

A NATURAL SCIENTIST.

Character Sketch and Brief Biography of One of the Leading Physicians and Scientists of San Francisco,
Personally Delineated by Professors
Haddock and Holt.

It is our great pleasure to be able this month to introduce to our readers for their consideration phrenologically, in the person of Dr. Milburn Hill Logan, a character worthy of investigation and emulation. He came to our office an entire stranger to us except through his fame. A former student of ours induced him to sit for an delineation. We said to him: The full size of a man's head is 22 inches in circumference. To support and properly nourish the brain contained in such sized head the body should weigh 150 lbs. Your head measures 22½ inches in circumference and your body weighing only 130 lb. places your brain and body in the same relation to each other that a steam engine of twenty horse power occupies when supported by a boiler of ten horse capacity to generate the steam to keep it in operation. Your mentality is constantly exhausting your vital forces and you need nourishing food, plenty of fresh air and an abundance of sleep, in order to repair the broken down tissue. Yours is a large engine and a small boiler. You are much above the average man in both size and quality of brain; the texture of your entire organization is very fine. As we are to present your portrait to the readers of "Human Nature" we shall ask them to observe the evident high grade of organic quality manifest in the classical features and fine grained texture. It is, however, noticeable that you possess a remarkable wiry constitution and will surprise your friends with the amount of mental work you are able to perform, supported by that 130 lb. body; although strung at high tension, you are yet tenacious of life. Unfortunately your digestion is weak, you are no epicure and would never attend a banquet for the sake of the viands, but rather to enjoy the intellectual feast. Your physical nature is quite subordinate to the moral and intellectual faculties, and with the latter in the ascendancy you are inclined to withdraw from the outside world and to live within yourself: yet, as the social nature is well developed you are no hermit. Possessing a large anterior brain, which is manifest at a glance, it is evident that you live more in the upper and front stories of the "house-beautiful" than in the basement,

and considering the slight build of your body you are nevertheless sufficiently magnetic to make many friends, all of a high and intellectual cast of mind.

You are quite ambitious to excel and will exert yourself to the utmost to accomplish whatever you undertake. Your head measures 15 inches over the top from the meatus, showing a good degree of firmness and fixedness of purpose. If you was as strong in Acquisitiveness as in Secretiveness you might become a millionaire. But the dollar is about the last thing you think of, and what wealth you gain is through your intellectual ability and not because of any love of acquiring or hoarding property. As a husband you would be affectionate, as a father indulgent, and as a friend faithful. The organ of Hope is large, rendering you sanguine of success, but when we observe that the perceptive faculties are strong it is evident that you possess such practical judgment as would cause you to modify any over sanguine emotions and enable you to realize about what you expect. Your fine texture and the well marked organ of Ideality indicate a poetical nature which gives a fine finish to all your work. You would have succeeded in literature as a writer upon speculative philosophy or any branch of science which might engage your attention. Yours is a critical cast of brain; everything coming within your sphere of observation must undergo a severe analysis; nothing is so perfectly executed but your critical eye sees a chance for improvement. Your religion consists more in doing good to your fellow man than in the observance of any creed or dogma: yours is a very broad church, the church of humanity. With so fine grained an organization as you possess and the brain organs of Spirituality and Human Nature strongly developed, it is evident that you are very intuitive and are able to

"Keek through every other man
Wie sharpened slie inspection."

If you rely upon your first impressions of men you will seldom be mistaken in their character. You possess considerable tact and would have made a good diplomat. The model physician in order to meet the demands made upon his vital forces requires rather more of the vital

temperament than you possess, but intellectually you are well fitted to shine in the profession of medicine and surgery. You are a natural scientist, a man of practical ideas and fully abreast of the age in which you live.

LIFE SKETCH.

Milburn Hill Logan M. D., first saw the light of earth in the State of Illinois in the year 1855. He entered the California State university in 1874 and graduated from the California Medical College in 1881, since which time he has practiced medicine in San Francisco, where he stands high in his profession. He comes from a long lived ancestry, some of whom became historical characters; his grandfather being nephew to Sir James Logan, who was secretary to William Penn. Logan, the famous Indian chief, received his name from Dr. Logan's grandfather, the latter was killed in the Indian war, having been ambuscaded by the Indians when returning to the seat of war from civilization after having successfully carried secret dispatches through the enemy's country.

HEADS IN CONTRAST.



This head is broad, and according to the law of correspondence there must be a broad chest and a hardy constitution.

The face is full and round, indicating a system that is well nourished, capable of not only resisting disease but with such a strong base brain overcoming all obstacles in his path to wealth; it is an aggressive type and such as he are well adapted to commercial pursuits.

It is not a high moral type of brain, but of the earth, earthy.

See how wide the head is above and behind the ears at Secretiveness, giving him tact and policy, and the mouth is close, the lips being firmly compressed.

He is not a young man that would care for books or prosy sermons, but would take an interest in things which would pay tribute to his selfish nature whether he should be engaged in commerce or politics.

The eyes are rather open and full, indicating fairly good language, but he is not very communicative, he can keep his own council and would not be likely to reveal his thoughts or intentions to his nearest friends.

In that "stiff upper lip," which corresponds to the rather high crown at Firmness, we read determination and persevering industry.

It is reported of a contractor who recently died in this city, that he made money on every contract he undertook as a grader, etc., while others engaged in the same occupation failed or lost thousands of dollars. We knew him well. He had this type of head, and all such men are naturally shrewd financiers; they have the selfish faculties largely developed.



Here we have a different type of head it being long; the neck is long and correspondingly the chest and body will manifest the same characteristics.

Acquisiveness is small as seen in contrast with No. 1.

He has little or no sense of money value, is wasteful and improvident, taking but little thought of riches, is naturally a poor manager and also lacks Executiveness or Destructiveness, which gives force of character, has no disposition to be saving, never accumulates wealth, but is satisfied to get along from day to day without providing for the future. He is made of the same material we find in tramps and the "ne'er do wells," when they get money they are likely to squander it, and unlike the squirrel they do not provide for winter.

Judging by the height of the crown at Firmness he is willful but is not governed

by the same motives as No. 1; his nose is long, and concave and betrays weakness. Such young men should never enter commercial pursuits on their own account, but content themselves working for wages.

There is a lack of Vital force. The lower part of the face on a line with the outer angles of the mouth is narrow; here are located the facial poles of the stomach, the cheeks are hollow, indicating that he is weak in the digestive and assimilative organs; hence nervous and irritable, lacks recuperative power, soon tires out through physical and mental labor and should be engaged in some light work where the pay comes regular.

Lecturers with these portraits can extend these remarks indefinitely and thereby interest and instruct their audiences.

Our artist has sketched twelve different heads which speak for themselves. They would furnish a theme for one or two evening lectures and we recommend them to students, amateurs and professional lecturers. We advise lecturers never to read from manuscript. Those who do so, fail to magnetise their audience.

With such pictures as these, however, when well studied, a speaker can appeal to his hearers and claim their attention. We are in a position to furnish this set of original drawings in India Ink with brief description for \$5. Mailed to any address in the world. They are large enough to be seen by the audience being a little over 14x11 inches. See page 15. Address "Human Nature" office.

BRAINS BIGGER THAN MAN'S

According to Prof. Max Weber, of Amsterdam, the only animals which surpass man in the absolute weight of their brains are elephants and whales; but there are several that rank ahead of him in the ratio of the brain weight to the total weight of the body. All of these, however, are comparatively small animals. Among them are many monkeys and certain members of the squirrel and mouse families. No animal of greater bodily size than man has a brain which is relatively as large as his. Upon the whole, it seems that man's mental superiority is due rather to the quality and organization than to the size of his brain.—Oakdale Graphic.

In considering the character of men, Quality or Texture is the first consideration, next is the form and shape of brain, whether it is developed mostly in the Animal, Intellectual or Moral region, for so will be the character.

Anatomists as a rule pay more attention to dead matter than to the living, hence their conclusions as to the brain in relation to mind are often erroneous.

WHO CAN READ CHARACTER CORRECTLY?

Not the physiologist who takes into account only the signs in the body, temperamental conditions, influence of various organs of the body in health and disease; he can only approximate in his estimate of character, but if he be a university man he probably thinks he has the key, for what the "authorities" (?) and savants do not know is not worth knowing.

Can the physiognomist read character correctly? Not, if he confines his investigations to the face and body. Physiognomy locates its signs in the face, but these signs are only a record of what the soul or mind has written on the page through its instrument, the brain. One may have traits of character that physiognomy does not reveal, may have talents that have not been expressed or written on the face, faculties that have never been called into play or action, therefore there is no record, so it transpires that physiognomy unaided by other signs does not reveal character.

Can the phrenologist read character correctly? Yes, if he be worthy the name he professes, if he be a scientific phrenologist familiar with all the discoveries in mental science which have been made since the days of Gall. Yes; if in estimating character he takes into consideration not size and shape of head alone, but the whole man from the crown of his head to the soles of his feet, organ quality, temperamental conditions, health and disease, active and latent faculties, the life forces, and the soul's expression on the face.

The scientific and practical phrenologist is well versed in physiology, anatomy, ethnology, anthropology, physiognomy, ontology and psychology.

He understands the relation of brain to body, and knows the influence of one upon the other, together with the physical and psychological action of every organ of the brain and body. He knows when he sees a man with a spine as stiff as an iron rod that the head is high at the crown; and that if firmness is (mentally) active there will be observed a "stiff upper lip" and an "iron jaw," although the head and face may be covered.

He is also cognizant that when any particular organ is active its pole in the face reveals its strength and activity through the operation of the delicate nervous system; if an organ is dormant there is no record; if the whole mind is blank and the frontal brain inactive, the face is a blank—an unwritten page. A praying man looks devotional, not like a saloon keeper.

A libertine is not mistaken for a saint

and a pure minded man carries the marks of virtue in his face, although it is true that an evil minded person sees evil in every eye, yet men are really what they appear to a scientific phrenologist. While others may be deceived, he makes a true estimate of character.

The physiognomist in speaking of the facial signs refers to them as "faculties of the mind." The nose is not a faculty of the mind for the reason that if a man should lose his nose he would not for that reason lose any part of his mind. "The brain is the organ of the mind," not a man's nose.

A large nose—one that is prominent at the bridge and broad at the base—Roman type—indicates courage. A man in San Francisco with a Roman nose had it removed in consequence of a cancer; he has just as much courage to-day as he ever had.

Like the brain with its two lobes there are two sides of the face and body, one lobe may be affected or injured, still the person may live and retain his senses, but if both hemispheres be injured, insensibility ensues.

The practical phrenologist reads character correctly because he studies the instrument or organ of the mind—the brain—in relation to character. It is untrue that character can be read better by the hand, face, or body, than by the head and the other features combined.

Is a part greater than the whole?

Can more be told of a tree and its fruitage by studying a leaf than by studying the whole tree, stem and branch? Certainly not, the whole tree must be studied, root and branch and the nature of the soil in which it grows. Thus it is that the scientific and practical phrenologist, by reason of taking into his estimate the whole man is the only accurate character reader.

English Statesmen.

(By John S. Prior, San Francisco.)

English statesmen, if not superior, compare quite favorably with the great Roman statesmen of antiquity both in their intellectual and physical make up. As the following examples will show.

Sir Thomas Moore, English Statesman and writer, had a large and well rounded head of the English type. His temperament was Mental-Vital. The intellectual part of his head was large and his perceptive were prominent. His eyes were large and lustrous, indicating a mind of great verbal capacity. His was a descriptive intellect and his organization corresponded wonderfully with his notable life.

Cecil, Lord Burleigh had a large head and a strong Mental Motive temperament, slightly modified by a little of the

Vital. His head was high at the crown and wide at the base, especially between the ears. The forehead appears to be large and high, but not wide.

Oliver Cromwell, English statesman, soldier and dictator, had a large head of the round saxon type, being both high and wide. Destructiveness was very large. The shape of his head indicated a powerful will, which, with a strong Mental, Motive temperament, caused him to be a leader of men in his time, indeed, those days needed just such a man.

The Earl of Chatham had a large head and a wide one, large at the base with the Mental Vital temperament. His was a practical intellect.

Warren Hastings, English statesman, had a large head, full at the crown and in the intellectual region but narrow at the sides. His temperament was the Mental. He was a studious, hard working man, who rose from a humble station, through the strength of his intellect and perseverance.

The Duke of Wellington had a decidedly large head coupled with a strong, wiry, Mental-Motive temperament. His most prominent trait of character was Firmness. He was a man of iron will, but like many great men, he has been overrated.

Daniel O'Connell, Irish statesman, had a large head and strong Mental Vital temperament. His career is a good illustration of the truths of Phrenology.

Lord Brougham, English jurist, had a large head coupled with the Mental Motive temperament. His intellect was of the scientific and philosophical kind.

Richard Cobden had a large head, with the Mental Motive temperament. He was active and energetic.

John Bright's head was large and his temperament the Mental Vital. He was a cool man in parliament, but for some unexplained reason was often troubled with insomnia.

The Earl of Beaconsfield had a large head, united with a body of the Mental Motive temperament. His political and literary career was in harmony with his organization.

William E. Gladstone, English statesman and man of letters has a large head, and the Mental Motive temperament. He is built upon the enduring plan, like the oak.

Lord Salisbury has a large head of the scientific type, coupled with a strong body. His temperament partakes of the Mental-Vital. His Firmness is very large as are also the Perceptive faculties.

These English statesmen compare favorably with the law makers of all ages.

We have received many subscriptions for the Phrenological Journal this year. Our club rates with that Journal at \$1.25 per year are highly appreciated.

The Insurance of Perfect Health.

By W. S. Manning.

How can we insure good health? Is there any method by which one can be always well? Although a man's bodily welfare is not, by any means, the most important consideration, yet we each of us soon realize that when health leaves us, we are unfit to put in our best efforts upon any kind of work. As Herbert Spencer says, "We must first be fine animals." I suppose if we look thoroughly into this question we shall all see that our bad health, or any defection from perfect vigor results mainly from bad habits; these habits are largely the result of lack of training. It is often forgotten that in educating our youth proper guidance and direction is really indispensable if we wish them to turn out sound and hearty long-lived men and women. Now, whilst to-day no one ought to be ignorant of the essential character of fresh air and exercise, there are comparatively few who have it in their power to get at the fundamental and scientific truths regarding eating and drinking. For instance nine out of ten educated men if they meet for the first time a statement to the effect that the health and physical welfare of mankind is largely undermined by the bread and water they consume, they would be very likely to condemn such a statement as nonsense. Now the writer of this paper is prepared to prove that both bread and water are entirely needless and unnatural. They both contain as a rule, far too much lime, salts, and other earthy matter. It has been computed that a man drinking ordinary hard water all his life, has imbibed enough lime to make a statue as big as himself, (say 140 lbs.), by the time he reaches middle life, whilst water of the purest and most enjoyable is gotten from fruit. It can be likewise proven that in the early history of the race there were no grains or cultivated seeds to make bread to be used as food by man. It is scarcely credible, too, that the Creator made man intentionally so handicapped as to diet at first that he had to get to the end of the century before he could get a perfectly wholesome form of cereal food. Since both white bread and whole meal (Graham) are equally condemned by the experts to-day, man has no infallible instinct by which he can grope his way back to his natural "hill of fare;" he can only hope by careful and anxious experiment to find out the absolute truth on the subject. Each must literally, in the words of the Scripture, "with fear and trembling work out his own salvation." And when he has thus patiently acquired the knowledge, he finds it a far more diffi-

cult matter to put it into practice. In fact we are not positively sure that for the average working man the ideal or perfectly natural food would be the best for him under all circumstances. Our "Canaan" cannot be reached in a day any more than that of the Israelites of old. "The fathers have eaten sour grapes and the teeth of the children are set on edge." If we wish to get the whole truth and nothing but the truth, it is by no means an easy matter to solve the problem as to what should a man eat if he wishes to "make the best of both worlds," or rather to promote his highest moral and physical welfare. My own personal opinion differs from that of most of my friends who are food reformers. Some maintain that to avoid the use of flesh and fish should be the main concern. A few others contend that meat is one of the essential foods for the race with the present social environments and defective physical organisms. But science condemns both positions for the ideal or perfect food of man. It may be that according to the laws of evolution we can only, as a race, make a compromise or a progressive approximation toward the perfect way in diet. We must have our "forty years in the wilderness" before we can fit ourselves for the realm of "figs, grapes and pomegranates." And may not the land "flowing with milk and honey" be typical of our lawful, reasonable and most easily appropriated diet? Milk and honey are neither animal nor vegetable foods. They can both be used without cooking. They are easily turned into flesh and blood, and honey is suggestive of the sweetness of ripe fruits, whilst milk has almost the exact chemical equivalents of some nuts such as almonds.

However this may be, we can save ourselves from most of the "ills that flesh is heir to," and largely diminish the house-keeping cares by dispensing with fish, flesh and fowl, and bread and water too, in fact with all cereal foods and every form of drink (or liquids) if we take care to have a good variety of fresh, ripe, juicy fruit, adding always olives or nuts, and during winter a little dried fruits such as figs, dates or sweet, well-ripened prunes, raisins, peaches or apricots. During the next two months, April and May, even in California we have not at present much variety in sweet fruits, but what a host we have in oranges with a few dates or raisins, olives and nuts nothing more is needful for either the fullest enjoyments, or the greatest physical health and strength for those who are "temperate in all things" and lead natural lives in every respect. "Aye! there's the rub" says the critical reader. Well, I know well enough these things are easier said than done. Every man

has his "limitations." The perfect diet is not for this generation at all easy of attainment. The writer has not had the slightest difficulty for instance in abstaining completely from every form of flesh (including fowl and fish) for nearly 20 years, and ever since he heard of the cereals being condemned by the consensus of scientific teaching seven years ago through Dr. Densmore, he has just as easily abjured completely every form of seed or cereal food (including pulses.) But he will not attempt to claim that his moderate indulgence of cheese (of the mildest form he can get, plain curds preferred) is a bit more wholesome than so much bread or meat, whilst possibly the pickled olives or the salt which most of them have is probably far worse as a daily food than most of these items that he has given up. Olives must be gotten ripe and dried from the trees in appetizing form, and then the pickles and the cheese can be dispensed with even when working fifteen or seventeen hours a day, with no weariness as this writer often does.

The Moneyless Man.

By Alfred Burnett.

Is there no secret place on the face of the earth,
Where charity dwelleth, where virtue hath birth;
Where bosoms in mercy and kindness will heave,
And the poor and the wretched shall ask and receive?
Is there no place where a knock from the poor
Will bring a kind angel to open the door?
Ah! search the wide world wherever you can,
There is no open door for the moneyless man.

Go look in your hall, where the chandelier's light
Drives off with its splendor the darkness of night;
Where the rich hanging velvet in shadowy fold
Sweeps gracefully down with its trimmings of gold;
And the mirrors of silver take up and renew
In long-lighted vistas the wildering view,
Go there in your patches, and find, if you can,
A welcoming smile for the moneyless man.

Go look in your church, with its cloud-reaching spire,
Which gives back to the sun his same look of red fire;

Where the arches and columns are gorgeous within,
And the walls seem as pure as a soul without sin;
Walk down the aisle, see the rich and the great,
In the pomp and the pride of their worldly estate;
Walk down in your patches, and find, if you can,
Who opens a pew to the moneyless man.

Go to the judge, in his dark flowing gown,
With the scales wherein law weigheth equity down,
Where he frowns on the weak, and smiles on the strong,
And punishes right while he justifies wrong;
Where juries their lips on the Bible have laid
To render a verdict they've already made;
Go there in the court-room, and find, if you can,
Any law for the cause of the moneyless man.

Go to the banks, where mammon has told
His hundreds and thousands of silver and gold,
Where safe from the hands of the starving and poor,
Lies pile upon pile of the glittering ore;
Walk up to the counter, ah! there you may stay
"Till your limbs grow old and your hairs turn gray;
And you'll find at the banks, not one of the clan
With money to lend to a moneyless man.

Then go to your hovel, no raven has fed
The wife who has suffered too long for her bread;
Kneel down by her pallet and kiss the death frost
From the lips of the angel your poverty lost;
Then turn in your agony upward to God,
And bless, while it smites you, the chastening rod,
And you'll find at the end of life's little span,
There's a welcome above for the moneyless man.

Herbert Spencer, the renowned philosopher, some years ago wrote several articles upon Phrenology in which he expressed his belief in Gall's system of mental philosophy which does him credit and adds another great name to the apostles of Phrenology.

HEALTH DEPARTMENT.

OPIUM.

Morphia.—This is the active principle of opium, and is a very poisonous preparation. It is given in doses of a twelfth or a sixth of a gram, and one gram of it will kill a man. When it is given as a medicine it makes the pulse beat faster, then slows it; in larger doses it makes the pulse feeble and rapid; the breathing is slowed and made shallow, and when death results from its use the breathing stops before the heart. Morphia dries up the secretions, the tongue and throat are made dry by its use, and the perspiration is stopped unless a poisonous dose is taken in, when the perspiration is very profuse. Morphia stops digestion and causes constipation, but when a person has been taking it for years it may give him diarrhoea. Headache nearly always follows the use of morphia.

Medical Uses of Opium.—Doctors prescribe opium to prevent their patients from feeling pain. This is usually a mistake, as pain is useful and a warning that we have erred. When applied to the raw surface of the body it deadens the nerves of that part, and so pain is not felt, though injury be done to the part. When opium is given internally it so acts on the brain that pain and discomfort are not felt while the system is under its influence. It is prescribed in neuralgia or toothache, in rheumatism, in colic, in pain in the bowels, in sciatica, in pleurisy, in inflamed bladder, painful menstruation, cancer, sleeplessness, delirium tremens, when passing stones from the gall bladder into the bowel, or when passing stone from the kidney to the bladder, in stricture, in confinements, both before and after confinements, in diarrhoea, dysentery, sea-sickness, in the vomiting of pregnancy, and in ordinary vomiting, etc., etc. If opium and its preparations were done away with the drug doctor would lose one of his most commonly-used drugs. The hygienic physician would rarely or never use it. If a patient is in pain the hygienist would apply hot fomentations to lessen the pain and at once so alter the conditions of life that they become in harmony with the bodily structure, and then there being no reason for pain to exist, it would cease. Toothache, or so-called neuralgia, is best cured by leaving off food for a time and only drinking warm water, then when it is gone have the teeth attended to. Hot fomentations will relieve rheumatic pains, and a non-flesh diet cure it and prevent its future occurrence. Colic, or pain in the bowels, can often be cured by hot fomentations. When well, avoid indigestible food or food that disagrees. Delirium

tremens is best treated by rest, open windows, and a diet of milk, barley water and fruit; abstinence from intoxicants will prevent it. During the passage of gall stones or of stones from the kidney, hot fomentations must be applied to the painful part, hot water to drink, and all food kept from the patient until the stones are passed. Hot baths and abstinence from food will cure stricture. If a mishap is feared, rest will be better than the giving of morphia. Hot bran bags or hot flannels over the stomach are safer to cure or relieve after pains than opium pills, or a draught containing laudanum. It is the custom of drug doctors to give a draught containing laudanum to a woman after her confinement if she complains of after pains; this causes constipation, and then a dose of oil is often given on the third day to remove the constipation. There is no need for the draught, and the purgative given may cause serious displacement, and much ill health or inconvenience in consequence. Diarrhoea, dysentery, and the vomiting of pregnancy can be treated by diet much better than by opium. Sea sickness is best treated by rest on the back, the head being low, and a non-flesh diet before going to sea and on board. These few examples of treatment I have given will show my readers that opium is not a necessity, and its use will always be attended with danger; in future I hope they will avoid it in every form.

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

WHOLE WHEAT VS. FINE FLOUR.

In conversation, not long since, with an aged and intelligent physician of the Allopathic school, I asked him the question how, in his opinion, his life-long practice would have been affected, had the miller's bolt never been invented. Frankly and unhesitatingly came the admission that a very large proportion of his practice would, without doubt, have been cut off.—R. L. Lamb, in "Food" for May.

Here is the secret why there is so much sickness. Fine flour bread constipates and binds like Plaster of Paris; it is the doctor's best friend, but the enemy to good health. Here is the analysis of a chemist:

100 Parts	Wheat	Fine Flr.
Ash.	17.7	4.1
Phos. Acid.	8.2	2.1
Lime.	0.6	0.1
Soda.	0.6	0.1
Sulphur.	1.5	0.0
Sul. Acid.	0.5	0.0
Silica.	0.3	0.0
	26.34	6.4

Showing an impoverishment of over twenty out of twenty-six parts. Fine

flour bread is robbed of the bran or that portion of it which lubricates the bowels. Fine flour bread breeds disease which end in death. Whole wheaten flour or Advent contains all the elements of the human body in the same equal proportions. A human being is an animated grain of wheat from heart to skin, from toe to the brain.

No such genuine, wholesome, healthy flour as Advent is in the market. Bread made of this flour is brown and sweet as a nut, beside which bakers' bread made of superfine flour tastes like old rags. If you would be healthy and avoid doctors' bills use this flour only with everything in it as Nature intended.

Prof. Nelson Sizer, who is an authority upon the diet question, says:

"A human being living on nothing but bread made of superfine flour would be dead at the end of seventy days."

Superfine flour, the heating part of wheat, produces only fatness and warmth. Yet people make their bread of it, and when they eat in the form of griddle cakes, they generally eat it with several more things of a heat producing and fattening tendency.

The starch of wheat only heats and produces fever and constipation. Dogs fed on fine white flour die in ninety days while those fed on the bran part of wheat die in about forty-seven days of coldness and diarrhoea.

Dogs that are fed on meal made of entire wheat will be happy and vigorous, when the other dogs are dead and buried. This then is the bread question. Now, if the starch of the bread, that is common everywhere, will kill dogs of heat and constipation, it is not wise to make it into bread, because such diet results in biliousness, dyspepsia, liver and kidney difficulties, and bye and bye comes nervous prostration—and we may add: death.

It seems to us that if people were wise, they would discard superfine flour and use ADVENT FLOUR, which contains the whole wheat.

POPULAR PHRENOLOGIST.

To those who send us a stamp for postage, a sample copy of the English Popular Phrenologist will be sent FREE this month until the stock of samples are exhausted.

The subscription price is 60 cents per year. The magazine will be sent from London direct to subscribers, postage paid.

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HUMAN BEINGS WITH TAILS.

"There is every reason for believing that human beings once had tails," said Sir James Grant, K. C. M. G., M. P., of Ottawa, Canada, the other day. "Even now they are sometimes born with such caudal appendages. At a certain stage of its development one finds in the human embryo four or five additional segments of backbone, which would constitute a short tail if they did not disappear before birth. Sometimes they do not disappear as in the case of a girl twelve years of age examined by Lisner, the anatomist, who had a tail more than four inches in length."

Scores of similar cases are on record, and there is evidence that abnormalities of the kind are already inherited by offspring from the parent. There is at the end of every human being's spine a dimple marking the spot where the tail should be, had it not become aborted.

Furthermore, traces of the muscles remain which in the brute serve for the purpose of wagging the tail and for extending it. The spinal cord, presumably, did originally extend the entire length of the backbone; at present in an adult human being it is only three-fourths as long. From the lower end of it there stretches a mere thread of nerve tissue to the extremity of the spine, which is evidently a degenerated vestige of the cord. This portion has become rudimentary because there is no tail to wag, requiring nerves to direct the action of the muscles.

Anatomists to-day entertain no doubt of the fact that human beings once went on all fours. In truth man seems to be so ill adapted structurally for going about on two legs that this habit gives rise to ever so many diseases.

The quadruped's liver hangs suspended from the backbone, while that of man is hung actually from the top of the thorax and the base of the skull. This restricts the action of the diaphragm and confines the lungs. It must have an effect upon the aeration of the blood, and, consequently, upon the ability to sustain prolonged muscular exertion.

Similarly, the circulation of the blood is interfered with. The difficulty of raising that fluid against gravity produces congestion of the liver, dropsy of the heart and other disorders. It has been discovered that the valves of the veins are arranged for a position on all fours. Accordingly, the erect attitude occasions varicose veins, hemorrhoids and like complaints. It is unnecessary to go further into the pathological consideration of the subject. The trouble an infant has in learning to walk is strong evidence that the bipedal accomplishment was acquired by the race late in history.

Nothing can be more interesting than to observe the alterations which the human head has undergone in the process of its development. The skull of the low-grade savage resembles that of the anthropoid ape; in civilized man you find its brain capacity increased and the jaw shortened. We at once recognize a brutal physiognomy by the projection and displacement of the great masticating apparatus, used by the ape as a weapon. The shortening has produced some remarkable changes.

Among the savage Australians, on the other hand, a fourth molar is not infrequently found. Evidence also exists that primitive man had six front teeth in the upper jaw, instead of four, which is the full complement in the present generation. The great canines, or "eye teeth," used by apes and other animals for tearing and holding, are in them longer and larger than the other teeth, and room is made for each of them in the opposite jaw by leaving an interval.

The projecting canines have disappeared in the normal human skull, and the intervals have accordingly closed up. Yet it is by no means uncommon to see the whole arrangement reappear, especially in low-type skulls. Projecting canines, or "snag teeth," are very common, in fact, and would be more often seen were it not for the dentist's skill. It is a noticeable fact that the muscle which lifts the lip from over the canines and bares the weapon is used by man when he sneers. As a matter of fact, the sneer is merely a modified snarl.

There can be no question that primitive man possessed certain organs of sensation superior to our own. The sense of smell for example, has become in human beings almost rudimentary, because no longer required for the preservation of the species. From generation to generation the size of the olfactory bulbs in the brain is diminishing. A curious structure discovered in many animals, combining in a manner the senses of smell and taste is found in man also, reduced by disuse to a mere trace, the duct connecting it with the mouth still remaining.

The pineal gland in the brain was once a third eye. Each of our eyes has a rudimentary third eyelid, such as birds and lizards possess, covered with minute hairs. The external ear seems once to have been pointed, like the quadruped's, and it has many now useless muscles which formerly were employed to control and direct it. You often see people even to-day who can wag their ears.—Exchange.

If we have no agents near you to collect your subscription, and if you intend to subscribe, kindly send at once 50 cts. to Allen Haddock, 1016 Market street, San Francisco, Cal.

PHRENOLOGY IN OUR SCHOOLS.

Prof. Howerton, author of "Character Building," and late principal of the Normal College at Buena Vista, Miss., says:

Oh! if we could only have Phrenology taught in our schools as we do grammar, it would give pupils a far better hold on all picture language work, besides giving them valuable information and affording a mental drill which has no equal.

The phrenological analysis of the mind points out the normal method of scientific study, and the introduction of these natural methods will show a wonderful change in our schools of science.

Many faculties may be trained by the proper study of the sciences, but as they are now taught very few faculties are benefited.

A great drawback to progress in many of our schools is the fact that all degrees of intellect are classed together, the dull with the bright, the slow with the rapid, the brainy with the soggy.

A correct Phrenological examination with reference to brain development and Temperament, quality of organization, will so class the pupils that the dull will not be in the way of the bright.

If a youth has a large, active brain, a quick excitable temperament, and a strong body of good quality, there is no sense in his spending five years to do a certain amount of work only because some one else must. No teamster would think of harnessing together the sturdy, stocky, heavy Norman horse and the quick, spirited, nervous 2:40 trotter. Such folly would not only spoil the team but ruin both horses. Human beings differ as much as do horses and are entitled to as much consideration and intelligent management.

Phrenology tells who can do, what things successfully, just what each pupil can succeed at in life, what things he can learn to do as the world wants them done. Why do good, hard working men fail in life's work? Largely because they are trying to do the wrong thing. No person can fail who will follow the teachings of Phrenology, for they are scientifically correct.

JUST FINISHED.

Two large Oil Paintings, 6x4 feet, on canvas, complete, by John T. Haddock, artist. One shows the brain organs, the other the groups of organs. Instead of symbolic pictures, the names of the organs and groups are printed.

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ALLEN HADDOCK

EDITOR AND PROPRIETOR

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

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RENEW YOUR SUBSCRIPTION.

In justice to our subscribers and ourselves we cease sending "Human Nature" promptly upon the expiration of subscription. Our price for back numbers is ten cents.

San Francisco, Cal., April, 1897.

The dividing line between men and animals is the moral brain.

Prize fights are degrading. Only human brutes engage in them.

It is very strange indeed that men look to the stars for a revelation of their character. Why not look at the man himself?

Our daily papers have become unfit to enter the family circle; they contain at present little else but the talk of pugilists. Corbett, Fitzsimmons, Sharkey and Sullivan and their tribe are held up as men. Morality counts for nothing.

Most of the preachers are very quiet over the prize fights; some of them have not the courage of their convictions. They palliate these brutal exhibitions by "regretting that the people demand such sports."

When Phrenology is taught in the public schools there will be greater success and fewer failures in the world, for the reason that each person will find his natural sphere in life. If he is a natural carpenter he will follow that occupation and not be doing the wrong thing and making a failure of it. It is also true that when school teachers understand Phrenology, they will succeed in their work better by 50 per cent, and obtain better results with less effort than now.

Following are a few acknowledgments of our Photo readings:

Prof. Haddock—Dear Sir: Your description of the young lady whose photo I sent corroborates my conclusions all the way. I am a thousand times obliged to you.
J. P. B.

Your delineation of my character received with thanks. It seems to me very remarkable how close you can come to a man's disposition; you have revealed traits of my character some of my friends do not suspect, but I know myself pretty well and you hit the mark exactly. I intend following the occupation you say I am adapted to. It has always been my ambition to do so. Your description of my true mate in life describes my wife exactly and we are very happy.
L. W.

Thanks for return of my photograph with your "Phrenograph" of myself. I cannot say that I know myself as well as you know me, and my friends say your delineation of me is correct to the letter.

I will try in future to be less willful and headstrong as you suggest. Your

analysis benefits a man by pointing out to him his faults and how to correct them.
M. A. E.

Much obliged for analysis to hand. I think it is the best investment on myself that I ever made.

MRS. S. B.

Herr Ehrenberg, a German magazine writer in describing the new "bicycle face," says its special symptoms are, "A general prolongation and protrusion of the profile, a pointed nose, blinking and restless eyes, lips trembling with anxiety and excitement."

He adds: "All this to such a degree that all vestige of intelligence vanishes from the scholars visage."

Probably Herr Ehrenberg has "a wheel in his head." Poor man, cannot something be done for him?

Dr. F. E. Brown of Minnesota says that women have a much better perception of color than men, but fails to give a doubting world the reason for the faith that is within him. As the doctor seems to be ignorant of the principles of phrenology it is only civil for us to inform him that it is not only because the brain of a woman is usually finer in texture than that of man, but the 2nd convolution of the brain under the arch of the eyebrow is in a great majority of cases much larger in women than in men.

A New College.

The Trall Memorial College is being established at Kokomo, Indiana. It will be under the management of Dr. Gifford. Health, a scientific system of therapeutics and Phrenology will be taught.

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We have just bought the remaining stock of this wonderful book from Mr. Manning, price \$2, and will clear them out at the reduced price of \$1.25, postage paid to any address.

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We have now on hand Mrs. Stanton's great work. Encyclopedia of Face and Form Reading." In sheep binding profusely illustrated \$5 here; it is too large for mailing. Sent by express purchaser paying express.

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State height, weight of body, size of head, in inches, measuring by tape a little above the ears, and height over crown from opening of ear to ear. Color of hair, eyes and complexion; age, single or married; education and present occupation; 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 adapted to follow by nature, adaptation in marriage, etc.

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We give private lessons in Phrenology and Physiognomy daily at the office.

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BOOKS.

We call our readers' attention to the advertisement of books on page 13. We have every book in stock as advertised, and ready to mail any of them to distant buyers at a moment's notice without extra charge for postage.

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You are anxious to learn how to read character as revealed by the twin sciences, Phrenology and Physiognomy, but too far away to attend a college where the art is successfully taught, or you cannot spare the time away from home during instruction.

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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In addition to "Medical Common Sense" or "Plain Home Talk" which is always selling at the reduced price of \$1.50, we take pleasure in informing our readers that we are now handling Dr. Foote's more recent work, "Science in Story." Price, \$2.50.

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We regard the work of teaching the people how to avoid illness, as the most important in which we can engage.



A Symbolical Chart.

Two years ago, a young artist, Mr. John T. Haddock, painted for us in oil a large Symbolical Chart, illustrating every faculty of the brain, for our own use in the office. It is an immense picture measuring 7 feet by 4 feet and has been very much admired for its artistic merits; it cannot be reproduced for less than \$50.

We have a facsimile of this famous painting illustrating Phrenology symbolically, which is got up in the same colors and mounted on canvas and rollers for hanging, but half the size, namely 3 feet 4 inches by 2 feet 4 inches, including margin, which we will express for \$3, C. O. D., or \$3.50 with name, etc., painted on as ordered.

Same thing mounted in a cheaper form, \$1.50. We can send this one by mail.

These charts will be an ornament to any parlor, and as there is no printed matter or advertisement on them of any kind, having a blank space at the bottom where Phrenologists can add their own name, etc., they will be found the most attractive sign that travelling phrenologists can have and will bring their cost every day in examinations.

TO PHRENOLOGISTS.

Travelling lecturers desiring to increase their income by doing a greater volume of business should write to "Human Nature" office for particulars, enclosing a self-addressed, stamped envelope for reply.

Those who wish books pertaining to phrenology or kindred subjects, or desire the Phrenological Journal can obtain them of us at publishers prices. All orders promptly filled and everybody satisfied.

When writing to this office friends will confer a favor by sending us addresses of thinking and liberal minded people to whom to send sample copies of Human Nature.

THE TWO WORLDS.

The Journal of Hygiene is authority for the statement that Prof. Alfred R. Wallace, who, since the death of Darwin, is the most distinguished naturalist living has written to say, that he believes the individual human spirit or that part which survives death is developed in and by means of the body, and that the mental powers and faculties of the spirit are developed along with and by means of the brain. "When it leaves the body, it possesses the exact grade of development and amount of knowledge it had acquired in the body, the spirit of a child possessing the mind of a child, and that of a philosopher the mind of a philosopher."

It is gratifying to note that so eminent a scientist as Prof. Wallace is imbued with the belief that there is an individualized human spirit that survives the death of the physical body and that we are not changed in the twinkling of an eye from sinner to saint—from fool to sage—that

"Heaven is not gained at a single bound;
But we build the ladder by which we rise

From the lowly earth to the vaulted
skies,
And we mount to the summit round by
round."

That we must work out our own salvation and no "vicarious atonement" can save us from the necessary consequences following misdeeds.

That there is no royal road to knowledge, but the sum of our knowing is the result of effort and further, that the spirit and body develop together in this world, which is an added reason for making our bodies "fit temples for indwelling spirits;" by proper hygienic living develop healthy bodies and thus enable the spirit to grow to the highest stature possible while in earth life, so that when it shall "shuffle off this mortal coil" it may be fitted to associate with the great and good gone before.

In the light of Prof. Wallace's thought that in the spirit world the "spirit of a child possesses the mind of a child, it seems unfortunate that there should be such an annual exodus of children from earth life.

The number of man's days upon earth should be one hundred and twenty years; anything short of this is immature transplanting, so that when there is so great an immigration of children and undeveloped men and women into the spirit spheres, the philanthropists "over there" must be kept busy taking care of the immature souls thus thrust upon their sympathies.

It is not always age that determines

growth, but organization, environment, and the use which is made of talent.

There are plenty of child souls in bodies from five to six feet high, and weighing from one hundred to two hundred pounds, some of whose hairs are whitened by age, but children yet.

It is appalling to think of the wasted human lives that are daily yielded up, of the opportunities for advancement forever lost. The misfortune is that men and women do not fully realize that they are immortal. "Sufficient for the day is the evil thereof" with them. Only to think of so stultifying our growth morally, spiritually and mentally, that when we have finished our selfish grasping for material wealth and tinsel on the earth plane, and have reached the shining shore of the better land, we shall open our childish eyes to find ourselves in swaddling clothes; whereas if we had but realized our immortality and improved our opportunities, we might sit down with the great and good of the realm.

However, it is not that we may gain something that we should strive for wisdom and righteousness. "Virtue has its own reward." This being good for fear of hell and to gain Heaven is the quintessence of selfishness. The maxim, "Honesty is the best policy," is mischievous; there is no policy in honesty; they do not belong to the same family of words. Souls that are great and good either in earth life or spirit land are unselfish. The United States is now agitating the question if it were not better to discourage pauper, vicious and otherwise undesirable immigrants from Europe, because they retard the prosperity of this country. So I seem to hear the voice of the immortals saying to us mortals: fit yourselves for this realm while you are yet on the mundane sphere so that when you reach our evergreen shore you will not be babes or spiritual paupers.

The views of civilized man regarding a spiritual life beyond the grave have broadened since the days of Calvin and Wesley. The fires of hell are now nearly extinguished, only a few smouldering embers remain which are fast vanishing beneath the tears of loving human mothers whose babes had been consigned to that abode of horrors by a superstitious priesthood, and with the exit of hell our conception of Heaven has broadened; it is not as formerly a seven by nine affair into which was packed a few psalm-singing saints, who by long prayers, long faces and hypocritical pretensions to righteousness and belief in a creed they could not expound, had made their election sure, while the great unbaptized masses gnashed their teeth and howled in the other place. Heaven to day is found to be where Jesus told us it was.

"Behold the Kingdom of Heaven is within you," so that it is not a place but a condition, and the bigger a man's soul the larger his Heaven.

I once heard of a man in Massachusetts who gave a little barefooted boy a penny to hold his horse while he entered a farm house on business. After a long time he returned and said to the boy, "Well, my little man, give me the penny, you have held it long enough." I think about ten thousand such diminutive souls as his could dance on the point of a cambric needle and then have room for a cotillion left. Now, the spirit world is a large realm but I doubt if there be a place for such insignificant souls as the one in question. Let them grow here before taking passage with the "boardman pale."

Earth is the preparatory school where we are fitted to enter the great University of Infinite Knowledge in the land of souls, from which we never graduate but in which we forever learn new truths and develop in wisdom. In order that we may enter that college with honor we must be diligent in the school of earth-life. Be sure that

"God whose eye is ever open
Looks upon thee where thou art;
Be it but a word well spoken,
Spoken truly from the heart."

"He will hear it and will cherish
What of good thou aimst to do;
Nothing of thy work shall perish,
Nothing of the good and true."

C. P. HOLT.

A Horrible Fetich.

On the island of Hawaii is the active volcano Kilawea, which from time immemorial has had a disagreeable habit of periodically getting into a passion and belching forth hot lava from the depths of its caverns, which, running down its sides into the valleys below spread wide devastation in the banana fields and terrified the native islanders, who in their blind superstition, fancied that Pele, the goddess of fire, residing in the mountain, was angry with them because of some disobedience of her behests, and in order to pacify the deity would, from time to time, carry to the crater offerings of tropical fruits, raw fish and such edibles as delight the palate of the

These propitiatory offerings, however, failed to cool the wrath of the deity, and it seemed that the more goodies she received the more vixen-like she became. One day a princess of the blood royal whom nature had endowed with a little more common sense and a little less superstition than her people possessed, declared her disbelief in the efficacy of the offerings and even expressed grave doubts regarding the power of the goddess to

work harm and announced that she would make the deity an offering suitable to her majesty's diabolical temper, so one fine morning she started with a pack-load of stones, sticks, rotten fish and such other offerings as goddesses of fire most dislike and unheeding the remonstrance of her terrified people, who, with vain pleadings, accompanied her to the crater's mouth, she deliberately and with many a taunt and jeer, threw the whole mass of refuse into the crater and defied the fiery goddess to do her worst. The princess lived to a good old age and the goddess seeming neither better nor worse for her dinner of sticks, stones and rotten fish, kept right on with her spasms of lava belching, whenever her domestic relations became disturbed.

Now for the moral:

The other day—or to be more exact—on Friday evening, March 5th, 1897, Dr. C. W. Ellingwood delivered a lecture at the Cooper Medical College in this city on vaccination, advocating the compulsory injection of filth from a diseased cow or calf into the blood of every man, woman and child in this so-called free land.

The reason given for this violation of the right of free citizens to control their own bodies was that by poisoning the healthy blood of our people they would propitiate the goddess of small pox and the disease would not fasten its fangs upon the person so amuleted. Still, if the charm was not successful at first offering, the doctor urged that the rite be repeated until the wrathful goddess should be appeased, in other words the person vaccinated must be re-vaccinated time and again until he becomes as diseased, and his blood as impure as the animal from which the virus was taken.

The lecturer claimed that vaccination had reduced the death rate from small-pox and that it is a harmless operation, quite in the face of facts which have accumulated as high as the tower of Babel, that since Jenner's pretended discovery (?) in 1796 epidemic after epidemic of small pox has devastated the cities and countries of the civilized world and is always epidemic in some of them. I quote from a work on vaccination by A. M. Ross, M. D., in which he says that during the small pox epidemic in Montreal in 1885, the official report from the Civic Hospital in that city dated Aug. 17, 1885, states that up to this date 133 patients suffering from small pox have been admitted to the Civic Hospital, of these 73 had been vaccinated, 56 had one mark, 13 two marks, and four 3 marks. At the St. Roch's Hospital the number of vaccinated patients admitted were 197, At St. Camille's Hospital of 188 small pox patients, 94 had been vaccinated and of these 12 died.

How the fetich cures to be sure!

Vaccination was made compulsory in England in 1853, since when there have been three small pox epidemics each more severe than the one preceeding. The deaths from small pox in that country in the first ten years after the enforcement of vaccination, 1854 to 1863, were 33,515 and in the second ten years, 1864 to 1873 the deaths from small pox were 70,458. During the small pox epidemic in Montreal in 1885 3,460 victims died, of these 2,500 were little children. Why such a slaughter of innocents? Dr. Ross answers, because vaccination during an epidemic of smallpox propagates the disease, to prove which he gives names and address of several scores of vaccinated children that died that year in Montreal from smallpox, many of them suffering terrible tortures from ulcerations. If the injecting of virus into the blood had no evil effect but killing the patient, the enormity of the sin committed by these vaccinators would be less than it is when we witness the life-long misery and physical helplessness thrust upon those who survive the ordeal of vaccination only to realize that syphilis, scrofula, and many other vile diseases have been injected into his life blood, thus rendering his life a burden.

Dr. T. V. Gifford, an authority on this subject, says: "It has been my lot to know of scores of thoroughly vaccinated people who died of confluent small pox. I have known of large numbers of children who were vaccinated into and died of the disease. I have seen children die from corrosive ulcers produced by vaccination. I saw two children rendered blind for life by vaccination; one of these children had its eyes literally eaten out of its head by the disease. I have seen many cases of erysipelas follow vaccination. I know many cases of vaccination followed by such serious consequences as to necessitate amputation of the arm to save the lives of its victims. I have met many cases of cutaneous eruptions, ugly sores on the arms, intractable abscesses in the arm-pits and the glands of the neck, directly traceable to vaccination; and I aver with all the energy of profound conviction, begotten by personal observation and experience, and in spite of previous education, that vaccination is one of the most dangerous, destructive and disgusting delusions of the present age." There is testimony for these fetich doctors, and I could go on piling in the evidence ad infinitum that vaccination not only fails to prevent small pox, but it engenders other diseases than which the former is a gentle irritation of the cuticle.

Some other day I will again pay my respects to these vaccinators, this is a homeopathic dose for them. I rejoice to

know that very many progressive doctors and thoroughly scientific men are opponents to the fetich of vaccination among whom I mention J. Mackenzie, M. D. T. R. C. S.; Sir Henry Holland, Bart, M. D. F. R. S.; A. M. Ross, M. D., M. A. F. R. S. L.; Dr. T. V. Gifford, Dr. Alfred R. Wallace, the great scientist, and hundreds of others whom space forbids to mention. It is only the old foggy medicine men who advocate compulsory vaccination. If the injecting of virus into the blood of human beings has the result claimed by its advocates to prevent small pox in those vaccinated, what need to force the rite upon those who desire to keep their blood pure?

According to the statement of these vaccinators all who are vaccinated are safe from small pox, no matter how much of the disease is flying around, or are these illogical, superstitious, bigoted tyrants skeptical regarding the efficacy of their fetich?

If vaccination is a preventative then it will prevent will it not? What more do these Neros want? Let them take their own medicine, secure immunity from smallpox and live; let them bare their own arms to the lancet but spare ours. We who oppose the rite defy the wrath of the goddess and preferring to keep our blood pure offer her only sticks and stones. We believe in purity. Down with the tyranny of compulsory vaccination.

C. P. HOLT.

"Thou Hast No Soul."

By L. H. E. in London Zoophilist.

"Come Carlo, dear four-footed friend,
And look at me that I may trace
Once more that glance of loving light,
Which lends such beauty to thy face,
But whence it comes and what it means,
Can take small place in Nature's roll;
Thy gaze is but a tonic play,
For Carlo, dear, thou hast no soul (?)

"Give me thy paw; 'tis trustier far
Than many a hand of human mould;
And greet me with thy honest tongue
Which never human lie has told.
And yet thy steadfastness and truth
'Twer idle folly to extol;
They're only matter's fleeting form
For Carlo dear, thou hast no soul (?)

"There let my vivisecting knife
Slow make thee dumb and maimed and blind;
Thy torture weighs not in the scale—
Matter must be the store of mind.
Ah! God, that look, that piteous cry,
What is this thought beyond control?
Can Science be a cruel lie—
And faithful Carlo have a soul?"

PUGET SOUND DEPARTMENT.

CONDUCTED BY PROF. D. C. SEYMOUR.

The Higher Civilization

Concluded.

We have traveled over the long corridors of all past time, and reviewed the dusty highway over which man in his evolution from primitive life, when he first stood erect, and looked out from under shaggy eyebrows, as he emerged from his den in the darkened caves he called home, and looked forth upon an almost unknown world, and was terrified at the phenomena he could not comprehend. This was the dawn of intellect; the lamp of reason had begun to burn; its light, though feeble in the mists of that early morn, was destined to grow brighter, as the future ages and centuries rolled in on the generations of the nations yet to come; we have shown that here, too, was the birthplace of all religion, that from the vivid lightning's lurid glare, the howling of midnight's awful storm, the blood-curdling groans from mother Earth, while in travail, giving birth to the upheaving earthquake, the terrific splendor of a silent, heaven-pointing mountain, suddenly becoming a fiery volcano, belching forth rivers of red-hot lava that rushed like a maddened fiend from the throat of the blazing furnace, on down to the valley below or the sea beyond. All the phenomena of nature, and his own helplessness taught him of a power higher and beyond himself, and he soon learned to worship it. He had no means of knowing anything about the laws of nature, or that the "universe was governed by law," as the immortal language of Humboldt states it. He knew nothing about the law of gravitation, when a boulder loosened from its foundation on the hills above him, came crashing down the steep hill side, breaking his leg, he thought his God was torturing him for not praying more continuously, or that God's devil, having been unchained for a thousand years, was loose in the mountains above; we have shown that man by his wants, needs, pains and troubles has been forced to think and study nature and nature's God, to reason from effect back to cause, and what he believed to-day, to-morrow he would doubt. To doubt was to investigate and thus learn the truth. Doubt is most assuredly the "cradle of wisdom" suffering from cold and heat led to covering the body with skins and clothing, that has culminated in the art of the tailor, dressmaker and milliner. Famine, sweeping off its millions of starving wretches, put the intellectual organs to work and developed them, which gave us agriculture, fishing and

the domestication of many wild animals, the raising of fruits, grains, nuts, etc. What has happened in the past will continue. In fact, the only way we can judge of the future is by reading the history of the past. The evolution of man must go on through all the dimmable ages of the future. He must climb the giddy heights of all knowledge, all science. He must scale the lofty peaks of infinite wisdom and the profound depths of the Infinite Father's and Mother's love. No secret of the universe shall be veiled from him; the shores of the infinite ocean of space, time and matter will be his prospecting field; his pathway will lead him into the stupendous depths of the silent shining stars, while a ray of light, plucked from the sun's eternal quiver, shall light him on his voyage among the stars that make up the "Milky Way." Man's work is but begun here in this terrestrial world, he but learns the alphabet in the great rock-bound library of Nature, and nature's God. Man found himself a wild untattooed savage in a wild and unkempt world; he has done much to redeem himself, and the planet on which he dwells, but a vastly greater amount remains yet to be done; human progress and human liberty are yet but in their swaddling clothes; the greater part of our earth is yet unsubdued, a wilderness or barren waste. All mountains and hills are to be leveled, and every rock to be pounded and pulverized into soil to grow sustenance for teeming billions and trillions yet unborn. The mighty oceans shall yet dry up and the valleys shall be filled with an intellectual and moral humanity far more developed than we can dream of to-day. All beasts of prey, loathsome reptiles, disgusting insects, aye, nearly all animal life, must disappear before the onward march of the Higher Civilization. This earth was made for the evolution of man; animals preceded him and must give place to the result of a higher evolution; all poisonous plants and vines, shrubs, and useless things, thistles, nettles, malarias, cyclones, blizzards, epidemics, fevers, consumption, all diseases, microbes, bacillus, swamps, lagoons, deserts, bad lands, etc., must all disappear, for there will be no room for them, for the earth is to be crowded with the children of men; nearly one half of the earth, if not the whole, will yet be covered with immense glass houses to protect the millions from the severity of the climate, and after the coal and other supplies of fuel are exhausted, the subterranean fires in the central earth must be tapped by immense iron tubes driven down through artesian borings, to bring up warmth and heat to warm mankind and to make hot houses for the production of an immense growth of vegetables and fruit to feed the swarming millions of humanity that

shall cover the earth even to the very poles; all will have to be vegetarians then, for there will be no room for "lowing herds" or butchers' stock, abattoirs or slaughter yards; man will have but little work to do, only enough for exercise, for he will have harnessed the forces or energies of nature and made them his slave; lightning and wind, light and the powers of tides, earthquakes, gravitation must yet run the cog wheels, belts and pulleys of the mechanical world; every man will become a law unto himself; all the expense of town, city, county and State government will be done away with; lawyers and doctors will have to emigrate to some lower planet; churches will be turned into schoolhouses and ministers will teach science and the religion of nature and nature's God out in the mighty cathedral reared by the hand of man, living in the era of the "higher civilization." All men will have learned to do right, because it is right and because they know they will be happier to do right than to do any other way. All the trouble, strife, commotion, war, poverty, prostitution, drunkenness, crime, vice, etc., is but the result of man's ignorance and is only the boiling of the caldron that brings the scum and filth to the surface, and is the means that infinite wisdom inherent in nature uses to evolve the race. Fire separates the dross from the pure metal, liberates the noxious gases and thus makes the world better. The road to heaven is not over flowery beds of ease, but by incessant toiling onward and upward through trials and over obstacles and by unceasing friction; evolution comes slowly by toil and suffering only. Science could not be evolved until a brain was evolved that could evolve it and it took untold ages to do this. Phrenology is but a new archimedean lever that is moving the world; it is building better than ever Dr. Gall dreamed of; under its teaching a heaven will be made on earth; universal liberty, co-operation, the religion of humanity, that all people will enter into, with the motto, "The World is my country and to do good my religion," individualistic capitalism a thing of the past, free access to all the wealth found in the lap of Mother Nature, universal brotherhood, equality of all, education of all alike, a pure life upon fruitarian diet, with this world completed, man included, all diseases banished, King Alcohol dethroned, human slavery forever ended, prostitution wiped out, humanity redeemed, by their own acts; this is the work phrenology has come to do. Its light shall illumine the world, its banner shall float to every breeze and under every sky; let us worship at its shrine. D. C. S.

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