and valued by every body and be almost a sure guide, by which the right man would be put into his true place in life. This would soon do away with the vast army of failures in life, and the thousands of rogues and rascals would soon be driven out of their easy places, where they are continually fleecing

and plucking somebody, or the public. Phrenology would soon set the world right if Humanity would give it the listening ear and heed its lessons.

Acquisitiveness, lying right above appetite or alimentiveness, is a grand organ or faculty when used under the guidance of the reason and moral faculties, but when guided by secretiveness and appetite, it toils on, early and late, to acquire and store up money, valuables, food, raiment, land, mines, bonds, stocks, diamonds, etc. etc., and if love of approbation be large the person will also strive to get wealth, to make a great display and lord it over his less (more) fortunate neighbors, for we believe to a person so organized that wealth is a curse rather than a blessing, that it will hold the owner near to the brute level, by making him intensely selfish and avaricious.

If his amativeness is unduly large, it will stimulate acquisitiveness to grasp for the wealth of the world and then to squander it on women of similar make up, or if conjugality is full and active he will use his wealth to gain a wife with as many millions as he himself has gained, thus doubling his already well filled coffers—and to ladies of similar make up, he is considered a *good catch*, and thus each is caught, in the golden drag net, to mourn in sack cloth and ashes ever afterwards, if not adapted in other respects. An example is seen in Gen. Grant's daughter who married Sartoris in England, but had to leave him and return to America on account of there being no adaptation or true marriage in it. There is more sorrow and misery in wedded life among the rich a thousand times, than there is among the middle and lower classes, although for appearance sake, it is more covered up among the nabob class

More aching hearts and lonely souls, because to put the matter in plain terms their courting and wooing, although finely gilded, was a matter of barter and sale on both sides, each expecting to get the better of the other in the "swop," and both *got cheated*. There is more adultery among this class than the other in proportion to the number, as a result of such outrages on nature's laws.

But when acquisitiveness is large, with large intellect, reason, be-

Revolence and all the moral and spiritual faculties are large and the other selfish and animal organs are only full or average, then the indwelling spirit will manifest a disposition to acquire wealth, only to give it for philanthropic purposes or to purchase, if his literary faculties be large, libraries, literature, learning, endow colleges, universities, hospitals, asylums, give homes to the poor and the aged, free the slave wherever found etc. but if approbateness is large or very large in connection with the above, then these bequests and gifts would be given to gain the applause and adulation of mankind, which would be more of a selfish work, than a philanthropic one. If a sugar king should give a million dollars to endow a college and then raise the price of sugar one cent a pound for a month, he would not be entitled to any credit for his benefaction. for the public would pay every dollar of it, and more too, and always *unwillingly*, simply because they were forced to do it, by the great (little) man in power—who built the Stanford University, the public, who built Yerkes observatory in Wisconsin, the public who paid the million dollar gift to the university in Chicago, the people of the United States that use coal oil for kerosene jumped up a cent or two a gallon, soon after the great gift was made, we should remember the parable of the widow that gave her two mites. Often the man that gives his last dollar or nickle, to feed some hungry man, is *far more* generous than he who has endowed some college with his millions, for the chances are, that the poor man came by his dollar honestly, while there is a shady record on the millions of the millionaire.

Acquisitiveness is essentially an animal faculty, as every living thing seeks to acquire something, if it is only the morsel upon which it feeds or the air it breathes, even the plant and vegetable life is ever reaching out to acquire something.

All organic forms have needs, hence must seek to acquire something, thus the origin of the faculty, for "Man is made out of the dust of the earth," and its constituent qualities he has brought up with him in his evolution. Acquisitiveness has been the means of filling the world with all that humanity possesses of religion, learning, science, wealth, art,

music, civilization, luxury, invention, comforts, necessities, marriage, homes, love, knowledge, everything. But when wrongly applied and working with the other organs in the base of the brain it has been the chief cause of crime, immorality, vice, war, poverty, ignorance, intemperance, hatred, revenge, gambling and all the hells that cover the earth.

No wonder scripture says "that it is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of heaven." It looks as if some of them in their lordly gifts, expect to deceive St. Peter as he stands at Heaven's gate, and make him believe they are a poor man and have given all their ill gotten wealth.

Effect of Tea-Smoke.

Physicians alarmed at the growth of the Habit among Women of Using it.

Physicians and specialists on nervous troubles are treating numerous cases of extreme insomnia and nervousness in young women without disclosing to them that their condition is the result of practicing the new vice of smoking tea cigarettes, says the New York "Press." The habit is increasing. From observations of its effects, a West Side physician declares that "a tea cigarette is a genuine brain excitant. Any one who uses it and does not work with her brain would go half crazy with nervousness, but with those who do brain work it is different, for the stimulus produces strange intellectual activity."

"After a couple of green tea cigarettes, a poem, for instance, will almost write itself. I am told by one of my literary patients. The effect of the tea cigarette, while stimulating to the brain and its flow of thoughts, acts as a pure sedative to the rest of the body, quieting restlessness, uneasiness, or actual pains. The after effects are bad if they have not been worked off by unusual mental work."

"At some houses green tea cigarettes are handed around after dinner, and I know three actresses of considerable reputation who give tea smoking parties twice a week. One woman, to break off the habit, on which she had expended nearly

\$10 a week, has lately voluntarily placed herself under private restraint. She had concealed her habit from her husband by using an artfully contrived cigarette case. It resembled a bunch of keys, each key containing one cigarette.

So much had the habit spread that several tobacconists and druggists are keeping the cigarettes in stock for regular customers. The active chemical preparation of tea is theine, just as caffeine is of coffee and nicotine is of tobacco.

When theine is administered to a frog or a small animal it is found that it chiefly influences sensations which caffeine or coffee does not. In larger doses theine produces spontaneous spasms or convulsions, which caffeine does not. This is in fact the ultimate effect of smoking numerous tea cigarettes, finally producing 'fits' or convulsions."—And tea drinking is scarcely less injurious.—EX.

GREAT RESULTS.

BY CHARLES MACKAY.

"A traveler through a dusty road
Strewed acorns on the lea,
And one took root and sprouted up,
And grew into a tree
Love sought its shade at eventide,
To breathe its early vows,
And age was pleased, at heat of noon,
To rest beneath its boughs.
The dormouse loved its dangling twigs,
The birds sweet music bore;
It stood a glory in its place—
A blessing evermore."

A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well
Where weary men might turn:
He walled it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By Summers never dried
Had cooled ten thousand parching tongues,
And saved a life beside.

A nameless man amid a crowd
That thronged the daily mart,
Let fall a word of Hope and Love,
Unstudied from the heart.
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust—
It saved a soul from death,
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last."

REVIEWS.

By C. P. HOLT.

CALDERWOOD'S MAGAZINE. MONTHLY AND ILLUSTRATED.

This is a new candidate for popular favor; No. 1, Vol. 1, September, 1897 lies before me.

In large type on outside of cover is printed, "Ripe Ideas on Human Science and Other Things," which is both promising and suggestive. While there is a good deal that is breezy in the "Other Things," the article entitled "Outlines of Human Science," covering seven pages and copiously illustrated, is something which every student of human science should read and reflect upon. It is Phrenology boiled down. Mr. Calderwood is a forceful writer, and calls things by their right names. A shovel to him is a shovel, and not a long-handled garden implement. \$1.00 a year. Calderwood Publishing Co., 319 Pine Street, San Francisco, Calif.

THE SOCIAL ECONOMIST.

As "the rose is as sweet by any other name," so this staunch advocate of the rights of man, is just as earnest in its efforts to demolish our present destructive, competitive system, and rear in its stead the constructive system of Socialism, as it was when it was called the "Socialist." It should find a place in every household on the Pacific Coast. \$1.00 a year. Social Economist, 14 Grant Avenue, San Francisco, Calif.

THE OSPREY.

Is an illustrated monthly magazine devoted to Ornithology. It is a beauty and no mistake. Such lovely pictures of all sorts of birds! Why, one can almost hear their sweet notes as they sing of prairie, marsh and woodland. The September Number contains among other illustrated articles:—"Birds in the New York Zoological Park," "White Fliens of the Sea," "The Wearing of Heron's Plumes or Argrettes," Oh, so cruel! What is a merciful woman thinking of, to decorate herself with misery. \$1.00 a year. 61 Prairie Street, Galesburg Ill.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH.

The September Number of this pioneer magazine in health reform is quite up to the standard of its usual excellence. The leading article, "Need a Traveller drink wine?" by Rev. J. T. Sunderland, is a strong argument against the necessity of wine-bibbing, anywhere, on foot or horseback. The entire number is good reading. \$1.00 a year. 46 East 21st Street, New York.

INTELLIGENCE.

This unique metaphysical magazine for September contains, the third installment of "Philosophy of The Divine Man" by Hudor Genone, which requires thought to comprehend, but like "Bulwer's Strange Story" is suggestive.

"A Nineteenth Century Musical Mystic" furnished by Albert Ross Parson's most excellent biography of that great genius Wagner. It is sublime in its conception. There is much more in this number which is delightful and instructive.

The United States Citizen who fails to read "Intelligence" misses a good thing. \$1.00 a year. The Metaphysical Publishing Co., 503 Fifth Ave., New York.

THE PHRENOLOGICAL JOURNAL

There is no use talking about this pioneer, always readable, phrenological magazine, because its well known pages bless every progressive household. The September number is equal to its predecessors. \$1.00 a year. Fowler and Wells Co., 27 E. 21st. Street, New York.

THE HUMANITARIAN.

MONTHLY.

The best article in the September number of this always good magazine is "Evolution In The Modern State", by J. Herbert Parsons' M. B. B. s. c.

"The Life of the Women of Egypt", by Campbell Terris, gave me a peep into the harem-scarems such as I wanted. I always like to explore the hidden, don't you? Victoria Woodhull edits the Humanitarian. All the world has heard of her. If you think she is

a fossil, there's where you are mistaken. \$1.50 a year. 17 Hyde Park Gate, London, England.

HEALTH.

For September is just as good as it was in August, only a little more so and if any man or woman in America fails to read Dr. Burke's excellent article on "Stomach Digestion", they deserve to have dyspepsia and dream of their grandmothers. Then there is an article on "Constipation," another on "Nerve Building," one on "Smoking and Heart Disease," and oh! so many fine things are said that I cannot enumerate them all, but let everybody and his sister send \$1.00 for a years subscription. Address Dr. W. P. Burke, Altruia, Sonoma Co., Cal.

HEALTH-CULTURE

QUARTERLY.

The menu set before the readers of this "Journal of Practical Hygiene" for the quarter just closed, is gratifying to the mental palate.

There is a portrait of Father Kneipp accompanying his biography. His is a strong face and no doubt his practical teaching of hygiene did much good among religious people who had always thought to be sick was "God's will." There can be no pure religion without purity of life, which means health.

The table of contents enumerates nineteen different articles, all excellent, but the one all ladies will read, is that on "Beauty-Culture," by Ella Van Poole. I will say nothing about it, but let everybody send fifty cents for a years subscription. Health-Culture Co., 341 Fifth Ave, New York.

GOOD HEALTH.

I had rather read this helpful monthly magazine, than a column of scandal in the morning newspaper.

I had rather read it than listen to the harangue of a political demagogue. Every number is like "the Sermon on the mount," good, inspiring, instructive

The September number has a list of contents too long to talk about, read for yourselves. \$1 00 a year. Good Health Publishing Co., Battle Creek, Mich.

Health Department.

Priceless Advice.

By T. R. Allinson, M. D.

I want my readers to try to do right, because they will find it for their good. First, with regard to tobacco. This is a poison that we are all happier and healthier without, and if man had never discovered it our race would have been all the better. It injures the sight, often causes blindness; it deadens taste, and sets up a desire for strong drinks; it is the cause of nine-tenths of the cases of cancer of the lip that we doctors see. It helps on dyspepsia and stomach diseases; weakens the heart's actions and paralyzes it; is a strong poison to the nervous system, causing all kinds of nervous symptoms, low spirits, depression, miserableness, sleeplessness, trembling, indecision, &c. It stops growth in the young, blunts the senses of the middle-aged, and brings on palsy and paralysis in the old. I want those of my readers who use tobacco to give it up, and then the coming years will find them with improved health. Secondly, with regard to intoxicants. These drinks, be they cider, beer, ale, porter, stout, claret sherry, port, or spirits, are other curses that man uses for his bodily destruction. They are never necessary in health or disease, whilst their use, even in small quantities daily, causes disease and premature death.

Dyspepsia, flatulence, ulceration of the stomach, congestion of the liver, hardened and gin-drinker's liver, kidney disease, gout, rheumatism, hardening and softening of the brain, and apoplexy, are all brought on or made worse by their use. Those who desire to make the most of life, and to get health and strength, will never allow these poisonous fluids to pass their lips.

Lastly we come to the use of fish, flesh and fowl as food. None of them are necessary for health and strength, and their use is oftentimes attended with danger. The seeds, peas, beans, and lentils, contain more flesh forming matter, weight for weight, than does any one of these substances; whilst oats, barley, wheat, maize, and other grains are the strongest and most nourishing foods we can eat. Meat eating causes disease in many ways; flesh may contain parasites, and so give

rise to tapeworms or trichinae; or it may be diseased and cause consumption or malignant pustule, and other dreadful complaints; or it may flood our systems with nitrogenous waste, and start off gout, rheumatism, stone in the gall bladder, in the kidney, or in the urinary bladder, or cause indigestion, biliousness, stomach or liver troubles, &c. Many thinking that flesh meat is necessary for life, spend their hard-earned money on it, get little nourishment in proportion to the money laid out, and so cannot compete in the struggle for existence with those who do not use it as food. Those who do not know this fact may leave off butcher's meat one day a week, and eat instead some well boiled Macaroni, or have some haricot beans boiled with onion, and eaten with vegetables; or make a vegetable pie of potatoes, onion, and boiled haricot beans, soaked sago, sage, thyme, or marjoram, a little butter, pepper, and salt. When they find they can live one day without meat they may next try doing without it two days a week, and so on until they leave it off altogether; it will repay them in health and wealth to do so. The daily bread must be a proper staff of life, and not a broken reed; wholemeal bread must be eaten by all who would live rightly. White bread is starvation food, and causes many diseases, besides being at the root of the desire for intoxicating drinks. Brown bread nourishes every organ in the body, and is the most complete food we have; it regulates the bowels, carries off waste, and should be eaten by everyone.

Fresh fruit is a necessity, not a luxury; it should be on the table at every meal; from a health point of view, meat can be banished from our tables, and a dish of fruit put there instead. There is nearly all the year round an ample supply of oranges, apples, pears, bananas or grapes to choose from, besides many other kinds in their season. The brain workers, the nervous, despondent, and dyspeptic, or those whose work requires a steady hand, will banish tea and coffee and substitute cocoa, as a drink; they will find the change beneficial. Salt, sugar, pepper, mustard, sauces, pickles and spices should be used sparingly, as they are condiments rather than food, and are apt to cause over-eating,

which lies at the root of most diseases. These are the lines of living in regard to food, that I wish my readers to follow, and they will then enjoy such health as they never enjoyed before.

Whole Wheat Bread.

It is very surprising that any one of ordinary intelligence should prefer bread made from fine flour from which all life sustaining elements have been extracted, instead of bread made from the whole wheat in which are contained all the nourishing principles necessary for the upbuilding of broken down tissue.

Experiments have been tried upon animals that fed upon bread made from fine flour alone, have died within a brief time of starvation, while other animals of the same species fed only upon bread made from whole wheat, have lived many months and waxed strong on the diet.

Advent, or whole wheat flour contains an important element called phosphorus, which is the substance of which brain and nerves are made, and enters largely into the formation of muscles.

Phosphorus is entirely removed from fine flour; hence animals and men, women and children fed exclusively upon fine flour bread, have their brains and nerves starved. The only reason people who eat bread made from superfine flour do not starve outright, is because they eat other things besides bread, which nourishes the brain and nerves.

It is a waste of good material to give to the pigs, the best of the wheat, and reserve for human beings nothing but starch.

Those who wish to have strong bodies and brains should eat bread made from whole wheat flour. The best is called Advent Flour and the reason it is the best is because it contains all there is in the wheat berry, and is superior to other flour by reason of the outer covering of the wheat being removed. This outer covering is an indigestible woody, fibrous substance and is entirely removed by a scientific process peculiar to the Del Monte Milling Company of San Francisco. All grocers keep Advent Flour, try it and be strong

San Francisco, Cal., October, 1897

Human Nature

A MONTHLY JOURNAL DEVOTED TO
Phrenology, Physiognomy, Health,
Medical and Social Reform

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ALLEN HADDOCK,

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C. P. ROLT,

Associate Editor

D. C. SKYMOOR,

Editor Puget Sound Dept

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

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We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at San Francisco, Cal., or through an Express Company and made payable to Allen Haddock at 1016 Market Street. Bank checks not accepted. If money orders are inconvenient, send 2-cent U. S. stamps.

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Study Phrenology.

The days are getting shorter and the evenings are growing longer.

Such time should be utilized in studying the principles of mental science. Clergymen should learn phrenology in order that they may be better qualified to lead their parishoners to a higher life, through a knowledge of their true selves.

Physicians should study phrenology in order to understand the mental and physical status of their patients and thus effect cures that without such knowledge were impossible.

Teachers should study phrenology, that they may know the character and mentality of their pupils, and adapting means to ends teach them successfully.

Business men should study the science in order to understand their customers.

Besides these, there is a wide field open for the professional phrenologist who wishes to devote his life to the lecture field and thereby gain monied remuneration and fame.

At 1016 Market Street, San Francisco, Calif., is our school of Phrenology, (the only one on the Pacific Coast,) fitted with all necessary diagrams, skulls and busts to illustrate the science. Students can begin at anytime. Individual instruction.

Other Reviews.

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C. P. H.

The most despicable creature on the face of the earth is the phrenological fakir. Shun him.

Will every subscriber to *HUMAN NATURE* add a new one for the coming year? Please try.

The Science of Phrenology is the science of human nature and the expression of Natural Law.

The most successful (and only reliable) medical men to-day, are those who understand Phrenology and apply its principles in their practice.

Prof. Calderwood is in the lecture field, and will visit Southern California the coming winter. He is an energetic versatile man and opposed to all shams.

Palmistry is only a half truth. The hand bears some relation to character, so does the foot, but he is the best and most accurate reader of character who includes the whole man in his analysis.

"An honest man is the noblest work of God," and an honest Phrenologist is invaluable to the world. There are a good many such. If any there be who are not honest, then in that case such phrenologists are unworthy the name they bear. Smite them.

We call our readers attention to the new advertisement of Dr. Barlow J. Smith on page 13 of this issue.

Dr. Smith treats his patients hygienically, and by the use of steam and vapor baths cleanses their bodies of all impurities.

Instead of using drugs to clog the system he cleans it, and by the scientific use of electricity of which appliances he has the most improved, he permits nature to cure his patients. This is nature's cure.

AN UNPARALLELED OFFER

In order that everybody may receive the monthly visits of *the two* magazines of America, devoted to Phrenology and Human Progress, until Dec. 31st., 1897, we will accept one dollar in full payment for a years subscription to *both* the Phrenological Journal and *HUMAN NATURE*, provided *both* magazines are ordered at the same time.

Self Knowledge.

BY L. T. R. AKIN,
In "Intelligence."

"Man know thyself:" without this knowledge, all Beside is vanity. Though thou couldst scan The heavens above, and count the myriad stars,
Trace through its orbit every planet,
Mark the true course of the eccentric comet,
Its journey prophesy, foretell the time of its Return; couldst read the history of each Far nebula as in an open book;
Though thou couldst sound the depths of ocean
As with a plummet—calculate its tides;
Know all the various forms that dwell within
Its wide expanse, and all the mysteries Hidden beneath its waters; though thou couldst
Well describe the form, the motions, and the Growth through countless ages of our Mother Earth, and all the forms of life that have come
Into being, and have fed upon her bosom,
Have lived their allotted time, and passed away,
Yielding to other forms and higher types Evolved from those below: though thou couldst,
With a prophet's ken pierce through the endless Ages of eternity, and couldst know the secret
Counsels of the Infinite, and wert able To interpret them to men! and thereby Fix their destiny through all eternity
By thine own fiat, calling it God's will:
Though thou shouldst in thyself embody all
The human knowledge of the past, and yet Knewest not the good and evil in thyself,
And how to cultivate, or to restrain
The thoughts and actions of thy mind,
And bring forth tones of sweet accord—of Harmony, through that most wondrous instrument
The human brain; then all thy learning
Were as naught, and thine earth-life a failure.
Then has thou still to enter once again
The primal school, and learn to rule thy spirit
With a master's hand. Better to rule thyself
Than all the world beside. Better to know
The powers and capabilities of thine own mind,
Than to hoard up what men call wealth,
yet know
That thou art destitute of nobleness
And truth, and hast no store of moral worth
To make thee rich indeed.

What art thou, man?

Dost ever stop to think, and ask thyself
The question? Not oft, I ween! And yet
Thou lookst around upon the various forms
Of life, and knowest thou art nobler far

Than these: and why? Because thou hast
a power
They have not. Thou canst think and utter
forth
Thy thoughts; compare and analyze all
things
Beneath thee; and feel within thy quickened
Soul the germs of immortality. And yet
It is a fearful gift, unless thou knowest
To use it rightly.

Thou art a child of God!
Formed in the image of Divinity, endowed
With infinite possibilities, yet these,
Perverted or misunderstood, have wrought
Thee misery instead of purest happiness.

Learn how to use thy powers aright
And like some skilled musician, whose deft
hand
Can touch the insensate keys or strings of
Some dumb instrument, and thence call
forth sweet
Sounds of harmony: learn thou to so call
forth

The sweeter chords, the music of thy soul,
Through that grand instrument, the human
brain.

The key note is, and ever must be, *love*
No grander sentiment can e'er be known—
Love of the good, the grand, the beautiful;
Of children, home and all the world as well,
And of thy fellow-men, to do them good.
Perverted into love of self alone,
It hath wrought thee misery in countless
ways.

Learn, then, to here obtain the perfect
chord

That thy whole life may be attuned to
music sweet

And thou mayst make of it an Anthem
grand.

Praising the All-Wise Giver.
Yet not alone the keynote makes the hymn:
Still other tones and chords must enter in
To make or mar its harmony. The grave,
The gay must intermingled be, to form
The perfect whole: else it would tire the ear
With its monotony. The dirge, or chant,
Too long continued make us sad; we sigh
For sweeter, wilder tones, to soothe and
calm

Or rouse our soles to quicker, fuller life.
In all things imitate the Divine Musician,
And Divine Artist,—God—whose handi-
work
Above, around, beneath, within thee,
speaks
Of endless change and progress.

Thou art his child!
And all eternity is thine, in which
To live and learn. In thine own hands,
thou holdest

Thy destiny for good or ill. Choose wisely
And act nobly. Learn to utilize thy gifts
Aright, and strive for perfectness: then
thou
Mayst rightly claim thy kinship with the
Infinite, and know thy work "well done,"
And thy soul anchored in sweet hope and
peace.

As soon as a person is no longer
related to our present well-being
he is concealed, or dies, as we say.
—R. W. Emerson.

What a Phrenologist Cannot Do.

He cannot read character by
lines in the hands *alone*; neither
can any one else.

He cannot read human character
by the sun, moon or stars;
neither can any one else.

He cannot tell who you will
marry, whether you are happily
mated or not, how long you will
live, or whether you will become
wealthy or not; neither can any
one else

He cannot tell how many children
you will have; neither can
any one else.

He cannot tell whether you are
in love or whether any one is in
love with you; neither can any
one else.

He cannot tell what you are
thinking about; neither can any
one else.

He cannot read your character
by your eyes, ears, cheeks, chin,
nose, mouth or hair *alone*; neither
can any one else.

He cannot read your character
without taking into consideration
the size of your head, quality of
your brain, age, health and temper-
ament; neither can any one
else. Any person can read human
character that understands Phre-
nology, while no one can read
human character that does not un-
derstand Phrenology.

—G. W. Calderwood.

MT. TAMALPAIS.

We venture the assertion that
no city on this continent is blessed
with pleasanter environments than
San Francisco, and of all the many
suburban attractions beguiling the
urban pleasure seeker, or the tour-
ist sojourning within our gates,
the summit of Mt. Tamalpais towers
above them all. On page 15
of this issue will be found an ad-
vertisement of the Mt. Tamalpais
Scenic Railway. A trip over that
route to sky-land from the pen
of C. P. Holt will appear in our
November number.

Subscribe for HUMAN NATURE;
only 50 cents a year.

Things are Not What They Seem.

Every thoughtful mind has often asked, what is real and what is unreal.

Harriet Martineau wrote a book, the burden of which was an effort to prove that we have no real existence, but that which seems to be real is chimerical, and she adduced many strong arguments in proof of her position.

History is replete with relation of instances of human illusion.

Did Lot's wife in her flight from Sodom change to a pillar of salt?

In their hasty flight from Egyptian bondage, did the Children of Israel find the waters of the sea parted, leaving a dry road for their passage, while Pharaoh's host in following found a watery grave?

Was the rod which Moses held in his hand really turned into a serpent and back again into a rod?

Was Aaron's rod changed to a serpent which swallowed the serpents evolved from the rods of Pharaoh's sorcerers?

Did a star leave its place in the heavens, and wandering through the sky, rest over the manger cradle of the Child Jesus? From five loaves and a few small fishes was a multitude fed and baskets full of fragments left after the feast?

Was water turned into *real* wine by Jesus at the feast of Cana in Gallilee?

Were the marvelous feats in ledgerdmain performed by the renowned prestigitators, Heller and Hermann, real or illusions? I have seen the former wheedle an audience of two thousand people into believing that he caught bullets in his hand which were fired from a revolver at his heart, that he hatched canary birds from eggs in two minutes. I have seen a hypnotist cause innocent boys and girls to believe salt was sugar, in their mouths, that they were not boys and girls but leap-frogs, and in that belief cause them to jump frog fashion over a public stage to the great amusement of the spectators. What shall be said of such things, were they what they seemed?

India is the land of Occultism. Strange tales are told by travelers in that country of magic and necromancy too wonderful for belief, and, yet, like the stories in history

which I have quoted, they are all vouched for by credible witnesses.

The following I clip from the *Harbinger*, published at Lahore, India. The Arab traveler, Ibu Batuta, was present at a great entertainment at the court of the Viceroy of Khansa, and says—"That same night a juggler who was one of the Khan's slaves made his appearance, and the Amir said to him: 'Come and show us some of your marvels.' Upon this he took a wooden ball with several holes in it, through which long thongs were passed, and laying hold of one of these slung it into the air. It went so high that we lost sight of it altogether. . . . (We were in the middle of the palace court.) There now remained only a little of the end of a thong in the conjurer's hand, and he desired one of the boys who assisted him to lay hold of it and mount. He did so, climbing by the thong, we lost sight of him also! The conjurer then called to him three times, but, getting no answer, he snatched up a knife as if in the greatest rage, laid hold of the thong, and disappeared also! Bye and bye, he threw down one of the boy's hands, then a foot, then the other hand, and then the other foot, then the trunk, and last of all the head! Then he came down himself, puffing and panting, and with his clothes all bloody, kissed the ground before the Amir, and said something to him in Chinese. The Amir gave some order in reply, and our friend then took the lad's limbs, laid them together in their places, and gave a kick, when, presto! there was the body which got up and stood before us! All this astonished me beyond measure, and I had an attack of palpitation like that which overcame me once before in the presence of the Sultan of India, when he showed me something of the same kind. They gave me a cordial, however, which cured the attack. The Kazi Afkharuddin was next to me, and quoth he, 'Walloh! 'Tis my opinion there has been neither going up nor coming down, neither marring, nor mending!' 'Tis all *hocus-focus!*' And who doubts but that it is a 'hocus pocus,' an illusion, or *Maya*, as the Hindus express it? But when such an illusion can be forced on, say, ten thousand people at the same time, as we have seen it performed during a public

festival, surely the means by which such an astonishing hallucination can be produced merits the attention of science.

When by such *magic* a man who stands before you, in a room, the doors of which you have closed and of which the keys are in your hands, suddenly disappears, vanishes like a flash of light, and you see him *nowhere*, but hear his voice from different parts of the room addressing you and laughing at your perplexity, surely such an *art* is not unworthy either of Mr. Huxley or Dr. Carpenter. Is it not quite as well worth spending time over, as the lesser mystery why barnyard cocks crow at midnight?

A few years ago, two Americans travelling in India, being invited to witness such an exhibition of magic as is here described, carried out the following program.

One gentleman being a photographer, with his camera focussed on the magician, made exposure after exposure of negatives, as scene after scene was supposed to be enacted. The other gentleman being an artist industriously sketched with pencil, every act in the drama as *he* witnessed it, with the result, that when the negatives were developed, the magician and spectators with ordinary scenery were well defined upon the sensitive plate, but no marvelous tragedy, and wonderful re-habilitation of head, trunk, arms and legs were visible; while the sketches made by the artist of what he thought *he* saw, described the horror of a bloody, dissected, human body thrown from the sky, to be presently re-adjusted, and made to breathe, walk, talk and laugh. It is difficult to hypnotize a photograph camera.

Here is more from the same article in the *Harbinger*.

'In the memoirs of the Emperor Jahangir, the performances of seven jugglers from Bengal, who exhibited before him, are thus described: "*Unith*." They produced a man whom they divided limb from limb, actually severing his head from the body. They scattered these mutilated members along the ground, and in this state they lay some time. They then extended a sheet over the spot, and one of the men putting himself under the sheet, in a few minutes came from below, followed by the individual

supposed to have been cut into joints, in perfect health and condition. They produced a chain of fifty cubits in length, and in my presence threw one end of it toward the sky, *where it remained as if fastened to some thing in the air.* A dog was then brought forward, and being placed at the lower end of the chain, immediately ran up, and reaching the other end, *immediately disappeared in the air.* In the same manner a hog, a panther, a lion and a tiger were successively sent up the chain, and all equally disappeared at the upper end of the chain. At last they took down the chain and put it into the bag, no one ever discovering in what way the different animals were made to vanish into the air in the mysterious manner above described."

There was a circus worth attending, only I should have wanted my snap-shot kodak along. It is not alone the fakir or the professional juggler that throws dust in our eyes, and works a spell upon our mystified senses. Nature is rich in illusion.

While traversing the Mohave and Colorado deserts, with a burning sun pouring his red-hot fire upon my head, with a parched tongue, an empty canteen, and a thirst unbearable, often have I seen a beautiful lake of cool sparkling water only a few rods ahead, always only a few rods ahead, tantalizingly just a few rods ahead.

Hasten my steps never so fast, that enchanting lake of cool, refreshing water in which I longed to lave, was always only a few rods ahead.

On the broad plains of Nebraska and Colorado, with nothing but an expanse of earth and sky in view, suddenly a mirage has appeared, revealing to my wondering eyes a beautiful city on a painted sky, with spires, and blocks, and streets as real as ever was Rome to Cæsar. In the Chimehuevas Mountains of Arizona I have seen a spring of crystal water and none other within many miles; the wayfarer who drinks of those waters dies in agony. It is an arsenic spring.

This early summer, in the foothills of the Sierras, while walking on a mountain path at night, I saw in a bank of earth, a brilliant light which illumined the hillside. Approaching, I captured the light,

which on taking to my lodgings, proved to be an insect, the body of which was impregnated with phosphorus.

The ignis fatuus has deceived many a traveller in the 'dark forest' and lured him to destruction. The animal creation are deceptive.

There is a butterfly of Brazil which changes itself to resemble the leaf of the tree upon which it rests.

The chameleon changes to many hues. The fox deceives the wisest fowl. The lion secrets himself and springs upon his prey.

And man? And woman? There was a Judas, and there lived a Delilah. There have been many deceivers since *their* day. Things are *not* what they seem.

Perhaps—but no, I will not believe the universe is given over to lies. There is a positive principle which men call 'truth,' and there is a negative pole to that principle which goes by the name of 'error.' Good and evil, God and the devil. Light is positive, while darkness is negative. The former conquers the latter. When the sun shines the shades of night flee to the caverns of the sea.

Evolution is the power which saves. Our earth is yet in its childhood, and man but an infant. The child in its simplicity touches fire and is burned. The blaze was brilliant, alluring to the childish mind; the burning experience taught him the office of fire is to burn, and the burning of flesh caused pain.

Ignorance is the mother of error, and the handmaid of superstition.

The primitive savage heard the angry voice of his diety in the thunder's peal, and saw the gleam of his wrathful eye in the lightning-flash. Civilized man has made captive the spark from the mountain cloud and sends it a courier around the world, or harnessing the steeds of Jove to his chariot rides in regal splendor through the streets of cities his genius has reared from the desert and plain.

Savage and undeveloped man is a slave to illusion. It is ignorance that makes him thus. The enlightened, positive man is not a subject to hypnotic illusions. The coming man will stand upon the mountain peak of intelligence, and baring his head to the rising sun of truth, behold error flee to the caverns of oblivion, and listen

with enraptured soul to the music of the spheres, chanting the anthem of redemption from all illusion, for in that good time coming, things *shall* be what they seem.

—C. P. Holt.

Perplexity.

To the "man in the moon" this world must seem a curiosity. He has been looking upon us in astonishment since the dawn of history, and still his wonder grows.

What does he see? A beautiful green earth, laughing in sunshine and smiling in plenty, peopled with nabobs and slaves. The latter greatly in the majority.

I wonder if he saw that poor tramp the other morning creep out from under a board-pile down on the water front, and poking his unkempt hair from out his tear dimmed eyes, seize a cobble-stone and in presence of a policeman smash a letter box, so that he might be arrested and sent to prison, where he could find shelter and food?

I wonder if the man up there, looks into that large manufacturing establishment on a busy street in San Francisco, and sees the poor working girls with eyes riveted upon their work, toiling long weary days for the bare pittance of \$1.35 per week?

I wonder if he saw the pale moonbeams stream into that hovel the other night and light the pale wan face of the poor woman who died of starvation in the "Paris of America."

I wonder if that meditative man in the moon then turned his eyes to "Nob Hill" and saw the gilded palaces and their pampered, heartless occupants, rolling in the wealth those drudging, dying slaves had earned for them.

If the man in the moon saw these things, was he not amazed?

C. P. Holt.

No Astrologer Needed

He—The astrologer described you exactly and said that I would marry you.

She—Don't you think it was a waste of money to consult him?

He—Why?

She—I could have told you the same thing myself.—Brooklyn Life

If You can't come to Our
Office
Send Us Two Views of Your
Head and face.



TIN TYPES OR ORDINARY PHOTOGRAPHS.

State height, weight of body, size of head, in inches, measuring by tape a little above the ears, and height overcrown from opening of ear to ear. Color of hair, eyes and complexion; age, single or married; education and present occupation; give name and address and enclose \$1 for a marked chart, or \$2.50 for a type-written delineation describing character, disposition, what to cultivate and restrain, occupation best adopted to follow by nature, adaptation in marriage, etc.

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We have prepared a course of Type-Written Lessons by Mail that will teach you how to read character at sight and in detail.

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We do not grant diplomas for this course.

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